BURTON'S
ANATOMY OF
MELANCHOLY

D'Arcy Power
Febry 1879.

Justum, ab injustis petere, Insipientis est. 33.

Robert Burton, B: D. dyd Rector of
Segrave 1636. & had this Epitaph.
Fuller's Eng. worthies.
445.

Paucis Notus, Paucioribus Ignotus,
Hic jacet Democritus Junior,
Cui vitam pariter, et Mortem
Dedit Melancholia.

Segrave, is in Leicester. Sh.
Spelm. Villare Anglicanum.

144 **BURTON** (R.) **ANATOMY OF MELANCHOLY,** What it is, with all the Kindes, Causes, Symptomes, Prognosticks, and severall Cures of it, with a Satyricall Preface, folio, *a large copy in the original calf binding* (a few leaves slightly stained), A VERY RARE EDITION, £1 18s
Oxford, J. Lichfield and J. Short, 1624

THE

ANATOMY OF MELANCHOLY:

WHAT IT IS.

WITH ALL THE KINDES, CAVSES, SYMPTOMES, PROGNOSTICKS, AND SEVERALL CVRES OF IT.

IN THREE MAINE PARTITIONS,
with their seuerall SECTIONS, MEMBERS, and SVBSECTIONS.

PHILOSOPHICALLY, MEDICINALLY, HISTORICALLY
opened and cut vp,

BY
DEMOCRITVS *Iunior.*

With a Satyricall PREFACE, conducing to the following Discourse.

The second Edition, corrected and augmented by the Author.

MACROB.
Omne meum, Nihil meum.

AT OXFORD,
Printed by JOHN LICHFIELD and JAMES SHORT,
for HENRY CRIPPS. *Anno Dom. 1624.*

HONORATISSIMO DOMINO, NON MINVS VIRTVTE SVA QVAM GENERIS SPLENDORE

ILLVSTRISSIMO;

GEORGIO BERKLEIO;

MILITI DE BALNEO,

BARONI DE BERKLEY,

MOVBREY, SEGRAVE,

D° DE BRVSE.

DOMINO SVO

Multis Nominibus Obſeruando,

HANC SVAM

MELANCHOLIAE

ANATOMEN;

IAM DENVO

REVISAM,

D.D.

DEMOCRITVS Junior.

HONORATISSI-

MO DOMINO, NON

MINUS VIRTUTE SUA

QUAM GENERIS

SPLENDORE

ILLUSTRISSIMO,

GEORGIO BERKLEIO,

MILITI DE BALINDO,

BARONI DE BERKLEY,

NOVARII, SEGNAVE,

&c. &c. &c.

DOMINO SUO

Multis Nominibus Obstrictissimo,

HANC SUAM

MELANCHOLIAE

ANATOMEN,

IAM DENUO

REVISAM,

D.D.

DEMOCRITUS Junior.

DEMOCRITVS IVNIOR
TO THE READER.

GEntle Reader, I presume thou wilt bee very inquisitiue to know what personate Actor this is, that so insolently intrudes vpon this common Theater, to the Worlds view, arrogating another mans name, whence hee is, why he doth it, and what he hath to say? Although, as [a] he said, *Primum si noluero, non respondebo, quis coactu-rus est?* Jam free borne, and may chuse whether I will tell, who can compell me? And could here readily reply with that *Ægyptian* in [b] *Plutarch*, when a curious fellow would needes know what he had in his basket, *quum vides velatam, quid inquiris in rem absconditam?* it was therfore couered, because hee should not know what was in it. Seeke not after that which is hid, if the contents please thee, [c] *and be for thy vse, suppose* the man in the Moone, *or whom thou wilt to be thy Author*; I would not willingly be knowne. Yet in some sort to giue thee satisfaction, which is more then I need, I will shew a reason, both of this vsurped name, Title, and Subiect. And first of the name of *Democritus*; lest any man by reason of it, should be deceiued, expecting a Pasquill, a Satyre, or some ridiculous Treatise (as I my selfe should haue done) or some prodigious Tenent, or paradoxe of the Earths motion, of infinite Worlds *in infinito vacuo, ex fortuitâ atomorum collisione*, in an infinite waste, so caused by an accidentall collision of motes in the Sun, all which *Democritus* held, *Epicurus*, and their master *Leucippus* of old maintained, and are lately reuiued by *Copernicus*, *Brunus*, and some others. Besides it hath bin alwayes an ordinary custome, as [d] *Gellius* obserues, *for later writers and impostors, to broach many absurd and insolent fictions, vnder the name of so noble a Philosopher as* Democritus, *to get themselues credit, and by that meanes the more to be respected.* 'Tis not so with me,

[e] *Non hic Centauros, non Gorgonas, Harpyasq;*
Invenies, hominem pagina nostra sapit.
No *Centaures* heere, or *Gorgons* looke to find,
My subiect is of man, and humane kind.

Thou thy selfe art the subiect of my Discourse.

[f] *Quicquid agunt homines, votum, timor, ira, voluptas,*
Gaudia, discursus, nostri farrago libelli.
What e're men doe, vowes, feares, in ire, in sport,
Ioyes, wandrings, are the summe of my report.

My intent is no otherwise to vse his name, then *Mercurius Gallobelgicus*, *Mercurius Britannicus*, vse the name of *Mercury*, †*Democritus Christianus*, *&c.* Although there be some other circumstances, for which I haue masked my selfe vnder this visard, and some peculiar respects, which I cannot so well ex-

[a] *Seneca in ludo in mortem Claudii Cæsaris.*

[b] *Lib. de curiositate.*

[c] *Modò hæc tibi usui sint, quemvis authorem fingito. Wecker.*

[d] *Lib. 10. c. 12. Multa à malè feriatis in Democriti nomen commenta data, nobilitatis, autoritatisq; eius perfugio utentibus.*

[e] *Martialis lib. 10, Epig. 14.*

[f] *Iuv. Sat. 1.*

† *Auth. Pet. Besseo. edit. Lo-donie 1616.*

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presse, vntill I haue set downe a briefe character of this our *Democritus*, what he was, with an Epitome of his life.

Democritus, as he is described by [g] *Hippocrates* and [h] *Laertius*, was a little weariſh old man, very melancholy by nature, auerse from company in his latter times, [i] and much giuen to solitarinesse, a famous Philosopher in his age, [k] *coævus* with *Socrates*, wholly addicted to his studies, at the last, and to a priuate life, writ many excellent workes. A great Diuine, according to the diuinity of those times, an expert Physitian, a Politician, an excellent Mathematician, as his [l] *Diacosmus*, and the rest of his Workes doe witnesse. He was much delighted with the studies of husbandry, saith [m] *Columella*, and often I finde him cited by [n] *Constantinus* and others, treating of that subiect. Hee knew the natures, differences of all Beasts, Plants, Fishes, Birds, and as some say, could vnderstand the tunes and voices of them. In a word he was *omnifariàm doctus*, a generall Scholler, a great student; and to the intent hee might better contemplate, [p] I find it related, that he put out his eyes, and was voluntarily blind, yet saw more then all *Greece* besides, and [q] writ of euery subiect, *Nihil in toto opificio naturæ, de quo non scripsit.* A man of an excellent wit, profound conceit; and to attaine knowledge the better in his younger yeares, hee trauelled to *Ægypt* and [r] to *Athens*, to conferre with learned men, [s] *admired of some, despised of others.* After a wandring life, he settled at *Abdera* a towne in *Thrace*, and was sent for thither to bee their law-maker, Recorder, or Towne-clearke, as some will; or as others, he was there bred & borne. Howeuer it was, there he liued at last in a garden in the suburbs, wholly betaking himselfe to his studies, and to a priuate life. [t] *Sauing that sometimes he would walke downe to the hauen,* [u] *and laugh hartily at such variety of ridiculous obiects, which there he saw.* Such a one was *Democritus.*

But in the meane time, how doth this concerne mee, or vpon what reference doe I vsurpe his habit? I confesse indeed, that to compare my selfe vnto him for ought I haue yet said, were both impudency and arrogancy. I do not presume to make any parallell, *antistat mihi millibus trecentis* [x] *parvus sum, nullus sum, altum nec spiro, nec spero.* Yet thus much I will say of my selfe, and that I hope without all suspition of pride, or selfe-conceit, that I haue liu'd a silent, sedentary, solitary, priuate life, *mihi & musis*, in the Vniuersitie this twenty yeares and more, penned vp most part in my study. And though by my profession a Diuine, yet *turbine raptus ingenij*, as [y] he said, out of a running wit, an vnconstant, vnsettled minde, I had a great desire (not able to attaine to any superficiall skill in any) to haue some smattering in all, to be *aliquis in omnibus, nullus in singulis*, which [z] *Plato* commends, and out of him [a] *Lipsius* approues and furthers, *as fit to be imprinted in all curious wits, not be a slaue of one science, or dwell altogether in one subiect, as most doe, but to roue abroad*, centum puer artium, *to haue an oare in euery mans boat*, [b] *to taste of euery dish, and sip of euery cup*, which saith [c] *Montaigne*, was well performed by *Aristotle*, and his learned Country-man *Adrian Turnebus.* This rouing humour (though not with like successe) I haue euer had, and like a ranging Spaniell, that barkes at euery bird he sees, leauing his game, I haue followed all, sauing that which I should, and may iustly complaine, and truly, *qui ubiq;*

[g] *Hip. epist. Damaget.*
[h] *Laert. lib. 9.*
[i] *Hortulo sibi cellulam seligens, ibiq; seipsum includens, vixit solitarius.*
[k] *Floruit Olympiade 80. 700 annis post Troiam.*
[l] *Diacosm. quod cunctis operibus facilè excellit, Laert.*
[m] *Col. lib. 1. c. 1.*
[n] *Constant. lib. de agric. passim.*
[o] *Volucrum voces & linguas intelligere se dicit. Abderitani epist. Hippoc.*
[p] *Sabellicus exempl. lib. 10. oculis se priuauit, ut melius contemplationi operam daret, sublimi vir ingenio, profundæ cogitationis, &c.*
[q] *Naturalia, Moralia, Mathematica, liberales disciplinas, artiumq; omnium peritiam calebat.*
[r] *Veni Athenas, & nemo me nouit.*
[s] *Idem contemptui & admirationi habitus.*
[t] *Solebat ad portum ambulare, & inde, &c. Hip. ep. Dameg.*
[u] *Perpetuo risu pulmonem agitare solebat Democritus. Iuuen. Sat. 7.*
[x] *Non sum dignus præstare malellam. Mart.*
[y] *Scaliger.*
[z] *In theætet.*
[a] *Phil. Stoic. lib. diff. 3. Dogma*

cupidis & curiosis ingeniis imprimendum, ut sit talis qui nulli rei seruiat, aut exactè unum aliquid elaboret, alia negligens, ut artifices, &c.
[b] *Deliberare gratus de quocunq; cibo, & pitissare de quocunq; dolio iucundum.* [c] *Essaies lib. 3.*

est,

est, nusquam est, which [d] *Gesner did in modesty*, that I haue read many bookes, but to little purpose, for want of good method, I haue confusedly tumbled ouer many Authors in our Libraries, with small profit, for want of Art, order, memory, iudgement. I neuer trauelled but in Mappe or Card, in which mine vnconfined thoughts haue freely expaciated, as hauing euer beene especially delighted with the study of *Cosmography*. [e] *Saturne* was Lord of my geniture, culminating, &c. and *Mars* principall *significator* of manners, in partile coniunction with mine *Ascendent*; both fortunate in their houses, &c. I am not poore, I am not rich; *nihil est, nihil deest*; I haue little, I want nothing: all my Treasure is in *Minerva's* Towre. Preferment as I could neuer get, so am I not in debt for it, although my friends prouidence, care, alacrity, and bounty was neuer wanting to doe mee good, yet either through mine own default, infelicity, want or neglect of opportunity, iniquity of times, prepostrous proceeding, my hopes were still frustrate, and I left behind, as a Dolphin on shore, confined to my Colledge, as *Democritus* to his garden, *Diogenes* to his tubbe, where I still continue, and lead a Monastique life, *mihi & musis*, sequestred from those tumults and troubles of the world, *Et tanquam in speculâ positus* ([a] as he said) I heare what is done abroad, how others [b] runne, ride, turmoile, and macerate themselues in court & country, farre from those wrangling Law sutes, *aulæ vanitatem, fori ambitionem, ridere mecum soleo*: I laugh at all, [c] *onely secure, lest my sute goe amisse, my shippes perish, I haue no wife nor children, good or bad to prouide for*. A mere spectator of other mens fortunes and adventures, I heare new newes euery day, and those ordinary rumors of warre, plagues, fires, inundations, thefts, murders, massacres, meteors, Comets, spectrums, apparitions: of townes taken, cities besieged in *France, Germany, Turky, Persia, Poland*, &c. dayly musters and preparations, & such like, which these tempestuous times afford, battels fought, so many men slain, monomachies, shipwrackes, Piracies, & Seafights, Peace, Leagues, Stratagemmes, & fresh alarums. A vast confusion of vowes, wishes, actions, edicts, petitions, law-sutes, pleas, lawes, proclamations, complaints, grieuances, are dayly brought to our eares, new bookes euery day, pamphlets, currantoes, stories, whole Catalogues of bookes of all sorts, new paradoxes, opinions, schismes, heresies, controuersies in Philosophy, Religion, &c. Now comes tidings of weddings, maskings, mummeries, entertainmẽts. Iubilies, Embassies, tilts & tournaments, trophies, triumphes, reuels, sports, playes, then againe treasons, cheating trickes, robberies, enormous villanies of all sorts, funerals, burials, death of Princes; new discoueries, expeditions, now Comicall, then Tragicall matters. To day wee heare of new Lords and officers created, to morrow of some great men deposed, and then againe of fresh honors conferred, one is let loose, another imprisoned; one purchaseth, another breaketh, hee thriues, his neighbour turnes banckrupt; now plenty, then againe dearth and famine; one runnes, another rides, wrangles, laughes, weepes, &c. Thus I daily heare, & such like, both priuate, and publike newes, *priuus priuatus*, as I haue still liued, and so now continue, *statu quo prius*, left to a solitary life, and mine owne domesticke discontents: Sauing that sometimes, *ne quid mentiar*, as *Diogenes* went into the city, and *Democritus* to the hauen to see fashions, I did for my recreation now and then walke abroad, looke into the world, and could not choose but make some little obseruation,

[d] *Præfat. bibliothec.*

[e] *Ambo fortes & fortunati, Mars idem magisterii dominus, iuxta primam Leouitii regulã.*

[a] *Hensius.*

[b] *Calidè ambientes, sollicitè litigantes, aut miserè excidentes, voces, strepitum, contentiones &c. Cypr. ad Donat.*

[c] *Vnicè securus, ne exulem in foro, aut in mari Indico bonu eluam, de dote filiæ, patrimonio, filii non sum sollicitus.*

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on, *non tam sagax observator, ac simplex recitator*, not as they did, to scoffe or laugh at all, but with a mixt passion,

f *Bilem sæpè, iocum vestri movêre tumultus,* I did some-

time laugh and scoffe with *Lucian*, and Satyrically taxe with *Menippus*, lament with *Heraclitus*, sometimes againe I was g *petulanti splene cachinno*, and then againe, h *vrere bilis iecur*; I was much mooued to see that abuse which I could not amend. In which passion howsoeuer I may sympathise with him or them, 'tis for no such respect I shroud my selfe vnder his name, but either vnder an vnknowne habite, to assume a little more liberty & freedome of speech, or if you will needs know, for that reason and onely respect, which *Hippocrates* relates at large in his Epistle to *Damegetus*, wherein hee doth expresse, how comming to visite him one day, he found *Democritus* in his garden at *Abdera*, in the suburbs, i vnder a shady bowre, k with a booke on his knees, busie at his study, sometimes writing, sometime walking. The subiect of his booke was Melancholy and Madnesse, about him lay the carkasses of many seuerall beasts, newly by him cut vp and anatomized, not that hee did contemne Gods creatures, as he told *Hippocrates*, but to find out the seat of this *atra bilis* or Melancholy, whence it proceeded, and how it was engendred in mens bodies, to the intent he might better cure it in himselfe, & by his writings and obseruations, l teach others how to preuent and auoide it: which good intent of his, *Hippocrates* highly commended, *Democritus Iunior* is therefore bold to imitate, and because hee left it vnperfect, to prosecute and finish in this Treatise.

You haue had a reason of the Name, if the title and inscription offend your gravity, were it a sufficient iustification to accuse others, I could produce many sober Treatises, even Sermons themselues, which in their fronts carry more phantasticall names. Howsoeuer it is a kinde of pollicy in these daies, to prefix a phantasticall title to a booke which is to be sold: for as larks come downe to a day-net, many vaine Readers will tarry and stand gazing like silly passengers, at an Anticke picture in a painters shop, that will not looke at a iudicious peece. And indeed, as m *Scaliger* obserues, *nothing more invites a Reader then an Argument vnlooked for, vnthought of, and sells better then a scurrile Pamphlet*. Many men, saith *Gellius*, *are very conceited in their inscriptions*, and able (as o *Pliny* quotes out of *Seneca*) to make him loiter by the way, *that went in hast to fetch a mid-wife for his daughter, now ready to lye downe*. For my part I haue honourable p presidents for this which I haue done: I will cite one for all, *Anthony Zara Pap. episc.* his Anatomy of wit, in foure Sections, Members, subsections, &c. to be read in our Libraries.

If any man except against the matter or manner of treating of this my Subiect, and will demand a reason of it, I can alleage more then one, I write of Melancholy, by being busie to avoid Melancholy. There is no greater cause of Melancholy then idlenesse, *no better cure then businesse*, as q *Rhasis* holds: and howbeit, *stultus labor est ineptiarum*, to bee busied in toyes is to small purpose, yet heare that diuine *Seneca*, better *aliud agere quàm nihil*, better doe to no end then nothing. I writ therefore, and busied my selfe in this playing labour, like them, saith *Lucian*, that *recite to trees, and declaime to pillers for want of Auditors*: as *Paulus Ægineta* confesseth of himselfe, *not that any thing was vnknowne or omitted, but to exercise my selfe*, which course if some

f *Hor.*
g *Per.*
h *Hor.*
i *Secundùm mœnia locus erat frondosis populis opacus, vitibusq; sponte natis; tenuis propè aqua defluebat, placidè murmurans, ubi sedile & domus Democriti conspiciebatur.*
k *Ipse compositè considebat, super genua volumen habens, & utrinq; alia patentia pirata, dissectáq; animalia cumulatim strata, quorum viscera rimabatur.*
l *Cùm mundus extra se sit, & mente captus sit, & nesciat se languere, ut medelam adhibeat.*
m *Scaliger ep. ad Patisonem. nihil magis lectorem invitat quàm inopinatum argumentum, neq; vendibilior merx est quàm petulans liber.*
n *Lib. 20. cap. 11. miras sequũtur inscriptionũ festivitates.*
o *Præfat. Nat. hist. patri obstetricem parturienti filiæ accersenti moram iniicere possunt.*
p Anatomy of Popery. Anatomy of immortality, *Angelus Scalas*, Anatomy of *Antimonie, &c.*
q *Cont. l. 4. c. 9. non est cura melior quàm labor.*
r *Non quòd de novo quid addere aut à veteribus (pretermissũ) sed propriæ exercitationis causa.*

some tooke, I thinke it would be good for their bodies, and much better for their soules, or peradventure as some doe for fame, to shew my selfe (*Scire tuum nihil est, nisi te scire hoc sciat alter*) I might bee of *Thucidides* opinion, † *to knowe a thing and not expresse it, is all one as if he knewe it not.* When I first tooke this taske in hand, this I aymed at; [f] *vel vt lenirem animum scribendo*, to ease my minde by writing, for I had [t] *gravidum cor, fœtum caput*, a kinde of impostume in my head, which I was very desirous to bee vnladen of, and could imagine no fitter euacuation then this. Besides I could not well refraine, for *vbi dolor ibi digitus*, one must needs scrat where it itcheth. I was not a little offended with this malady, shall I say my Mistris *Melancholy*, my *Ægeria*, or my *malus Genius*, and for that cause, as hee that is stung with a Scorpion, I would expell *clavum clavo*, [u] comfort one sorrow with another, idlenesse with idlenesse: or as he did, of whom [x] *Felix Plater* speakes, that though he had some of *Aristophanes* frogs in his belly, still crying *Brecc'ckex coax coax, oop, oop, oop*, and for that cause studied Physicke seauen yeares, & trauelled ouer most part of *Europe* to ease himselfe: to doe my selfe good I turned ouer such Physitians our Libraries would afford, or my * private friends impart, and haue taken this paines. And why not? *Cardan* professeth he writ his bookes *de Consolatione* after his sonnes death, to comfort himselfe, so did *Tully* write of the same subiect with the same intent, after his daughters departure, if it bee his at least, or some impostors put out in his name, which *Lipsius* probably suspects. Concerning my selfe, I can peraduenture affirme that which *Marius* did in *Salust*, [y] *that which others heare of or read of, I felt and practised my selfe, they get their knowledge by bookes, I mine by melancholising*. Experto crede Roberto. Something I can speake out of experience, & with her in the Poet, [z] *Haud ignara mali miseris succurrere disco.* I would helpe others out of a fellow feeling, and as that vertuous Lady did of old, [a] *being a leaper her selfe, bestow all her portion to build an Hospitall for leapers*, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea but you will inferre, that this is [b] *actum agere*, an vnnecessary worke, *eramben bis coctam apponere*, the same againe and againe in other words: To what purpose? † *Nothing is omitted that may well be said*, so thought *Lucian* in the like Theame. How many excellent Physitians haue written iust Volumes and elaborate Tracts of this subiect? No newes here, all that which I haue, is stolne from others, [c] *Dicitq; mihi mea pagina fures.* If that seuere doome of * *Synesius* be true. *It is a greater offence, to steale dead mens labours, then their cloathes*, what shall become of most writers? I hold vp my hand at the barre amongst the rest, and am guilty of fellony in this kinde, *habes confitentem reum*, I am content to be pressed with the rest. 'Tis most true, *tenet insanabile multos Scribendi cacoëthes*, and [d] *there is no end of writing of bookes*, as the wise man found of old, in this [e] scribling age, especially wherein [f] *the number of books is without number, as a worthy man saith, Presses be oppressed*, and out of an itching humour, that every man hath to shew himselfe, [g] desirous of fame and honour, he will write no matter what, and scrape together it bootes not whence. [h] *Bewitched with this desire of fame, et tam medijs in morbis* to the disparagement of their health, and scarce able to hold a penne, they must say something, [i] *and get themselues a name*, saith *Scaliger*, *though it*

t *Erasmus.*
† *Qui novit, neq; id quod sentit exprimit perinde est ac si nesciret.*
u *Otium otio dolorem dolore sum solatus.*
x *Observat. l. 1.*
* *M^r* Iohn Rous our *Pratobib. Oxon.* *M.* Hopper, *M^r* Guthridge & c.
y *Quæ illi audire & legere solent eorum partim vidi ego-met, alia gessi, quæ illi literis ego militando didici, nunc vos existimate facta an dicta pluris sint.*
z *Dido Virg.*
a *Camden. Ipsa elephantiasi correpta elephantiasis hospitium construxit.*
b *Iliada post Homerum.*
† *Nihil prætermissum quod à quouis dici posset.*
c *Martialis.*
* *Magis impium mortuorum lucubrationes quàm vestes furari.*
d *Eccles. vlt.*
e *Libros eunuchi gignunt, steriles pariunt.*
f *D. King præfat lect. Ionas.* the late right Reuerend L. Bishop of London.
g *Homines famelici gloriæ ad ostentationem eruditionis undiq; congerunt. Buchananus.*
h *Effascinati etiam laudis amore &c. Iustus Baronius*
Ex ruinis alienæ existimationis sibi gradum ad famam struunt.

be

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be to the downefall and ruine of many others. To be counted writers, *ſcriptores vt ſalutentur*, to be thought and held *Polumathes* and *Polihiſtors*, to get a paper kingdome: they will ruſh into all learning, *togatam, armatam*, divine, humane authors, rake ouer all *Indices* & pamphlets for notes, as our merchants doe ſtrange hauens for traffique, write great Tomes, *Cum non ſint revera doctiores, ſed loquaciores*, whē as they are not thereby better ſchollers, but greater praters. They commonly pretend publike good, but as [k] *Geſner* obſerues 'tis pride and vanity that egges them on, no newes or ought worthy of note but the ſame in other tearmes. As Apothecaries wee make new mixtures every day, powre out of one veſſell into another, and skim of the creame of other mens wits, picke out the choice flowers out of their tild gardens to ſet out our owne ſterill plots. A fault that every writer findes, as J doe now and yet faulty themſelues, [l] *trium literarum homines*, all theeues pilfer out of old writers to ſtuffe vp their new comments, ſcrape *Ennius* dunghills, & out of [m] *Democritus* pitt, as J haue done. By which meanes it comes to paſſe, [n] *that not only Libraries and ſhops are full of our putid papers, but every cloſe ſtoole and iakes*; they ſerue to put vnder pies, to [o] lappe ſpice in, and keepe roſtmeat from burning. With vs in *France*, ſaith [p] *Scaliger*, *every man hath liberty to write, but few ability*, [q] *heretofore learning was graced by iuditious ſchollers, but now noble ſciences are vilified by baſe and illiterate ſcriblers*, that either write for vaine glory, or need, or to get money, or as parasites to flatter and collogue with ſome great man, put out † *burras, quiſquilias q̄, ineptias q̄*, [r] *amongſt ſo many thouſand authors, you ſhall ſcarce finde one by reading of whom you ſhall be any whit better, but rather much worſe, quibus inficitur potius, quam perficitur*, by which hee is rather infected, then any way perfected. [ſ] *Cardan* findes fault with *Frenchmen* and *Germanes* for this ſcribling to no purpoſe, *non inquit ab edendo deterreo, modo novum aliquid inveniant*, hee doth not bar them to write, ſo that it be ſome new invention of their owne; but we weaue the ſame webbe ſtil, and twiſt the ſame rope againe & againe, or if it be a new inuention, 'tis but ſome bable or toy, and who ſo cannot invent? [t] *He muſt haue a barren wit, that in his ſcribling age can forge nothing.* [u] *Princes ſhew their armies, rich men vaunt their buildings, ſouldiers their mā hood, and ſchollers vent their toyes*, they muſt read, they muſt heare whether they will or no. † *Et quodcunq; ſemel chartis illeverit, omnes*

Geſtiet à furno redeuntes ſcire lacuq̄, Et pueros & anus.

* What once is ſaid and writ, all men muſt knowe,
Old wiues and children, as they come & goe.

What a company of Poets hath this yeare brought out, as Pliny *complaines to* Soſſius Sineſius, *all this Aprill every day ſome or other haue recited.* What a Catalogue of new bookes all this yeare, all this age (J ſay) haue our *Francfurt* Marts, domeſticke brought out, Twice a yeare? † *Proferunt ſe nova ingenia & oſtentant*, we ſtretch our wits out and ſet them to ſale. So that, which *Geſner* ſo much deſires, if a ſpeedy reformation bee not had by ſome Princes edicts and graue ſuperviſors, to reſtraine this liberty, it will runne on *in infinitum*. Who ſhall read them? as already, we ſhall haue a vaſt *Chaos* & [y] confuſion of bookes. We are † oppreſſed with them, our eyes ake with rea-

[k] *Omnes ſibi famam quærunt & quovis modo in orbem ſpargi contendunt vt novæ alicuius rei habeantur Authores. Præf. Biblioth.*
[l] *Plautus,*
[m] *E. Democriti puteo.*
[n] *Non tam refertæ bibliothecæ quam cloacæ.*
[o] *Et quicquid chartis amicitur ineptis.*
[p] *Epiſt. ad Petaſ. In regno Franciæ omnibus ſcribendi datur libertas, paucis facultas*
[q] *Olim literæ ob homines in precio nunc ſordent ob homines.*
† *Anſ. pac.*
[r] *Inter tot mille volumina vix vnus à cuius lectione quis melior evadat, immo totus non peior.*
[ſ] *Lib. 5. de ſap.*
[t] *Sterile oportet eſſe ingenium quod in hoc ſcripturientium pruritu, &c.*
[u] *Cardan præf. ad conſol.*
† *Horſer. 1. Sat. 4.*
* *Epiſt. lib. 1, Magnum poetarum proventum annus hic attulit menſe Aprili nullus fere dies quo non aliquis recitauit.*
† *Idem.*
[x] *Principibus & doctoribus deliberandum relinquo, vt arguantur authorum furta & millies repetita callantur, & temere ſcribendi libido coerceatur aliter in infinitū progreſſura. manus volitando dolent. Fam. Strade Momo.*
[y] *Onerabuntur ingenia nemo legendis ſufficit.* † *Libris obruimur oculi legendo*

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ding, our fingers with turning. For my part I am one of the number, *nos numerus sumus*. I doe not deny it, I haue only this of *Macrobius* to say for my selfe, *Omne meum nihil meum*, tis all mine and none mine. As a good huswife out of many fleeces makes one peece of cloath, a Bee gathers waxe and hony out of many flowers, and makes a new bundle of all,

* *Floriferis vt apes in saltibus omnia libant*, I haue laboriously [a] collected this *Cento* out of many Authors, & that *sine iniuria*, I haue wronged no Authors, but what *Varro lib. 6. de re rust.* speakes of Bees, *minimè maleficæ nullius opus vellicantes faciunt deterius*, I can say of my selfe, whom haue I iniured? the matter is theirs most part, I make them pay tribute, to set out this my *Maceronicon*, the method only is mine owne, I must vsurpe that of [b] *Wecker è Terentio, nihil dictum quod non dictum prius, methodus sola artificem ostendit*, we can say nothing but what hath beene said, the composition and method is ours only, and shewes a scholler. *Oribasius, Ætius, Avicenna*, haue all out of *Galen*, but to their owne method, *diuerso stylo non diuersa fide*, our Poets steale from *Homer*, he spewes, saith *Ælian*, they lick it vp. Diuines vse *Austins* wordes *verbatim* still, and our story dressers doe as much, he that comes last is commonly best; ——— *donec quid grandius ætas Postera, forsq; ferat melior*, ——— though there were many Giants of old in Physicke & Philosophy, yet I say with † *Didacus Stella, a dwarfe standing on the shoulders of a Giant, may see farther then a Giant himselfe*; I may likely adde, alter, and see more then my predecessors; [c] and it is no more preiudice for me to write after others, then for *Ælianus Montaltus* that famous Phisitian, to write *de morbis capitis* after *Iason Pratensis, Heurnius, Hildesheim, &c.* many horses to runne in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt, I solue it thus. And for those other faults of Barbarisme [e] *Doricke* dialect, extemporanean stile, Tautologies, apish imitation, a rapsodie of ragges gathered together from severall dunghills, and confusedly tumbled out: without art, inuention, iudgement, wit, learning, harsh, absurd, insolent, indiscreet, ill composed, vaine, scurrile, idle, dull, and dry; I confesse all, thou canst not think worse of me then I doe of my selfe. All I say is this, that I haue [d] presidents for it, which *Isocrates* cals *perfugium iis qui peccant*, others as absurd, vaine, idle, illiterate, &c. *Nonnulli alij idem fecerunt*, others haue done as much, it may bee, more, and perhapps thou thy selfe, *Nouimus & quite, &c.* wee haue all our faults, *scimus & hanc veniam, &c.* [e] thou censurest me, so haue I done others, and may doe [f] thee, *Cedimus inq; vicem, &c.* tis *lex talionis, quid pro quo*. Goe now censure, criticize, scoffe and raile. [g] *Nasutus sis vsq; licet sis deniq; nasus*.

Non potes in nugas dicere plura meas,
Ipse ego quam dixi, &c.

Wer'st thou all scoffes and flouts, a very *Momus*,
Then we our selues, thou canst not say worse of vs.

Thus as when women scold haue I cryed whore first, and in some mens censures, I am afraid I haue ouershot my selfe, *Laudare se vani, vituperare stulti*, as I doe not arrogate, I will not derogate. *Primus vestrum non sum nec imus*, I am not none of the best, I am none of the meanest of you. Be it therefore as it is, well or ill, I haue assaid, put my selfe vpon the stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our stile

* *Lucretius.*
[a] *Quicquid vbiq; bene dictum facio meum, & illud nunc meis ad compendium, nunc ad fidem & authoritatem alienis exprimo verbis, omnes authores meos clientes esse arbitror, &c. Sariburiensis ad Polycrat. prol.*
[b] *Præfat. ad Syntax. med.*
† *In Luc. 10. Tom. 2 Pigmei Gigantum humeris impositi plus quam ipsi Gigantes vident*
[c] *Nec aranearum textus ideò melior quia ex se fila gignuntur, nec noster ideo vilior quia ex alienis libamus vt apes. Lipsius aduersus dialogist.*
[d] *Vno absurdo dato mille sequuntur.*
[e] *Non dubito multos lectores hic fore stultos.*
[g] *Martial. 13. 2.*

8 bewrayes vs, and as † hunters finde their game by the trace, so is a mans *Genius* descried by his workes. I haue laid my selfe open (I know it) in this Treatise, I shall be censured, I doubt not, yet this is some comfort, *vt palata sic iudicia*, our censures are as various as our palats.

† *Vt venatores feram è vestigio impresso, virum scriptiuncula. Lipsius.*

* *Tres mihi conuiuiæ prope dissentire videntur*
Poscentes vario multum diuersa palato, &c.

* *Hor.*

Our writings are as so many dishes, our Readers guests; our books like beauty, that which one admires another reiects; so are we approued as mens fancies are inclined, *Pro captu lectoris habent sua fata libelli*,
That which is most pleasing to one is *amaracum sui*, most harsh to another. *Quot homines tot sententiæ*, so many men so many mindes: that which thou condemnest he commends,

† *Quod petis id sane est inuisum acidumq; duobus.*

† *Hor.*

He respects matter, thou art wholly for words, hee loues a loose & free stile, thou art all for neat composition, strong lines, that which one admires, another explodes as most absurd and ridiculous. If it be not point blanke to his humor, his method, his conceipt, [a] *Si quid forsan omissum, quod is animo conceperit, si quæ dictio &c.* if ought be omitted or added, which he likes or dislikes, thou art *mancipium paucæ lectionis*, an idiot, an asse, *nullius es*, or els *plagiarius*, a trifler, a triuant, thou art an idle fellow; or els 'tis a thing of meere industry, a collectiō without wit or invention, a very toy. [b] *Facilia sic putant omnes quæ iam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their labors vilified by fellowes of no worth themselues, as things of nought, who could not haue done as much? *unusquisq; abundat sensu suo*, euery man abounds in his owne sense, and whilest each particular party is so affected, how should one please all?

[a] *Muretus.*

[b] *Lipsius.*

[c] *Quid dem, quid non dem? renuis tu quod iubet ille?*

[c] *Hor.*

how shall I hope to expresse my selfe to each mans humor and [d] conceipt, or to giue satisfaction to all? Some vnderstand too little, some too much, some are too partiall, as friends to ouerweene, others come with a preiudice to carpe, vilify, detract and scoffe; some as Bees for hony, some as Spiders to gather poyson. What shall I doe in this case? As a Dutch Hoste, if you come to an Inne in *Germany*, and dislike your fare, diet, lodging, &c. replyes in a surly tone, [e] *aliud tibi quæras diversorium*, if you like not this, get you to another Inne; I resolue, if you like not my writing, goe read something els. I doe not much esteeme thy censure, take thy course, 'tis not as thou wilt, nor as I will, but when we haue both done, that of [f] *Plinius Secundus* to *Traian*, will proue true, *Euery mans witty labour takes not, except the matter, subiect, occasion, and some commending Fauorite happen to it.* If I be taxed, exploded by thee and some such, I shall happily be approued and commended by others. It was *Democritus* his fortune, *Idem admirationi & irrisioni habitus.* 'Twas *Seneca's* fate, that Superintendent of wit, learning, iudgement, [g] *ad stuporem doctus*, the best of *Greeke* and *Latine* writers, in *Plutarchs* opinion, that *renowned corrector of vice*, as [h] *Fabius* termes him, *and painefull omniscious Philosopher, that writ so excellently and admirably well*, could not please all parties, or escape censure: how is he vilified by [i] *Caligula, Agellius, Fabius*, & *Lipsius* himselfe, his chiefe oppugner? *in eo plerag; pernitiosa*, saith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent

[d] *Fieri non potest, ut quod quisq; cogitat, dicat unus. Muretus.*

[e] *Erasmus dial.*

[f] *Epist. lib. 6. Cuiusque ingenium non statim emergit, nisi materiæ fautor, occasio, commendatorque contingat.*

[g] *Lipsius Iudic. de Seneca.*

[h] *Lib. 10. Plurimum studij, multam rerum cognitionē, omnē studiorum materiam &c. multa in eo probanda, multa admiranda.*

[i] *Sueton. Arena sine calce.*

gligent often, and remisse, as *Agellius* obserues, *oratio vulgaris & protrita, dicaces & ineptæ sententiæ, eruditio plebia*, an homely shallow writer, *In partibus spinas & fastidia habet*, saith [k] *Lipsius*, and as in all his other workes, so especially in his Epistles, *aliæ in argutijs & ineptijs occupantur, Intricatus alicubi, & parum compositus, sine copia rerum hoc fecit*, he jumbles vp many things togethkr immethodically, after the Stoicks fashion, *parum ordinavit, multa accumulavit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? how shall I hope to please? *no man so absolute* [l] *Erasmus* holds, *to satisfie all, except antiquity, prescription &c. set a barre*. But as I haue proued in *Seneca*, this will not alwayes take place. how shall I evade? 'tis the common doone of all Writers, I must (I say) abide it, I seek not applause; *non sum adeò informis*, I would not be vilified: I feare good mens censures, and to their fauourable acceptance I submit my labours,

——— [m] *& linguas Mancipiorum Contemno*, ———

as the barking of a dog, I securely contemne those malitious and scurrile obInquies, flowtes, calumnies, of railers and detractors, I scorne the rest. What therefore I haue said *pro tenuitate meâ*, I haue said.

[k] *Introduc. ap Sen.*

[l] *Indic. de Sen. Vix aliquis tam absolutus, ut alteri per omnia satisfaciat, nisi longa temporis præscriptio, semotâ iudicandi libertate, velligione quâdam animos occuparit.*

[m] *Iuven. Sat. 5*

One or two things yet I would haue amended if I could, concerning the manner of handling this my subiect, for which I must Apologize, *deprecari*, and giue the friendly Reader notice. It was not mine intent to prostitute my Muse in *English*, or to divulge *secreta Minervæ*, but to haue exposed this more contract in *Latin*, but I could not get it printed. Any scurrile pamphlet is welcome to our mercenary Printers in *English*; but in *Latin* they will not deale; which is one of the reasons which [n] *Nicholas Car* in his Oration of the paucity of *English* Writers, giues; that so many flourishing wittes are smothered in obliuion, lye dead and buried in this our Nation. Another maine fault is, that I haue not reuised the Copie, and amended the stile, which now flowes remissely, as it was first conceiued, but my leisure would not permit, *Feci nec quod potui, nec quod volui*. I confesse it is neither as I would, or as it should be. [o] *Cùm relego scripsisse pudet, quia plurima cerno*

Me queq; quæ fuerant iudice digna lini.

When I peruse this Tract which I haue writ,
I am abash't, and much I hold vnfit.

[n] *Aut artis ingenii aut quæstus magis quam literis studeat. hab. Cantabrig. & Lond. excus. 1576.*

[o] *Ovid. de ponto Eleg. 1. 6.*

I should indeed (had I wisely done) obserued that Precept of the Poet,

———*nonumq; prematur in annum*,

and haue taken more care: Or as *Alexander* the Physitian would haue done by *Lapis Lazuli*, fifty times washed before it be vsed, I should haue reviséd, corrected, and amended this Tract; but I had not (as I say) that happy leisure, no *Amanuenses* assistants, and was therefore enforced, as a Beare doth her whelpes, to bring forth this confused lumpe, and had not time to lick it into forme, as she doth her yong ones, but euen so to publish it, as it was first written, *quicquid in buccam venit*, in an extemporean stile, as [p] I doe commonly all other exercises, *effudi quicquid dictavit Genius meus*, out of a confused company of notes, and writ with as small deliberation as I doe ordinarily speake, without all affectation of big words, fustian phrases, jingling termes, strong lines, straines of wit, elogies, exornations, &c. which many so much affect. I am [q] *aquæ potor*, a loose, plaine, rude writer, *ficum voco ficum, & ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, [r] I call a spade a spade, *animis hæc scribo*,

[p] *Stans pede in uno*, as hee made Verses.

[q] *Non eadem à summo expectes, minimoque Poeta.*

[r] *Stylus hic nullus præter parresiam.*

10

scribo, non auribus, I respect matter, not words; remembring that of *Cardan*, *verba propter res, non res propter verba*: and seeking with *Seneca*, *quid scribam non quemadmodum*, rather what, then how to write. For as [f] *Philo* thinks, *hee that is conversant about matter, neglects wordes, and those that excell in this art of speaking, haue no profound learning*. Besides, it was the obseruation of that wise *Seneca*, [t] *when you see a fellow carefull about his wordes, and neat in his speech, know this for a certainty, that mans minde is busied about toyes, there's no solidity in him. Non est ornamentū virile concinnitas*, as he said of a nightingale. ——*voces præterea nihil, &c.* I am therefore in this point a professed disciple of [u] *Apollonius*, a scholler of *Socrates*, I neglect phrases, and labour wholly to informe my Readers vnderstanding, not to please his eare; 'tis not my study or intent to compose neatly, which an Orator requires, but to expresse my selfe readily and plainely, as it happens. So that as a riuer runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deepe, then shallow; now muddy, then cleare; now broad, then narrow; doth my stile flow: now serious, then light; now Comicall, then Satyricall; now more elaborate, then remisse, as the present subiect required, or as at that time I was affected. And if thou vouchsafe to read this Treatise, it shall seeme no otherwise to thee, then the way to an ordinary trauailer, sometimes faire, sometimes foule; here champion, there incloſed; barren in one place, better soile in another: by woods, groues, hilles, dales, plaines, &c. I shall lead thee *per ardua montium, & lubrica vallium, & roscida cespitum, & gleboſa camporum*, through variety of obiects, that which thou shalt like and dislike.

[f] *Qui rebus se exercet, verba negligit, & qui callet artem dicendi, nullam disciplinam habet recognitam.*

[t] *Cuiuscunque orationem videris politam, & sollicitam, scito animum in pusillis occupatum, in scriptis nil solidum*, Epist. lib. 1. 21.

[u] *Philostratus lib. 8. vit. Apoll. Negligebat oratoriam facultatem, & pene tàs assernabantur eius professores, quod linguam duntaxat, non autem mentem redderent eruditiorem.*

For the matter it selfe or method, if it be faulty, consider I pray you that of *Columella*, *nihil perfectum, aut à singulari consummatum industriâ*, no man can obserue all, much is defectiue no doubt, and may be iustly taxed, altered, and auoided in *Galen*, *Aristotle*, those great masters. *Boni venatoris* ([b] one holdes) *plures feras capere, non omnes*; hee is a good Huntsman can catch some, not all: I haue done mine endeauour. Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc pulvere desudamus*, I am but a smatterer, I confesse, a stranger, [c] here and there I pull a flowre, I doe easily grant, if a rigid censurer should criticize on this which I haue writ, he should not finde three sole faults, as *Scaliger* in *Terence*, but 300, as many as he hath done in *Cardans* subtilties, as many notable errors as [d] *Gul. Laurembergius*, a late Professor of *Rostocke*, discouers in that Anatomy of *Laurentius*, or *Barocius* the *Venetian* in *Sacro-boscus*. And although this bee a second Edition, in which I should haue bin more accurate, corrected al those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that as Carpenters doe find out of experience, 'tis much better build a new, then pull downe an old house; I could as soone write as much more, as alter that which is written. If ought therefore be amisse (as I grant there is) I require a friendly admonition, no bitter inuectiue, [e] *Sint Musis socij Charites, Furia omnis abesto*, otherwise as in ordinary Controuersies, *funem contentionis nectamus, sed cui bono?* wee may contend, and likely misuse each other, but to what purpose? we are both schollers say,

——*Arcades ambo,*
Et cantare pares, & respondere parati.

If wee doe wrangle, what shall wee get by it? trouble and wrong our selues,

[b] *Pet. Nannius not. in Hor.*

[c] *Non hic colonus domicilium habeo, sed topiarii in morem, hinc inde florē vellico. vt canis Nilum lambens.*

[d] *Supra bis mille notabiles errores Laurentii demonstraui, &c.*

[e] *Phlo de Con.*

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make ſport of others. Jf I be convict of an error, I will yeeld, I will amend. In the meane time J require a fauourable cenſure of all faults omitted, harſh compoſitions, Tautologicall repititions, perturbations of Tenſes, numbers, Printers faults, &c. My tranſlations are ſometimes rather Paraphraſes, & that onely taken, which was to my purpoſe: quotations are often inſerted in the Text, which make the Style more harſh, or in the margent as it happened. *Greeke* authors, *Plato*, *Plutarch*, *Athenæus*, &c. J haue cited out of their Interpretors, becauſe the Originall was not ſo ready. I haue mingled *ſacra prophanis*, but I hope not prophaned; and in repetition of Authors names, ranked them *per accidens*, not according to Chronology; ſometimes Neoterickes before Ancients, as my memory ſuggeſted. Some things are heere altered, expunged in this Edition, others amended; much added, & 'tis no preiudice, no ſuch *indecorum*, or ouerſight. 11

† *Nunquam ita quicquam bene ſubducta ratione ad vitam fuit,*
Quin res, ætas, vſus, ſemper aliquid apporrent novi,
Aliquid moneat, ut illa quæ ſcire te credas, neſcias,
Et quæ tibi putâris prima, in exercendo ut repudias.
Ne'er was ought yet at firſt contriu'd ſo fit,
But vſe, age, or ſomething would alter it;
Aduiſe thee better, and vpon peruſe,
Make thee not ſay, and what thou tak'ſt, refuſe. † *Ter. Adelph.*

The laſt and greateſt exception is, that I being a Diuine, haue meddled with Phyſicke, ——— ‡ *tantumne eſt ab re tuâ otÿ tibi,*
Aliena ut cures, eaq; nihil quæ ad te attinent. ‡ *Heaut. act. 1. ſc. 1.*

which *Menedemus* told *Chremes*, haue I ſo much leaſure, or little buſineſſe of mine owne, as to looke after other mens matters which concerne mee not? Heare me ſpeake. There bee many other ſubiects, I doe eaſily grant, both in humanity and diuinity, fit to be treated of, and of which had J written *ad oſtentationem* only, to ſhew my ſelfe, I ſhould haue rather choſen, & in which I haue bin more conuerſant, I could haue more willingly luxuriated, and better ſatisfied my ſelfe and others; but that at this time I was fatally driuen vpon this rocke of Melancholy, and carried away by this by-ſtreame, which as a rillet, is deducted from the maine channell of my ſtudies, in which I haue pleaſed and buſied my ſelfe at idle houres, as a ſubiect moſt neceſſary and commodious. Not that I preferre it before Diuinity, which I doe acknowledge to bee the Queene of Profeſſions, and to which all the reſt are but as handmaides, but that in Diuinity J ſaw no ſuch great need. For had I written poſitiuely, there be ſo many bookes in that kinde, ſo many Commentators, Treatiſes, Pamphlets, Expoſitions, Sermons, that whole teemes of Oxen can not draw them; and had I beene as forward and ambitious as ſome others, I might haue happily printed a Sermon at *Paules Croſſe*, a Sermon in St *Maries Oxon.* a Sermon in *Chriſtchurch*, or a Sermon before the right Honorable, right Reuerend, a Sermon before the right Worſhipfull, a Sermon in Latin, in Engliſh, a Sermon with a name, a Sermon without, a Sermon, a Sermon, &c. But I haue euer beene as deſirous to ſuppreſſe my labours in this kind, as others haue beene to preſſe and publiſh theirs. To haue written in controuerſie, had beene to cut off an *Hydra's* head, § *lis litem generat*, one begets another, ſo many duplications, triplications, and ſwarmes of queſti- § *Et indè cateruatim quadam ſit quæ hæredes etiam ligat. Cardan.*

ons,

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ons, *In sacro bello hoc quod stili mucrone agitur*, that hauing once begunne, I should neuer make an end, and that with such eagernesse and bitternesse in such questions they proceed, that as [l] he said, *furorne cæcus, an rapit vis acri. or, an culpa, responsum date?* Blind fury or errour, or rashnesse, or what it is that egges them, I know not, I am sure many times, which [m] *Austin* perceiued long since, *tempestate contentionis serenitas charitatis obnubilatur*, with this tempest of contention, the serenity of charity is ouer-clouded, & there be too many spirits coniured vp already in this kind, in all sciences, & more then we can tell how to lay, and doe so furiously rage and keep such a racket, that as [n] *Fabius* said, *it had beene much better for some of them to haue bin borne dumbe, and altogether illiterate, then so farre to dote to their own destruction.* 'Tis a genetall fault, as *Severinus* the *Dane* complaines. [o] *Vnhappy men, as we are, we spend our dayes in vnprofitable questions and disputations*, Intricate subtilties *de lanâ caprinâ*, about moonshine ith' water, *leauing in the meane time those chiefest treasures of Nature vntouched, wherein the best medicines for all manner of diseases are to be found, and doe not only neglect them our selues, but hinder, condemne, forbid and scoffe at others, that are willing to enquire after them.* These motiues at this present, haue induced me to make choice of this medicinall subiect.

Jf any Physitian in the meane time should inferre, *Ne sutor ultra crepidâ*, and find himselfe grieued that I haue intruded into his Profession, I will tell him in briefe, I doe not otherwise by them, then they doe by vs. If it bee for their aduantage, I know many of them, which haue taken Orders, in hope of a Benefice, 'tis a common transition, and why may not a Melancholy Diuine, that can get nothing but by Simony, professe Physicke? *Drusianus* an *Italian* (*Crusianus*, but corruptly, *Trithemius* calls him) [p] *because hee was not fortunate in his practise, forsooke his profession, and writ afterwards in Diuinity. Marsilius Ficinus* was *semel & simul*, a Priest and Physitian at once, and [q] *T. Linacer* in his old age tooke Orders. The *Iesuites* professe both at this time, many of them *permissu superiorum*, Chirurgions, Panders, Bawdes, and Midwiues, &c. Many poore Country Vicars, for want of other meanes, are driuen to their shifts, to turne Mountebankes, Quacksaluers, Empiricks, and if our greedy Patrons hold vs to such hard conditions, as commonly they doe, they will make many of vs worke at some trade, as *Paul* did, at last turne Taskers, Malsters, Costermongers, Grasiers, sell Ale as some doe, or worse. Howsoeuer in vndertaking this taske, I hope I shall commit no great errour or *indecorum*, if al be considered aright, I can vindicat my selfe with *Georgius Braunius*, & *Hieronymus Hemingius*, those two learned Diuines who (to borrow a line or two of mine *elder Brother) drawne by *a naturall loue, the one of Pictures and Mappes, Prospectiues & Chorographicall delights, writ that ample Theater of Cities; the other to the study of Genealogies, penned Theatrum Genealogicum.* Or I can excuse my selfe with [r] *Lessius* the *Iesuite* in like case, 'tis a disease of the Soule, on which I am to treat, and as much appertaining to a Diuine, as to a Physitian; and who knowes not what an agreement there is betwixt these two Professions? A good Diuine either is, or ought to bee a good Physitian, a spirituall Physitian at least, as our Sauiour calls himselfe, & was indeed *Mat. 4. 23. Luke 5. 18. Luke 7. & 8.* They differ but in obiect, the one of the Body, the other of the Soule, and vse diuers medicines all to cure:

one

† *Hensius.*

[l] *Hor. epod. lib. od. 7.*

[m] *Epist. 86. ad Casulam presbyt.*

[n] *Lib 12. cap. 1. Mutos nasci, & omni scientia egere satius fuisset, quam sic in proprium perniciem insanire.*

[o] *Infelix mortalitas inutilibus quæstionibus ac disceptationibus vitam traducimus. naturæ principes thesauros, in quibus grauissimæ morborum medicinæ collocatæ sunt, interim intactos relinquimus. Nec ipsi solùm relinquimus, sed & alios prohibemus, impedimus, condemnamus, ludibrijsq; afficimus.*

[p] *Quod in praxi minimè fortunatus esset, medicinam reliquit, & ordinibus initiatus in Theologiâ post modum scripsit. Gesner Bibliothecâ.*

[q] *P. Iouius.*

* Mr *William Burton* Preface to his description of Leicestershire, printed at London by *John White* 1622.

[r] *In Hygiasticon, neq; enim hæc tractatio aliena videri debet à Theologo, &c. agitur de morbo animæ.*

one cures *animam per corpus*, the other *corpus per animam*, as † our Regius Professor of Physicke well informed vs in a learned Lecture of his. One the vices and passions of the Soule, Anger, Lust, Desperation, Pride, Presumption, &c, by applying that spirituall Physick; as the other vse proper remedies in bodily diseases. Now this being a common infirmity of Body and Soule, and such a one as hath as much need of a spirituall as a corporal cure, I could not find a fitter taske to busie my selfe about, a more apposite Theame, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole Physitian. A Diuine in this compound mixt malady, can do little alone, a Physitian in some kindes of Melancholy much lesse, both make an absolute cure.

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† *De Clayton in Comitiis, Ao 1621.*

ſ *Alterius sic altera poscit opem.* and 'tis proper to them both, and I hope not vnbeseeming me, who am by my profession a Diuine, & by my inclination a Physitian. I had *Iupiter* in my sixt house, I say with † *Beroaldus, non sum medicus, nec medicinæ prorsus expers.* In the Theorick of Physicke I haue taken some paines, not with an intent to practise, but to satisfie my selfe, which was a cause likewise of the first vndertaking of this Subiect.

ſ *Hor.*

† *Lib. de pestil*

If these reasons doe not satisfie thee good Reader, as *Alexander Munificus* that bountifull Prelate, sometimes Bishop of *Lincolne*, when he had built six Castles, *ad inuidiam operis eluendam*, saith M^rr *Camden*, to take away the envy of his worke, (which very wordes *Nubrigensis* hath of *Roger* the rich Bishop of *Salisbury*, that in King *Stephens* time, built *Shirburne* Castle, and that of *Deuises*) to take away the scandall or imputation, which might be thence inferred, built so many Religious houses. If this my Discourse be ouer medicinall, or sauour too much of humanity, I promise thee, that I will hereafter make thee amends in some Diuine Treatise. But this I hope shall suffice when you haue more fully considered of the matter of this my Subiect, *rem subſtratam*, Melancholy, madnesse, and of the reasons following, which were my chiefe Motiues: The generality of the Disease, the necessity of the cure, & the commodity or common good, that will arise to all men by the knowledge of it, as shall at large appeare in the ensuing Preface. And I doubt not but that in the end you will say with mee, that to anatomize this humour aright, through all the members of this our *Microcosmus*, is as great a taske, as to find out the *Quadrature* of a Circle, or all the Creekes and sounds of the North-East, or North-West passages, and all out as great a Discouerie, as that *Hungrie* [u] *Spaniards* of *Terra Australis incognita*, as much trouble as to perfect the Motion of *Mars* & *Mercury*, which so much crucifies our Astronomers, or to rectifie the *Gregorian* Kalender. I am so affected for my part, and hope as [x] *Theophrastus* did by his Characters, *that our posterity, O friend Policles, shall be the better for this which wee haue written, by correcting and rectifying that which is amisse in themselues by our examples, and applying our precepts and cautions to their owne vse.* But I am ouer tedious, I proceed.

† In Newarke in Nottinghãshire. *Cum duo ædificasset castella, ad tollendam structionis inuidiam, & expiandam maculam duo instituit cœnobia, & collegis religiosis implevit.*

[u] *Ferdinando de Quir. anno 1612. Amsterdami impress.*

[x] *Præfat. ad Characteres. Spero enim (ô Policles) libros nostros meliores inde futures, quòd istiusmodi memoriæ mandata reliquerimus, ex præceptis & exemplis nostris ad vitam accommodatis, vt se indè corrigant.*

Of the necessity & generality of this which I haue said, if any man doubt, I shall desire him to make a briefe Survay of the world, as [y] *Cyprian* aduiseth *Donat, supposing himselfe to be transported to the top of some high mountaine, and thence to behold the tumults and chances of this wauering world, and hee cannot chuse but either laugh at, or pitty it.* St *Hierome* out of a strange imagination, being then in the wilderneſſe, conceiued with himselfe, that hee then

[y] *Epist. 2. lib. 2, ad Donatum. Paulisper te crede subduci in ardui montis verticem celsiorem, speculare inde rerum iacentium facies, & oculis in diuersa porrectis, fluctuantis mundi turbines intuere, iam simul ac videbis aut misereberis. &c.*

14 saw them dancing in *Rome*, and if thou shalt either conceiue, or clime to see, thou shalt soone perceiue all the World is mad, that is melancholy, dotes: that it is (which *Epichthonius Cosmopolites* expressed not many yeares since in a Map made like a Fooles head, with that Motto *Caput Helleboro dignum*, a crased head, *cavea stultorum*, a fooles paradise, or as *Apollonius*, a common prison of gulles, cheaters, flatterers, &c. and needs to be reformed. *Strabo* in the 9. booke of his Geography, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* map, approues; The brest lies open from those *Acroceraunian* hilles in *Epyrus*, to the *Sunian* promontory in *Attica*, *Pagæ*, and *Megara* are the two shoulders, that *Istmos* of *Corinth* the necke, and *Peloponnesus* the head. If this allusion hold, 'tis sure a mad head; *Morea* may be *Moria*; and to speake what I thinke, the Inhabitants of moderne *Greece*, swarue as much from reason, and true Religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like sort, and you shall finde that Kingdomes and Prouinces are Melancholy, Cities and Families, all Creatures, Vegetall, Sensible and Rationall, and that all sorts, sects, ages, and conditions, are out of tune, as in *Cebes* tables, *omnes errorem bibunt*, before they come into the World, they are intoxicated by Errors cuppe, from the highest to the lowest, haue neede of Physick, and those particular *Actions* in [z] *Seneca*, where father and son proue one another madde, shall bee generall; *Porcius Latro* shall plead against vs all. For indeed, who is not a foole, Melancholy, madde? Folly, Melancholy, Madnesse, are but one Disease, *Delirium* is a common name to al. *Alexander, Gordonius, Iason Pratensis, Savanarola, Guianerius, Montaltus*, confound thē as differing *secundùm magis & minùs*; so doth *Dauid Psal. 37. 50. I said vnto the fooles, deale not so madly*, and t'was an old *Stoicall* paradoxe, *omnes stultos insanire*, [b] all fooles are mad, though some madder then others. And who is not a foole, who is free from melancholy? who is not touched more or lesse in habit or disposition? If in disposition, *ill dispositions beget habites, if they perseuere*, saith [c] *Plutarch*, habits either are, or turne to diseases.' Tis the same which *Tully* maintaines in the second of his *Tusculanes*, *omnium insipientum animi in morbo sunt, & perturbatorum*, all fooles are sicke, and all that are troubled in minde, for what is sickenesse, but as [d] *Gregory Tholosanus* defines it, *a dissolution or perturbation of the bodily league, which health combines*: & who is not sicke, or ill disposed, in whom doth not passion, anger, envy, discontent, feare and sorrow raigne? who labours not of this disease? giue mee but a little leaue, and you shall see by what testimonies, confessions, arguments I will evince it, that most men are mad, that they had as much neede to goe a pilgrimage to the *Anticyræ* (as in [e] *Strabo's* time they did) as in our times they goe to *Compostella*, our Lady of *Sichem*, or *Lauretta*, to seeke for helpe; that it is like to be as prosperous a Voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.

That men are so misaffected, Melancholy, mad, heare the testimony of *Solomon*, *Eccles. 2. 12. And I turned to behold wisdome, madnesse, & folly, &c. And vers. 23, All his dayes are sorrow, and his trauell griefe, and his heart taketh no rest in the night*. So that take Melancholy in what sence you will, properly or improperly, in disposition or habite, for pleasure or for paine, dotage, discontent, feare, sorrow, madnesse, for part or all, truely, or metaphorically, 'tis all one.

[z] *Controuers. lib. 2. cont. 7. & lib. 6 cont.*

[b] *Idem Hor. lib. 2. Sat. 3. Damasippus Stoicus probat omnes stultos insanire.*

[c] *Tom. 2. sympos. lib. 5. cap. 6. animi affectiones, si diutiùs inhereant, prauos generant habitus.*

[d] *Lib. 28. cap. 1. Syntax. art. mirab. morbus nihil est aliud quam dissolutio quædā ac perturbatio fœderis in corpore existentis, sicut & sanitas est consentientis benè corporis consummatio quædam.*

[e] *Lib. 9. Geogr. plures olim gentes navigabant illuc sanitatis causâ.*

one. *The hearts of the sonnes of men are euill, and madnesse is in their hearts while they liue, Eccles. 9. 3. Wisemen themselues are no better, Eccles. 1. 18. in the multitude of wisedome is much griefe, and he that increaseth wisedome, increaseth sorrow, cap. 2. 17.* he hated life it selfe, nothing pleased him; hee hated his labour, all, as [f] he concludes, *is sorrow, griefe, vanity, vexation of spirit.* And though he were the wisest man in the world, *sanctuarium sapientiæ*, and had wisedome in abundance, he will not vindicate himselfe, or iustifie his own actions. *Surely I am more foolish then any man, and haue not the vnderstanding of a man in me, Prou. 30. 2.* Bee they *Solomons* words, or the words of *Agur* the son of *Iakeh*, they are Canonicall. *Dauid* a man after Gods owne heart, confesseth as much of himselfe, *Psal. 73. 21. & 22. so foolish was I and ignorant, I was euen as a beast before thee.* and condemnes all for fooles, *Psal. 93. & 32. 9. & 49. 20.* he compares them to *beasts, horses and mules, in which there is no vnderstanding.* The Apostle *Paul* accuseth himselfe in like sort, *2 Cor. 11. and ver. 21. I would you would suffer a little my foolishnesse, I speake foolishly. The whole head is sicke*, saith *Esay*, *and the heart is heavy, cap. 1. 5.* & makes lighter of them *then of oxen and asses, the oxe knowes his owner, &c.* read *Deut. 32. 6. Iere. 4. Amos 3. 1. Ephes. 5. 6 be not mad, be not deceiued, foolish Galatians, who hath bewitched you?* how often are they branded with this Epithete of madnesse and folly? No word so frequent amongst the Fathers of the Church and Diuines, you may see what an opinion they had of the world, and how they valued mens actions.

[f] Eccles. 1. 14.

I knowe that we thinke farre otherwise, & hold them most part wise men that are in authority, Princes, Magistrates, [g] rich men, they are wise men borne, all Politicians and Statesmen must needs be so, for who dare speake against them: and on the other, so corrupt is our iudgement, wee esteeme wise and honest men fooles. Which *Democritus* well signified in an *Epistle* of his to *Hippocrates*; [h] The *Abderites account vertue madnesse*, and so doe most men liuing. Shall I tell you the reason of it; † *Fortune* and *Virtue*, *Wisdome* and *Folly*, vpon a time contended in the *Olympicks*; Every man thought that *Fortune* and *Folly* would haue the worst, and pitied their cases. But it fell out otherwise. *Fortune* was blinde and cared not where shee stroke, nor whom, without lawes, &c. *Folly* rash and inconsiderate, cared not what shee said or did. *Vertue* and *Wisdome* gaue * place, were hissed out, and exploded by the common people, *Folly* and *Fortune* admired, and so are all their followers ever since, knaues and fooles commonly fare and deserue best in worldlings eyes and opinions. Many good men haue no better fate in their ages: *Achish 1. Sam. 21. 14.* held *Dauid* for a mad man. [i] *Elisha* and the rest were no otherwise esteemed. *Dauid* was derided of the common people. *Psal. 9. 7. I am become a monster to many*: & generally we are accounted fooles for Christ. *1. Cor. 14. We fooles thought his life madnesse, and his end without honour, Wisd. 5. 4.* Christ and his Apostles were censured in like sort, *Iohn, 10. Mark. 3. Acts 26.* and so were all Christians in † *Plinies* time, *fuerunt & alij similis dementiæ, &c.* Tis an ordinary thing with vs, to account honest, deuout, religious, plaine dealing men, idiots, asses, that cannot lye & dissemble, shift, flatter, *accommodare se ad eum locum vbi nati sunt*, make good bargains, supplant, thriue, *patronis inservire; solennes ascendendi modos apprehendere, leges, mores, consuetudines rectè obseruare, candidè laudare, fortiter defendere,*

[g] *Iure hæreditario sapere iubentur. Euphormio Satyr.*

[h] *Apud quos virtus, insaniæ & furor esse dicitur.*

† *Salcagninus Apol. omnes mirabantur, putãtes illisam iri stultitiam. Sed præter expectationem res euenit. Audax stultitiam eam irruit &c. illa cedit irrisa, & plures hinc habet sectatores stultitia.*

* *Non est respondendum stulto secundùm stultitiam.*

[i] *2 Reg. 7.*

† *Lib. 10. ep. 97*

senten-

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sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cæteraq; quæ promotionem ferunt & securitatem, quæ sine ambage fælicem reddunt hominem, & verè sapientem apud nos. That cannot temporise as other men doe,[k] take bribes, &c. but feare God, and make a conscience of their doings. But the holy Ghost that knowes better how to iudge, hee calls them fooles, *The foole hath said in his heart, Psal. 53. 1. and their waies vtter their folly, Psa. 49. 14.* [l] *For what can be more mad, then for a little worldly pleasure to procure vnto themselues eternall punishment?* As *Gregory* and others inculcate vnto vs.

[k] *Quis nisi mentis inops, &c.*

[l] *Quid insanius quam pro momentaneâ felicitate æternis te mancipare supplicijs?*

And all those great Philosophers, the world hath euer had in admiratiõ, whose workes we doe so much esteeme, that gaue precepts of wisdome to others, inuenters of Arts and Sciences, *Socrates* the wisest man of his time by the Oracle of *Apollo*, whom his two schollers [m] *Plato* and [n] *Xenophon* so much extoll and magnifie, with those honorable titles, *of best and wisest of all mortall men, the happiest and most iust*; those seuen wise men of *Greece*, those *Brittaine Druides*, *Indian Brachmanni*, *Æthiopian Gymnosophists*, *Magi* of the *Persians*, *Apollonius*, of whom *Philostratus*, *non doctus sed natus sapiens*, wise from his cradle, *Epicurus*, so much admired by his scholler *Lucretius*;

Qui genus humanum ingenio superauit, & omnes
Perstrinxit stellas exortus vt ætherius Sol,
Whose wit excell'd the wits of men as farre,
As the Sunne rising doth obscure a starre:

[m] *In fine Phædonis. Hic finis fuit amici nostri o Eucrates nostro quidem iudicio omnium quos experti sumus optimi & apprime sapientissimi & iustissimi.*

[n] *Xenophon. l. 4 de dictis Socratis ad finem. Talis fuit Socrates quem omnium optimum & felicissimum statuam.*

Euen all those, of whom we read such [o] *Hyperbolicall elogiums*, as of *Aristotle* that he was wisdome it selfe in the abstract, [p] a miracle of nature, breathing Libraries, as *Eunapius* of *Longinus*, lights of nature, Gyants for wit, quintescence of wit, Diuine spirits, Eagles in the cloudes, falne from heauen, Gods, Spirits, Lampes of the world, Dictators, Monarchs, Miracles, Superintendents of wit and learning, *Oceanus, phœnix, Atlas, monstrum, portentum hominis, orbis vniuersi museum, vltimus humanæ naturæ conatus*, &c. as *Ælian* said of *Protagoras* and *Gorgias*, we may say of them all, *tantum à sapientibus abfuerunt, quantum à viris pueri*; they were children in respect, infants, not Eagles but Kites, nouices, illiterate, *Eunuchi sapientiæ*. And although they were the wisest, and most admired in their age, as he censured *Alexander*, I doe them, there were 10 thousand in his army as worthy Captaines (had they beene in place of command) as valiant as himselfe, there were Myriades of men wiser in those dayes, and yet all short of what they ought to be. [q] *Lactantius* in his booke of wisdome, proues them to be dizards, fooles, and asses, mad men, and so full of absurd and ridiculous tenents and positions, that to his thinking neuer any old woman or sicke person doted worse. [r] *Democritus* tooke all from *Leucippus*, and left, saith he, *the inheritance of his folly to Epicurus*, † *insanienti dum sapientiæ, &c.* The like he saith of *Plato*, *Aristippus*, and the rest, making no difference [s] *betwixt them and beasts, sauing that they could speake.* [t] *Theodor.* in his Tract *De cur. gr. affec.* manifestly euinceth as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then liuing, and saued him from the plague, whom 2000 yeares haue admired, of whom some will as soone speake euill as of *Christ*, yet *reuera* hee was an illi-

[o] *Democritus à Leucippo doctus hereditatem stultitiæ reliquit Epicuro.* † *Hor. car. lib. 1. od. 34. 1. epicur.* [s] *Nihil interest inter hos & bestias nisi quod loquantur. de sap. lib. 28. cap. 8.* [t] *Cap. de virt.*

[p] *Regula naturæ, naturæ miraculum, ipsa eruditio, dæmonium hominis, sal scientiarum, mare, Sophia, antistes literarij & sapientiæ, vt Scioppius olim de Scalig. & Heinsius, Aquila in nubibus, Imperator literatorum, columen literarum, abyssus eruditionis.*

[q] *Lib. 3. de sap. cap. 17. & 20. omnes Philosophi aut stulti aut insani, nulla anus aut nullus æger ineptius delirauit.*

[r] *Democritus à Leucippo doctus hereditatem*

terate

terate Idiot, as * *Aristophanes* calls him, *irrisor & ambitiosus*, as his master *Aristotle* tearmes him, *scurra Atticus*, as *Zeno*, an † enemy to all arts and sciences as *Athenæus*, to Philosophers and Trauellers, an opinatiue asse, a caviller, a kinde of pedant; for his manners, as *Theod. Cyrensis* describes him, a † *Sodomite*, an *Atheist*, to conuict by *Anytus*, *iracundus & ebrius, dicax, &c.* a pot companion, and that of all others he was most sottish, a very mad man in his actions and opinions. If you desire to heare more of *Apollonius* that great wise man, sometime paralleled by *Iulian* the Apostate to Christ, I refer you to that learned Tract of *Eusebius* against *Hierocles*, and for them all to *Lucians Piscator, Iracomenippus, Necyomantia*, their actions, opinions in generall were so prodigious, absurd, ridiculous, which they broached & maintained, their bookes and elaborat treatises were full of dotage, which *Tully ad Atticum* long since obserued, *deliranț plerumq; scriptores in libris suis*, and their liues opposite to their words, they commended pouerty to others, and were most couetous themselues, extolled loue and peace, and yet persecuted one another with virulẽt hate & malice. They could giue precepts for verse and prose, but not a man of them (as *Seneca* tells them home) could moderate his affections. Their musicke could shew vs *flebiles modos, &c.* how to rise and fall, but they could not so containe themselues as in aduersity not to make a lamentable tone. They can measure ground by Geometry, set down limits, diuide and subdiuide, but cannot yet prescribe *quantum homini satis*, or keepe within compasse of reason and discretion. They can square circles, but know not the state of their own soules; describe right lines, crooked, &c. but knowe not what is right in this life, *quid in vita rectum sit ignorant*, so that as he said, *Nescio an Anticyram ratio illis destinet omnem.*

I thinke all the *Anticyræ* will not restore them to their wits, [u] if these men now, that had [x] *Zenodotus* heart, *Crates* liuer, *Epictetus* lanthorne, were so sottish, and had no more braines then so many Beetles, what shall we thinke of the commonalty? what of the rest?

Yea, but will you inferre, that is true of *Heathens*, if they be conferred with Christians, *1. Cor. 3. 19. the wisdome of this world is foolishnesse with God, earthly & diuelish*, as James *calls it, 3. 15. they were vain in their imaginations, & their foolish heart was full of darknesse. Rom. 1. 21. & 22. vers. when they professed themselues wise, became fooles.* Their witty workes are admired here on earth, whilst their soules are tormented in hell fire. In some sense, *Christiani Crassiani*, Christians are Crassians, and if compared to that wisdome no better the fooles. *Quis est sapiens? Solus deus, Pythagoras* replies, *God is only wise*, Rom. 16. *Paul* determines, only good, as *Austin* well contends, and no man liuing can be iustified in his sight. *God looked down from heauen vpon the children of men, to see if any did vnderstand, Psal. 53. 2. 3.* but all are corrupt, erre, [z] *none doth good, no not one, Iob* aggregates this 4. 18. *behold he found no stedfastnesse in his seruants, and laid folly vpon his Angels*, 19. how much more on them that dwell in houses of clay? In this sense we are all as fooles, and the [a] Scripture alone is *Arx Minervæ*, we and our writings are shallow and vnperfect. But I doe not so meane, but euen in our ordinary dealings, we are no better then fooles. All our actions as [b] *Plinie* told *Traian, vpbraid vs of folly*, our whole course of life is but matter of laughter: we are not soberly wise, & the world it selfe, which ought at least to be wise by reason of his antiquity, as [c] *Hugo de*

* *Neb. & Ramis.*

† *Omnium disciplinarum ignarus.*

† *Pulchrorum adolescentum causa frequenter gymnasium obibat, &c.*

† *Seneca. Scio rotunda metiri sed non tuum animum.*

[u] *Ab uberibus sapientiæ lactati cæcutire non possunt.*

[x] *Cor Zenodoti & iecur Cratetis.*

[y] *Lib. de nat. boni.*

[z] Rom. 3. 10.

[a] *Hic profundissime Sophie fodinæ.*

[b] *Panegyr. Traiano omnes actiones exprobrare stultitiam videntur.*

[c] *Ser. 4. in dom. Pal. mundus qui ob antiquitatem deberet esse sapiens, semper stultizat, & nullis flagellis alteratur, sed ut puer vult rosis & floribus coronari.*

18

de Prato Florido will haue it, *semper stultizat, is every day more fooliſh then other, the more it is whipped the worſe it is, and as a child will ſtill bee crowned with roſes and flowres.* We are apiſh in it, *aſini bipides*, and euery place is full *inuerſorum Apuleiorum*, of metamorphiſed and two legged aſſes, childiſh, *pueri inſtar bimuli, tremulâ patris dormientis in vlnâ. Iouianus Pontanus, Antonio Dial*, brings in ſome laughing at an old man, that by reaſon of his age was a little fond, but as he admoniſheth there, *Ne mireris mî hoſpes de hoc ſene*, maruell not at him only, for *tota hæc ciuitas delirium*, all our towne dotes in like ſort, [d] we are a company of fooles. Aske not with him in the Poet, [e] *Larvæ hunc intemperiæ inſaniæq; agitant ſenem?* what madneſſe ghoſts this old man, but what madneſſe ghoſts vs all? for we are all as bad as hee, and not *ſenex bis puer, delira anus*; but ſay it of vs all, *ſemper pueri*, young & old, all dote as *Lactantius* proues out of *Seneca*, and no difference betwixt vs & children, ſauing that *maiora ludimus*, and *grandioribus pupis*, they play with babies of clouts, and ſuch toyes, and we play with greater bables. We cannot accuſe or condemne one another being faulty our ſelues, † *deliramenta loqueris*, you talke idly, or as [f] *Mitio* vpbraided *Demea, inſanis auſer te*, for wee are as mad our owne ſelues, and 'tis hard to ſay which is the worſt. And 'tis vniuerſally ſo, when [g] *Supputius* in *Pontanus* had trauelled all over *Europe*, to confer with a wiſe man, hee returned at laſt without his errand, and could finde none. [h] *Cardan* concurres with him, *few there are (for ought I can perceaue) well in their wits.* So doth *Tully*, [i] *I ſee every thing to be done fooliſhly and vnaduiſedly.*

Ille ſiniſtrorſum, hic dextrorſum, vnus vtrique
Error, ſed varijs illudit partibus omnes.
One reeles to this, another to that wall,
'Tis the ſame error that deludes them all.

[k] They dote all, but not alike, Μανία γὰρ πᾶσιν ὁμοία, not in the ſame kinde, *one is couetous, a ſecond laſciuious, a third ambitious, a fourth enuious, &c.* as *Damiſippus* the *Stoicke* hath well illuſtrated in the Poet, [l] *deſipiunt omnes æquè ac tu.* 'Tis an inbred malady in euery one of vs, there is *ſeminarium ſtultitiæ*, a ſeminary of folly, *which if it be ſtirred vp or get an head, will runne* in infinitum, *and infinitely varies, as wee our ſelues are ſeuerally addicted*, ſaith [m] *Balthazar Caſtilio:* and cannot ſo eaſily be rooted out, it takes ſuch faſt hold, as *Tully* holds, *altæ radices ſtultitiæ*, [o] ſo we are bred, and ſo we continue. Some ſay there be two maine defects of wit, Error and Ignorance, to which all others are reduced, by ignorance we knowe not things neceſſary, by Errour we knowe them falſely. Ignorance is a priuation, Error a poſitiue Act, from Ignorance comes vice, from Error hereſie, &c. But make how many kindes you will, diuide and ſubdiuide, few men are free, or that doe not impinge on ſome one kinde or other. [p] *Sic plerumq; agitat ſtultos inſcitia*, as hee that examines his owne and other mens actions, ſhall finde.

Charon in *Lucian*, as he wittily faignes, was conducted by *Mercury* to ſuch a place, where he might ſee all the world at once, and after hee had ſufficiently viewed and looked about, *Mercury* would needs knowe of him, what hee had obſerued, he told him that he ſaw a vaſt multitude and a promiſcuous, their habitations like Molehills, the men like Emmets, *he could diſcerne citties like ſo many hiues of Bees, wherein euery Bee had a ſting, and they did nought elſe but ſting one another, ſome domineering like Hornets bigger then the reſt,*

ſome

[d] *Inſanum te omnes pueri clamantq; puelle. Hor.*
[e] *Plautus Aulular.*
[f] *Adelph. Act. 5. ſcen. 8.*
[g] *Ant. dial*
[h] *Lib. 3. de ſap. pauci vt video ſanæ mentis ſunt.*
[i] *Stultè & incautè omnia agi video.*
[k] *Inſania non omnibus eadem. Eraſmus chil. 3. cent. 10. nemo mortalium qui non aliqua in re deſipit, licet alius alio morbo laboret, hic libidinis, ille auaritiæ, ambitionis, inuidiæ,*
[l] *Hor l. 2. ſat. 3.*
[m] *Primaq; lux vitæ prima furoris erat.*
[n] *L. 1. de aulico Eſt in vnoquoq; noſtrum ſeminarium aliquod ſtultitiæ, quod ſi quando excitetur in infinitum facilè exoreſcit.*
[o] *Tibullus. ſtulti præterennt dies, their wits are a woolgathering.*
[p] *So. fooles commonly dote.*
[q] *Dial. contemplantes, Tom. 2.*

some like filching wasps, others as Drones. Ouer their head were houering a confused company of perturbations, hope, feare, anger, auarice, ignorance, &c. and a multitude of diseases hanging ouer, which they still pulled on their heads. Some were brawling, some fighting, riding, running, *sollicitè ambientes, callidè litigantes*, for toyes and trifles, and such momentary things. Their Townes and Prouinces meere factions, rich against poore, poore against rich, nobles against artificers, they against nobles, and so the rest. In conclusion he condemned them all, for mad men, fooles, idiots, asses. *O stulti, quanã hæc est amentia?* O fooles, o mad men he exclaimes, *insana studia, insani labores, &c.* mad indeauours, mad actions, mad, mad, mad. *Heraclitus* the Philosopher, out of a serious meditation of mens actions, fell a weeping, and with continuall teares bewailed their miseries, madnesse, and folly. *Democritus* on the other side fell a laughing,, their whole life to him seemed so ridiculous, and he was so farre carried with this Ironicall passion, that the cittizens of *Abdera* tooke him to be mad, and sent therefore Embassadours to *Hippocrates* the Physitian, that he would exercise his skill vpon him. But the story is set down at large by *Hippocrates*, in his Epistle to *Damogetus*, which because it is not impertinent to this discourse, I will insert *verbatim* almost, as it is deliuered by *Hippocrates* himselfe, with all the circumstances belonging vnto it.

When *Hippocrates* was now come to *Abdera*, the people of the Citty came all flocking about him, some weeping, some intreating of him, that he would doe his best. After some little repast, hee went to see *Democritus*, all the people following him, whom he found (as before) in his garden in the suburbs all alone, [r] *sitting vpon a stone vnder a plane tree, without hose or shooes with a booke on his knees, cutting vp seuerall beasts, and busie at his study.* The people stood gazing round about to see the congresse, *Hippocrates* after a little pause, saluted him by his name, whom hee resaluted, ashamed almost that he could not call him likewise by his name, or that he had forgot it. *Hippocrates* demanded of him what he was doing? He told him that he was [s] *busie in cutting vp seuerall beasts, to finde out the causes of madnesse, & melancholy. Hippocrates* commended his worke, admiring his happinesse and leasure. And why, quoth *Democritus*, haue not you that leasure? Because, replied *Hippocrates*, domesticall affaires hinder, necessary to be done, for our children, expences, diseases, frailties, and mortalities which happen, wife, children, seruants, and such businesse which depriue vs of our time. At this speech *Democritus* profusedly laughed (his friends and the people standing by, weeping in the meane time and lamenting his madnesse) *Hippocrates* asked the reason why he laughed: he told him at the vanities and sopperies of the time. To see men so empty of all vertuous actions, to hunt so farre after gold, hauing no end of ambition, to take such infinite paines for a little glory, and to bee fauored of men, to make such deepe mines into the earth for gold, and many times to finde nothing, with losse of their liues and fortunes. Some to loue dogges, others horses, some to desire to be obeyed in many Prouinces, [t] and yet themselues will knowe no obedience. [u] Some to loue their wiues dearly at first, and after a while to forsake and hate them, begetting children, with much care and cost for their education, yet when they growe to mans estate [x] to despise them, neglect and leaue them naked to the worlds mercy. [y] Doe

[r] *Sub ramosa platano sedentem, solum, discalceatum, super lapidem, valde pallidum et nasutum, promissa barbâ, tibrum super genibus habentem*

[s] *De furore, mania, melancholia scribo, vt sciam quo facto in hominibus gignatur, fiat, crescat, cumuletur, minuatur, hæc inquit animalia quæ vides, propterea seco, non dei opera perosus, sed fellis bilisq; naturam disquirens.*

[t] *Austin. lib. 1. in Genes. Jumenti & serui tui obsequium rigidè postulas, & tu nullum præstas alijs, nec ipsi deo.*

[u] *Vxores ducunt mox foras eiciunt.*

[x] *Pueros amant mox fastidiunt.*

[y] *Quid hoc ab insania deest?*

not

20 not these behauiours expresse their intolerable folly? When men liue in peace they covet warre, detesting quietnesse,[z] deposing kings and aduancing others in their steed, murdering some men to beget children of their wiues. How many strange humours are in men? When they are poore and needy they seeke riches, and when they haue them they doe not enioy them, but hide them vnder ground, or else wastfully spend them. O wise *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or iustice found amongst them, for they daily plead one against another, [a] the sonne against the father and the mother, brother against brother, kindred & friends of the same quality, and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame & kill one another, commit all vnlawfull actions, contemning God, & men, friends and countrey. They make great account of many senseless things, esteeming them as a great part of their treasure, statues, pictures, and such like moueables, deare bought, and so cunningly wrought, as nothing but speech wanteth in them,[b] and yet they hate liuing persons speaking to them. Others affect difficult things, if they dwell on firme land, they will remoue to an Iland and thence to land againe, being no way constant in their desires. They commend courage and strength in warres, and let themselues bee conquered by lust and auarice; they are, in briefe, as disordered in their minds, as *Therſites* was in his body. And now mee thinkes, O most worthy *Hippocrates*, you should not reprehend my laughing, perceauing so many fooleries in men; [d] for no man will mocke his owne folly, but that which he seeth in another, and so they iustly mocke one another. The drunkard calls him a glutton, whom hee knowes to be sober, many men loue the sea, others husbandry, briefly they cannot agree in their owne trades and professions, much lesse in their liues and actions.

[z] *Reges eligunt deponunt.*

[a] *Contra parentes, fratres, ciues perpetuò rixantur, & inimicitias agunt.*

[b] *Idola inanima amant, animata odio habent sic pontificii.*

[c] *Credo equidē viuos ducent è marmore vultus*

[d] *Suam stultitiam perspicit nemo sed alter alterum deridet.*

When *Hippocrates* heard these words, so readily vttered without premeditation to declare the Worlds vanity, full of ridiculous contrariety, hee made answer, that necessity compelled men to many such actions, & diuerse wills ensuing from diuine permission, that wee might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future euents, in this vncertainty of humane affaires, they would not so marry, if they could fore-see the causes of their dislike and separation, or parents if they knew the houre of their childes death, so tenderly prouide for them; or an husbandman sowe, if he thought there would be no increase; or a merchant adventure to sea, if he fore-saw shipwracke; or be a magistrate, if presently to bee deposed. Alas, worthy *Democritus*, euery man hopes the best, and to that end he doth it, and therefore no such cause of laughter.

Democritus hearing this excuse, laughed againe aloud, perceiuing he did not well vnderstand what hee had said concerning perturbations and tranquillity of the mind. Insomuch, that if men would gouerne their actions by discretion and prouidence, they would not declare themselues fooles, as now they doe, and he should haue no such cause of laughter, but (quoth he) they swell in this life, as if they were immortall, for want of vnderstanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheeles about, nothing firme and sure, hee that is

now

now aboue, to morrow is beneath; hee that ſate on this ſide to day, to morrow is hurled on the other: and not conſidering theſe things, they fall into many inconveniences and troubles, coueting things of no profit, & thirſting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can beare, they ſhould leade contented liues, and learning to know themſelues would limit their ambition, [f] they would know then that Nature hath enough without ſeeking ſuch ſuperfluities, and vnprofitable things, which bring nothing with them but griefe and moleſtation. As a fat body is more ſubiect to diſeaſes; ſo are rich men: there are many that take no heed what happeneth to others by bad converſation, and therefore ouerthrow themſelues in the ſame manner through their own fault, not fore-ſeeing dangers manifeſt. Theſe are things (ô more then mad quoth hee) that giue me matter of laughter, by ſuffering the paines of your impieties, as your auarice, envy, mutinies, vnſatiable deſires, conſpiracies, & other incurable vices; beſides your [g] diſſimulation and hypocriſie, bearing deadly hatred one to the other, and yet ſhadowing it with a good face, flying out into all filthy luſts, and tranſgreſſions of all lawes, both of nature and ciuility. Many things which they haue left off, after a while they fall to againe, husbandry, navigation, and leaue off againe, fickle and vnconſtant as they are, when they are yong, they would be old, and old young. [h] Princes commend a priuate life, priuate men itch after honour; a magiſtrate commends a quiet life, a quiet man would be in his office, and obeyed as he is, & what is the cauſe of all this, but that they know not themſelues. Some delight to deſtroy, one to build, another to ſpoile one countrey to enrich another and himſelfe. [k] In all theſe things they are like children, in whom is no iudgment or counſell, and reſemble beaſts, ſauing that beaſts are better then they, as being contented with Nature. [l] When ſhall you ſee a Lion hide gold in the ground, or a Bull contend for a better paſture; when a Bore is thirſty, he drinkes what will ſerue him, and no more, & when his belly is full, he ceaſeth to eat: but men are immoderate in both; as in luſt, they couet carnal copulation at ſet times, men alwayes, ruinating thereby the health of their bodies. And doth it not deſerue laughter, to ſee an amorous foole torment himſelfe for a wench; weepe, howle for a miſ-ſhapen ſlut, a dowdy, ſometimes that might haue his choice of the fineſt beauties? Is there any remedy for this in Phyſick? I doe anatomize and cut vp theſe poore beaſts, [m] to ſee theſe diſtempers, vanities and follies, yet ſuch proofe were better made on mans body, if my kind nature would endure it: [n] Who from the houre of his birth is moſt miſerable, weak, & ſickly; when he ſucks, he is guided by others, when he is growne great, practiſeth vnhappineſſe, [o] & is ſturdy, and when olde, a child again, and repenteth him of his life paſt. And heere being interrupted by one that brought bookes, hee fell to it againe, that all were mad, careleſſe, ſtupid. To proue my former ſpeeches, looke into Courts or priuate houſes. [p] Iudges giue iudgment according to their owne aduantage, doing manifeſt wrong to poore innocents, to pleaſe others. Notaries alter ſentences, & for mony looſe their deedes, ſome make falſe monies, others counterfeit falſe weights, ſome abuſe their parents, yea corrupt their own ſiſters, others make long libels & paſquils, defaming men of good life, & extoll ſuch as are lewde & vicious, ſome robbe one, ſome another. [q] Magiſtrates make lawes againſt

[f] *Deniq; ſit finis quærendi, cumq; habeas plus pauperiem metuas minùs, & finire laborem incipias, partis quod auebas, vtere. Hor.*

[g] *Aſſutam vapido ſervat ſub pectore vulpem. Et cum vulpe poſitus pariter vulpinarier. Cretizandum cum Crete.*

[h] *Qui fit Mæcenas ut nemo quam ſibi ſortè, Seu ratio dederit, ſeu ſors obiecerit, illâ Contentus vivat, &c. Hor.*

[i] *Diruit, ædificat, mutat quadrata rotundis.*

[k] *Quâ qui in re ab infantibus differunt, quibus mens & ſenſus ſine ratione ineſt quicquid ſeſe his offert, volupe eſt.*

[l] *Idem Plutarc.*

[m] *Vt inſaniæ cauſam diſquiram bruta macto & ſeco, cùm hoc potius in hominibus inveſtigandum eſſet.*

[n] *Totus à nativitate morbus eſt.*

[o] *In vigore furibundus, quum decreſcit inſanabilis.*

[p] *Cyprian ad Donatum. qui ſedet crimina iudicaturus, &c.*

[q] *Tu peſſimus omnium latro es, as a theef told Alexander in Curtius. damnat foras iudex, quod intus operatus. Cyprian.*

22 theeues,& are the verieſt theeues themſelues. Some kill themſelues,others deſpaire,not obtaining their deſires; ſome dance,ſing,laugh,feaſt,and backbite,whilſt others ſigh,languiſh,mourne and lament, hauing neither meate, drinke,nor cloathes.[r] Some pranke vp their bodies,and haue their minds full of execrable vices: ſome trot about to beare falſe witneſſe, & ſay any thing for mony,and though Judges know of it, yet for a bribe they winke at it,and ſuffer falſe contracts to prevaile againſt equity. Women are all day a dreſſing,to pleaſe other men abroad,& go like ſluts at home,not caring to pleaſe their own husbands whom they ſhould.Seeing men are ſo fickle, ſo ſottiſh, ſo intemperate , why ſhovld not I laugh at thoſe to whom [t] folly ſeemes wiſedome,& will not be cured,and perceiue it not? It grew late,& *Hippocrates* left him,& no ſooner was he come away,but all the citizens came about flocking,to know how he liked him: hee told them in briefe, that notwithſtanding thoſe ſmall neglects of his attire,body,diet, [u] the world had not a wiſer,a more learned,a more honeſt man,& they were much deceiued to ſay that he was mad.

Thus *Democritus* eſteemed of the world in his time, & this was the cauſe of his laughter: and good cauſe he had.

[x] *Olim iure quidem nunc plus Democrite ride,*
Quin rides? vita hæc nunc mage ridicula eſt.
Democritus did well to laugh of old,
Good cauſe he had,but now much more,
This life of ours is more ridiculous
Then that of his,or long before.

Neuer ſo much cauſe of laughter as now, neuer ſo many fooles & mad men. [y] Tis not one *Democritus* will ſerue turne to laugh in theſe dayes, wee haue now need of a *Democritus* to laugh at *Democritus*,one Jeſter to flout at another, one foole to fleare at another, A great *Stentorean Democritus*,as big as that *Rhodian Coloſſus*.For now,as [z] *Sálisburienſis* ſaid in his time, *totus mundus hiſtrionem agit*,the whole world playes the foole, we haue a new Theater,a new Sceane,a new Comedy of errors,a new company of perſonate Actors,*volupiæ ſacra*(as *Calcagninus* wittily faignes in his Apology) are celebrated all the World ouer, †where all the Actors were madmen & fooles, and euery houre changed habits, or tooke that which came next. Hee that was a marriner to day,was an Apothecary to morrow; a Smith one while,a Philoſopher another,*in his volupiæ ludis*.A King now with his crown,robes, ſcepter,attendants,by & by droue a loaded Aſſe before him like a carter, &c. Jf *Democritus* were aliue now,he ſhould ſee ſtrange alterations, a new company of counterfeit viſards,whiflers,*Cumane* aſſes,Maskers,Mummers,painted puppets,outſides,phantaſticke ſhadowes, Gulls, Monſters,giddy-heads, Butterflies.And ſo many of them are indeed,(*If all be true that I haue read) For when *Iupiter* & *Iuno's* wedding was ſolemnized of old,the gods were all invited to the Feaſt,& many Noblemen beſides.Amongſt the reſt came*Cryſalus* a *Perſian* Prince,brauely attended, rich in golden attires, in gay robes, with a maieſticall preſence, but otherwiſe an Aſſe. The gods ſeeing him come in ſuch pompe & ſtate,roſe vp to giue him place , *ex habitu hominem*

[a] *Vultus magna cura, magna animi incuria.Am. Marcellin.*
[r] *Horrenda res eſt,vix duo verba ſine mendacio proferuntur: & quamvis ſolenniter homines ad veritatem dicendam invitentur,peierare tamen non dubitant,ut ex decem teſtibus vix unus verum dicat Caluin.in 8 Ioh. ſerm.1.*
[s] *Sapientiam inſaniam eſſe dicunt.*
[u] *Siquidem ſapientiæ ſuæ admiratione me complevit. Democritum offendi ſapientiſſimum virum,qui ſolus poteſt omnes homines prudentiores reddere.*
[x] *Græc. Epig.*
[y] *Plures Democriti nunc non ſufficiunt,opus Democrito qui Democritum rideat.Eraſ.mor.*
[z] *Polycrat.lib.3 cap.8. & Petron.*
† *Vbi omnes delirabant, omnes inſani, &c. hodiè nauta, eras Philoſophus; hodiè faber,eras pharmacopola; hic modò regem agebat multo ſatellitio,tiará & ſceptro ornatus, nunc vili amictus centiculo, aſinum clitellariũ impellit.*

* *Calcagninus Apol. Cryſalus è cæteris auro dives, manicato peplo & tiaro conſpicuus, levis alioquin,& nullius conſilii,& c. magno faſtu ingredienti, aſſurgunt dii,&c.*

metientes,

metientes; † but *Iupiter* perceiuing what he was, a light, phantasticke, idle fellow, turned him & his proud followers into Butterflies: And so they continue still (for ought I know to the contrary) rouing about in pied coates, & are called *Chrysalides* by the wiser sort of men; that is, golde coutsides, drones, flies, & things of no worth. Multitudes of such, &c. Many additions, much increase of madnesse, folly, vanity, should *Democritus* obserue, were he now to trauell, or could get leaue of *Pluto* to come see fashions, as *Charon* did in *Lucian*, to visit our cities of *Moronia Pia*, and *Moronia felix*, sure I thinke he would breake the rimme of his belly with laughing,

[a] *Si foret in terris rideret Democritus, seu &c.*

A Satyricall *Roman* in his time, thought all vice, folly, and madnesse were all at a full sea, [b] *Omne in præcipiti vitium stetit*—— but wee flow higher in madnesse, farre beyond them, [c] *Mox daturi progeniem vitiosiorem*, and the latter end (you know whose Oracle it is) is like to be worst. 'Tis not to be denied, the world alters euery day, *ruunt urbes, regna transferuntur, &c. variantur habitus, leges innovantur*, as † *Petarch* obserues, wee change language, habits, lawes, customes, manners, but not vices, not diseases, not the symptomes of folly & madnesse, they are still the same. And as a riuer we see, keepes the like name & place, but not water, & yet euer runnes,

* *Labitur, & labetur in omne volubilis ævum*; our times and persons alter, vices are the same, & euer will be; looke how nightingales sang of old, cockes crowed, kine lowed, sheepe bleated, sparrowes chirped, dogges barked, so they doe still, we keepe our madnesse still, play the fooles still, *nec dum finitus Orestes*, wee are of the same humors and inclinations as our Predecessors were, you shall finde vs all alike, much at one, wee and our sonnes, *Et nati natorum, & qui nascuntur ab illis.* and so shall we continue to the last. But to speake of times present.

If *Democritus* were aliue now, and should but see the superstition of our age, our [d] Religious madnesse, as [e] *Meteran* calls it, *Religiosam insanam*, so many professed Christians, yet so few imitators of *Christ*, so much talke of Religion, so much knowledge, so little practise; such variety of Sects, such heaue & hold of all sides, —— † *obvia signis, Signa &c.*, such absurd & ridiculous traditions and ceremonies. If hee should meete a *Capuchine*, a *Franciscan*, a *Iesuite*, a shaued-crowned Monke in his robes, a begging Frier, or see their three-crowned soueraigne Lord the Pope, poore *Peters* Successor, *servus servorum dei*, to depose kings with his foot, to tread on Emperours necks, make them stand bare-foot & bare legged at his gates, hold his bridle and stirrup, &c. (O that *Peter* & *Paul* were aliue to see this) If he should obserue a [g] Prince creep so deuoutly to kisse his toe, what would he say, *cælum ipsum petitur stultitiâ*. Had hee met some of our deuout Pilgrims going barefoot to *Ierusalem, Rome, Saint Iago, Saint Thomas Shrine*, to creep to those counterfeit & maggot-eaten Reliques; had he bin present at a Masse, & seene those kissing of paxes, crucifixes, cringes, duckings, their seuerall attires & ceremonies, pictures of Saints, [h] Indulgences, Pardons, Vigils, fasting, feasts, crossing, knocking, kneeling at *Auemary* bells, with many such, —— *iucunda rudi spectacula plebi,*

† *Sed hominis leuitatem Iupiter perspiciens, at tu (inquit) eſto bombilio, & protinus q, vestis illa mania in alas versa est, & mortales indè Chrysalides vocant huiusmodi homines.*

[a] *Iuuen.*

[b] *Iuuen.*

[c] *Hor.*

† *Lib. 5. epist. 8.*

* *Hor.*

[d] *Superstitio est insanus error.*

[e] *Lib. 8. hist. Belg.*

† *Lucan.*

[f] Father *Angelo*, the Duke of *Ioyoux*, going barefoot ouer the Alps to *Rome*, &c.

[g] *Si cui intuerivacet quæ patiuntur superstitiosi, invenies tam indecora honestis, tam indigna liberis, tam dissimilia sanis, ut nemo fuerit dubitaturus furere, eos si cum pauciorbus furerent. Seneca.*

[h] *Quid dicam de eorum indulgentiis, oblationibus, votis, solutionibus, ieiuniis, cænobitis, somniis, horis, organis, cantilenis, campanis, simulachris, missis, purgatoriis, mitris, breviariis, bullis, lustralibus aquis, vasuris, unctionibus, candelis, calisibus, crucibus, mappis, cereis, thuribulis, incantationibus, exorcismis, sputis, legendis, &c. Balæus de actis Rom. Pont.*

24 praying in gibberish,& mumbling of beads, had he heard an old woman say her prayers in Latine, their sprinkling of holy-water, & going a procession,

† Th. Neagergus.

——† *incedunt monachorum agmina mille,*
Quid memorem vexilla, cruces, idolaq; culta, &c.

Their breviaries,buls,hallowed beanes,exorcismes,pictures,curious crosses, fables & bables.Had he read the *Golden Legend*,the *Turkes Alcoran*,or *Iewes Talmud*,the *Rabbines Comments*, what would hee haue thought? How dost thou thinke would he haue beene affected? Had hee more particularly examined a *Iesuites* life amongst the rest,he should haue seen an hypocrite professe pouerty,[i] & yet possesse more goods & lands then many Princes, to haue infinite treasures & revenewes, teach others to fast, & play the gluttõs themselues: [k] Vow virginity, talke of holinesse,& yet indeede a notorious bawd,& famous fornicator,*lascivum pecus*,a very goat: Monkes by profession, such as giue ouer the world, & the vanities of it,& yet a *Machiauilian* rout,[m] interested in all manner of state: holy men,peacemakers,& yet composed of envy,lust,ambition,hatred,& malice,firebrands,*adulta patriæ pestis*, traitors,assasinats,*hac itur ad astra*.and this is to supererogate, & merit Heauen for themselues & others.Had he seen on the other side, some of our nice & curious Schismatickes in another extreame, abhorre all ceremonies, and rather lose their liues & liuings, then doe or admit any thing they haue formerly done,though things indifferent; they alone are the true Church, *sal terræ,cùm sint omnium insulsissimi*. Formalists,ready to embrace & maintain all that is,or shall be proposed,in hope of preferment: Another Epicurean company, lying at lurch as so many vultures,watching for a prey of Church goods,& ready to rise by the downfall of any: as [n] *Lucian* said in like case, what dost thou thinke *Democritus* would haue done,had he bin spectator of these things?

Or had he but obserued the common people follow like so many sheepe, one of their fellowes drawne by the hornes ouer a gap,some for zeale,some for feare,*quò se cunq; rapit tempestas*,ready to dye before they will abiure any of those ceremonies,to which they haue bin accustomed; others out of hypocrisie frequent Sermons, knock their brests, turne vp their eyes, pretend zeale,desire reformation,& yet professed vsurers, gripers, monsters of men, harpyes,diuels,in their liues to expresse nothing lesse.

What would he haue said to see,heare, and read so many bloody battles, so many thousands slaine at once, *Vnius ob noxam furiasq;*, without any iust cause, †*for vaine titles (saith Austin) precedency,some wench,or such like toy,or out of desire of domineering,malice,reuenge,folly,madnes, wars begun by the persuation of a few, debeshed hairebraine,poore,dissolute,hungry captaines, parasiticall fawners,vnquiet hotspurres,restlesse innouators,green heads, to satisfie one mans priuat spleene,lust,ambition,auarice, &c.* proper men,carefully brought vp,able both in body & mind, sound, led like so many [p] beasts to the slaughter in the flowre of their yeares, pride and full strength, without all remorse & pity,as it were,sacrificed to *Pluto*,as so many sheep,40000 at once.At once, said I,that were tollerable,but these warres last alwayes,& for many ages, nothing so familiar as this hacking & hewing,massacres, murders,desolations. The [a] siege of *Troy* lasted ten yeares 8 moneths, there died 870000 *Grecians*, 670006 *Troians*,at the taking of the City, and after

were

[i] *Dum simulant spernere acquisiuerunt sibi triginta annorum spatio bis centena millia librarum annua. Arnoldus.*

[k] *Et quum interdiu de virtute loquuti sunt, sero in latibulis clunes agitant labore nocturno. Agrippa.*

[l] 1.*Tim.*3.13. but they shall preuaile no longer,their madnesse shal be knowne to all men.

[m] *Benignitatis suum solebat esse nunc litium officina curia Romana. Budæus.*

[n] *Quid tibi videtur facturus Democritus, si horum spectator contigisset?*

[p] *Bellum rem planè belluinam vocat Morus, Vtop. lib.2.*

† *Ob inanes ditionum titulos, ob præreptum locum, ob interceptam mulierculam, vel quòd è stultitiâ natũ, vel è malitiâ, quòd cupido dominandi, libido nocendi, &c.*

[a] *Munster Cosmog. lib.5.cap.3*

were slain 276000 men, women, & children of all sorts. *Cæsar* killed a million, [b] *Mahomet* the 2 Turke 300000 persons. Our [c] *Edward* the 4th was in 26 battels a-foot: & as they doe all, he glories in it, 'tis related to his honour. At the siege of *Ostend* (the diuels Academy) a poore towne in respect, a small Fort 120000 thousand men lost their liues, besides whole Townes, Dorpes, & hospitals, full of maimed men; there were engines, fireworkes, & whatsoeuer the diuell could invent to doe mischiefe with, 2500000 iron bullets shot of 40l waight, three or foure millions of gold consumed. [d] *Who* (saith mine Author) *can be sufficiently amazed at their flinty hearts, obstinacy, fury, blindnesse, who without any likelyhood of good successe, hazard poore souldiers, and lead them without pitty to the slaughter, which may iustly bee called the rage of furious beasts, that run without reason vpon their owne deathes.* When *Rhodes* was besieged, [e] *fossæ urbis cadaveribus repletæ sunt*, the ditches were full of dead carcasses; and as when the said *Solyman* great *Turke* besieged *Vienna*, they lay leuell with the top of the walls. This they make a sport of, & will doe it to their friends & confederats, against others, vowes, promises, by treachery or otherwise, ——— *dolus an virtus? quis in hoste requirat?* leagues & lawes of armes ([f] *silent leges inter arma*) for their advantage, to satisfie their lust & spleene, they care not what they attempt, say, or doe,

[g] *Rara fides, probitas quæ virtus qui castra sequuntur.*

Nothing so common as to haue [h] *Father fight against the sonne, brother against brother, kinsman against kinsman, kingdome against kingdome, Prouince against Prouince, Christians against Christians, à quibus nec vnquam cogitatione fuerunt læsi*, of whom they neuer had offence in thought, word or deed: Infinite treasures consumed, townes burned, flourishing cities sacked & ruinated, goodly countries depopulated & left desolate, old inhabitants expelled, trade & traffick decayed, maides deflowred, &c. *Et quicquid gaudens scelere animus audet, & perversa mens*, saith *Cyprian*, and whatsoeuer torment, misery, mischief, hell it selfe, the diuell, † fury, and rage can invent, to their own ruine and destruction; so abominable a thing is warre, as *Gerbelius* concludes, *adeò fœda & abominanda res est bellum, ex quo hominum cædes, vastationes, &c.* Had *Democritus* bin present at those late ciuill warres in *France*, [i] *Wherein lesse then in tenne yeares, tenne hundred thousand men were consumed*, saith *Colignius*, 20 thousand Churches ouerthrowne; or at our late *Pharsalian* fields in the time of *Henry the sixt*, betwixt the houses of *Lancaster* & *Yorke*, an hundred thousand men slain, [k] one saith; [l] another, ten thousand families were rooted out, *that no man can but maruell*, saith *Comineus*, *at that barbarous immanity, ferall madnesse, committed betwixt men of the same nation, language and religion.* [m] Quis furor ô cives? *why doe the Gentiles so furiously rage*, saith the Prophet *Dauid*, *Psal. 2. 1.* But we may aske, why doe the Christians so furiously rage?

† *Arma volunt, quare poscunt, rapiunt quæ iuventus?*

Vnfit for Gentiles, much lesse for vs so to tyrannize, as the *Spaniard* in the East *Indies*, that killed vp in 42 yeares (if we may beleeue [n] *Bartholomæus à Casa* their own Bishop) 12 Millions of men, with stupend & exquisite torments; neither should I ly (said he) if I said 50 Millions. I omit those *French* Massacres, *Sicilian* Euensongs, [o] the Duke of *Alvas* tyrannies, our gunpowder machinations, & that fourth fury, as [p] one calls it, the *Spanish* Inquisitiõ,

[b] *Iouius vit. eius.*
[c] *Comineus.*
[d] Hist. of the siege of *Ostend* fol. 23.
[e] *Iouius.*
[f] *Tully.*
[g] *Lucan.*
[h] *Pater in filium, affinis in affinem, amicus in amicum, &c. Regio cum regione, regnum regno colliditur. Populus populo in mutuam pernitiem, belluarũ instar sanguinolentè ruentium.*
† *Fra enim & furer Bellonæ consultores, & dementes sacerdotes sunt.*
[i] *Gallorum decies centum millia cecidêrunt, Ecclesiarum 20 millia fundamentis excisa.*
[k] *Pont. Huterus*
[l] *Comineus. Vt nullus non execretur & admiretur crudelitatem, & barbaram insaniam, quæ inter homines eodem sub cælo natos, eiusdem linguæ, sanguinis, religionis exercebatur.*
[m] *Lucan.*
† *Virg.*
[n] Bishop of *Cusco* an eye-witnesse.
[o] Read *Meteran* of his stupend cruelties.
[p] *Hensius Austriaco.*

which quite obscures those tenne persecutions,

——— * *sævit toto Mars impius orbe,*

Is not this [a] *Mundus furiosus*, a mad world, as he tearmes it, *insanum bellum*? would this, thinke you, haue inforced our *Democritus* to laughter, or rather haue made him turne his tune, alter his tone, and weep with † *Heraclitus*, or rather howle, [o] roare, and teare his haire in commiseration, or stand amazed; or as the Poets faine, that *Niobe* was for griefe quite stupified & turned to a stone? I haue not yet said the worst, That which is more absurd and [c] mad, In their tumults, seditions, ciuill and vniust warres, † *quod stultè suscipitur, impiè geritur, miserè finitur*, such warres I meane, for all are not to be condemned, and valour is much to be commended in a wise man, but they mistake most part, *auferre, trucidare, rapere, falsis nominibus virtutem vocant &c.* ('Twas *Galgacus* obseruation in *Tacitus*) they call theft, murder, and rapine, vertue, by a wrong name, &c. [d] *They commonly call the most hairebraine bloodsuckers, strongest theeues, the most desperate villaines, treacherous rogues, inhumane murderers, rash, cruell and dissolute catiffes; couragious and generous spirits, heroicall & worthy captaines,* [e] *braue men at armes, valiant and renowned souldiers, possessed with a brute perswasion of false honour*, as *Pontus Huter* in his *Burgundian* History complaines. *Alexander* was sorry, because there were no moe Worlds for him to conquere, he is admired by some for it, *animosa vox videtur, & regia*, 'twas spoken like a Prince; but as wise † *Seneca* censures him, 'twas *vox iniquissima & stultissima*, 'twas spoken like a foole; and that sentence which the same * *Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non minores fuere pestes mortalium, quàm inundatio, quàm conflagratio, quibus &c.* they did as much mischiefe to mortall men, as fire and water, those mercilesse elements when they rage. [f] And that which is more to bee lamented, they perswade them, that by these bloody warres, as † *Persians* of old, as moderne *Turkes* doe their Commons, to incourage them to fight, *ut cadant infeliciter, If they die in them, they goe directly to heauen, and shall be canonized for Saints*, and so they put a note of † *diuinity vpon the most cruell and pernicious plague of humane kinde*, adore such men with grand titles, degrees, statues, Images, * honour, applaud and highly reward them for their good seruice, no greater glory then to die in the field: as *Africanus* is extolled by *Ennius*; *Mars* and [h] *Hercules*, & I know not how many besides of old, went this way to Heauen, that were indeed bloody butchers, destroyers and troublers of the World, prodigious monsters, hellhounds, ferall plagues, deuourers, common executioners of humane kind, as *Lactantius* truely proues, and *Cyprian* to *Donat.* *Madet orbis mutuo sanguine*, the earth wallowes in her own blood,

† *Sæuit amor ferri & scelerati insania belli.*

and for that, which if it be done in priuat, a man shall bee rigorously executed [i] *and which is no lesse then murder it selfe, if the same fact be done in publike in warres, it is called manhood, and the party is honoured for it.*

——— * *prosperum & felix scelus*

Virtus vocatur ——— we measure all as *Turkes* doe

* *Virg. Georg.*

[a] *Ianseuius Gallobelgicus 1596. Mundus furiosus, inscriptio Libri.*

† *Fleat Heraclitus an rideat Democritus.*

[b] *Curæ leues loquuntur, ingentes stupent.*

[c] *Arma amens capio, nec sat rationis in armis.*

† *Erasmus.*

[c] *Crudelissimos, sæviss imosq; latrones, fortissimos haberi propugnatores, fidissimos duces habent, brutâ persuasione donati.*

[e] *Cobanus Hessus. quibus omnis in armis vita placet, non ulla iuvat nisi morte, nec ullam esse putant vitam, quæ non assueverit armis.*

† *Nulli beatiores habiti, quàm qui in prælys cecidissent. Brisonius de rep. Persarum lib. 3 fol 344. Idem Ammianus lib. 23 de Parthis. Iudicatur is solus beatus apud eos, qui in prælio fuderit animam.*

† *De benefic. lib. 2. cap. 1.*

* *Nat. quæst. lib. 3. q. 1.*

[f] *Boterus Amphitridum.*

[g] *Busbequius Turc. hist. per cædes & sanguinem parare hominibus ascensum in cælum putant, Lactant. de falsâ relig. l. 1. cap 8.*

† *Cruentam humani generis pestem, & pernitiem divinitatis notâ insigniunt.* * *Et quod dolendum, applausum habeat & occursum viri tales.*

[h] *Herculi eadem porta ad cælum patuit, qui magnam generis humani partem perdidit.* † *Virg. Æn. 7.* [i] *Homicidium quum committunt singuli, crimen est, quum publicè geritur, virtus vocatur. Cyprian.* * *Senecæ.*

by

by the euent, and most part, as *Cyprian* notes, in all ages, countries, places, *scelerum impunitatem sceleris acquirit*, the foulnesse of the fact, vindicates the offender.[k] One is crowned for that which another is tormented:

Ille crucem sceleris pretium tulit, hic diadema,

made a Knight, a Lord, an Earle, a great Duke (as[l] *Agrippa* notes) for which another should haue hung in gibbets, as a terror to the rest,

——— † *& tamen alter,*
Si fecisset idem caderet sub iudice morum.

A poore sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intollerable cold, hunger and thirst, to saue himselfe from staruing: but a[m] great man in office, may securely rob whole prouinces, vndoe thousands, pill and pole, oppresse *ad libitum*, flea, grind, tyrannize, inrich himselfe by spoyles of the commons, be vncontrollable in all his actions, and after all, be recompenced with turgent titles, honoured for his good seruice, and no man dare find fault, or[n] mutter at it.

How would our *Democritus* haue bin affected, to see a wicked caitiffe, or[o] *foole, a very idiot, a funge, a monster of man, to haue many good men, wise men, learned men to attend vpon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and mony,*[p] *and to honor him with diuine titles, and bumbast Epithets*, to smother him with fumes and eulogies, whom they know to be a dizard, a foole, a couetous wretch, &c. *because he is rich.* To see *sub exuuijs leonis onagrum*, a filthy lothsome carcasse, a *Gorgons* head puffed vp by parasites, assume this vnto himself, glorious titles, in worth an infant, a Cuman asse, a painted sepulchre, an *Ægyptian* temple. To see a withered face, a diseased, deformed, cankred complexion, a viperous mind, and Epicurean soule set out with Orient pearles, Iewels, diadems, perfumes, curious elaborate workes, as proud of his cloathes, as a childe of his new coates; & a goodly person of an Angelick diuine countenance, a Saint, an humble mind, a meeke spirit cloathed in ragges, beg, and now ready to be starued. To see a silly contemptible slouen in apparell, ragged in his coat, polite in speech, of a diuine spirit, wise: another neat in cloathes, spruce, full of curtesie, empty of grace, wit, talke non-sense.

To see so many Lawyers, Advocates, *Tribunal litium segetem*, a Labyrinth, so many thousand Sutes in one Court sometimes, so violently followed. To see *iniustissimum sæpè iuri præsidentem*, *impium religioni*, *imperitissimum eruditioni*, *otiosissimum labori*, *monstrosum humanitati.* To see[q] a Lamb executed, a Wolfe pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Iudge seuerely punish others, and doe worse himselfe, † *eundem furtum facere & punire*, * *rapinam plectere, quum sit ipse raptor.* Lawes altered, misconstred, interpreted *pro* and *con*, as the[r] Iudge is made by friends, bribed, or otherwise affected, as a nose of waxe, good to day, none to morrow: or firme in his opinion, caft in his. Sentence prolonged, changed *ad arbitrium Iudicis*, still the same case, [s] *one thrust out of his inheritance*, [t] *another falsely put in by fauour, false forged deeds or wils. Incisæ leges negliguntur*, lawes made and not kept; or if put in execution, [u] they be some silly ones that are punished. As put case it be fornicatiõ, the father will disinherit or abdicate his child,

[k] *Iuuen.*

[l] *De vanit. scient. de princip. nobilitatis.*

† *Iuuen. Sat. 4.*

[m] *Pausa rapit quod Natta reliquit. Tu pessimus omnium latrones*, as *Demetrius* the Pyrat told *Alexander* in *Curtius.*

[n] *Non ausi mutire, &c. Æsop.*

[o] *Improbum & stultum si diuitem, multos bonos viros in seruitute habentẽ, eb id duntaxat, quod ei contingat aureorum numismatum cumulus vt appendices, & additamenta numismatum. Morus Vtopia.*

[p] *Eorum, detestantur Vtopienses insaniam, qui diuinos honores iis impendunt, quos sordidos & auaros agnoscunt, non alio respectu honorantes, quam quod dites sint. Idem lib. 2.*

[q] *Cypr. 2. ad Donat. epist. Vt reus innocens pereat fit nocens. Iudex damnat foras, quod intus operatur.*

† *Sidonius Apol.*

* *Salvianus lib. 3. de providen.*

[r] *Ergo Iudicii nihil est nisi publica merces. Petronius. Quid faciant leges vbi sola pecunia regnat. Idem.*

[s] *Hic arcentur hereditatibus liberi, hic donatur bonis alienis, falsum consulit alter, testamentum corrumpit, &c. Idem.*

[t] *Vexat censura columbas.*

quite

28 quite casheere him (out villaine, be gone, come no more in my sight) a poore man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for euer disgraced, forsaken, and must doe pennance to the vtmost, and yet make the worst of it, *nunquid aliud fecit*, saith *Tranio* in the † Poet, *nisi quod faciunt summis nati generibus*, he hath done no more then what Gentlemen vsually doe.

† Plaut. mostel.

* *Neq; novum, neq; mirum, neq; secus quàm alij solent.* [a]

[a] Idem.

For in a great person 'tis no offence at all, a common and ordinary thing, no man takes notice of it; he iustifies it in publike, and peradventure bragges of it,

† *Nam quod turpe bonis, Titio, Seioq; decebat*
Crispinum——— [u]

† Iuven. Sat. 4.

[u] *Quod tot sint fures & mendici magistratuum culpa sit, qui malos imitantur præceptores, qui discipulos libentius verberant, quã docent. Morus Vtop. l. 1.*

Many poore men, yonger brothers, &c. by reason of bad policy, and idle education, are compelled to begge or steale, and then hanged for theft; then which, what can bee more ignominious, *non minùs enim turpe principi multa supplicia, quàm medico multa funera*, 'tis the gouernors fault. *Libentius verberant quàm docent*, as Schoolemasters doe, rather correct their pupills, then teach them when they doe amisse. [x] *They had more need prouide there should bee no more theeues and beggars, as they ought with good policy, and take away the occasions, then let them runne on, as they doe, to their destruction*, And root out likewise those causes of wrangling, a multitude of Lawyers, and compose controuersies by some more compendious meanes. Whereas now for euery toy and triffle they goe to law, [y] *Mugit litibus insanum forum, & sævit invicem discordantium rabies*, they are ready to pull out one anothers throats, & for commodity [z] *to squise blood*, saith *Hierom*, *out of their brothers heart*, defame, lye, disgrace, backbite, raile, beare false witnes, sweare and forsweare, fight & wrangle, spend their goods, liues, fortunes, friends, vndoe one another, to enrich an *Harpy* Advocate, that preyes vpon them both, and cryes *Eia Socrates*, *Eia Xantippe*; or some corrupt Judge, that like the Kite in *Æsop*, while the Mous and Frog fought, carried both away. Generally they prey one vpon another as so many rauenous birds, brute beasts, deuouring Fishes, no *medium*, [b] *omnes hic aut captantur, aut captant, aut cadavera quæ lacerantur, aut corvi qui lacerant*, either deceiue, or be deceiued; teare others, or be torne in pieces themselues. What's the market? a place according to † *Anacharsis*, wherein they cozen one another. Nay, what's the world it selfe? * a vast *chaos*, a confusion of manners, as fickle as the Aire it selfe, a turbulent troup full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisie, a shop of knauery, flattery, a nursery of villany, the scene of babling, the schoole of giddines, the Academy of vice. a warfare, *vbi velis nolis pugnandum, aut vincas, aut succumbas*, in which kill, or bee kill'd; wherein euery man is for himselfe, for his owne ends, and stands vpon his owne guard. No charity, [c] loue, friendship, feare of God, alliance, affinity, consanguinity, Christianity can containe them, but if they be any waies offended, or that string of commodity be touched they fall fowle. Old friends become bitter enimies on a sudden, for toyes and small offences, and they that erst were willing to doe all mutuall offices of loue and kindnesse, now revile and persecute one another to death, with more then *Vatinian* hatred, and will not bee reconciled. So long as they are behouefull, they loue or may besteed each other, but when there is no more good to be expected, as they doe by an old dogge hang

[x] *Decernuntur furi gravia & horrenda supplicia, quum potius providendum multo foret ne fures sint, ne cuiquam tam dira furandi aut pereundi sit necessitas. Idem.*

[y] *Boterus de augment. vrb. lib 3. cap. 3.*

[z] *E fraterno corde sanguinem eliciunt.*

[a] *Milvus rapit ac deglubit.*

[b] *Petronius de Crotone civitate*

† *Quid forum? locus quo alius alium circumvenit.*

* *Vastum chaos, larvarum emporium, theatrum hypocrisios, &c.*

[c] *Nemo colum, nemo iusiurandum, nemo levem pluris facit, sed omnes apertis oculis bona sua comburant. Petronius.*

hang him vp or casseire him; insteed of recompence, revile him; & when they haue made him an instrument of their villany, as † *Baiazet* 2. Emperour of the *Turkes*, did by *Acomethes Bassa*, make him away. In a word, euery man for his owne ends: our *summum bonum* is commodity, and the Goddesse we adore is *Dea moneta*, Queene Mony; to whom we daily offer sacrifice, which steeres our hearts, hands, [d] affections, all: that most powerfull Goddesse, by whom we are reared, depressed, eleuated, [e] esteemed, the sole commandresse of our actions, for which we pray, runne, ride, goe, come, labour, & contend as fishes doe for a crumme that falleth into the water. It is not worth, wisdome, learning, honesty, religion, or any sufficiency for which we are respected, but [g] mony: honesty is accounted folly; knauery, pollicy; [h] men admired out of opinion, not as they are, but as they seeme to be: such shifting, lying, cogging, plotting, counterplotting, flattering, cosening, dissembling, [i] *that of necessity one must highly offend God if he be conformable to the world, Cretizare cum Crete, or else liue in contempt, disgrace, and misery.* One takes vpon him temperance, holinesse, another austerity, a third an affected kinde of simplicity, when as indeed he, and he, and he, and the rest are [k] *hypocrites, ambodexters*, outsides, [l] like so many turning pictures, a lion on the one side, a lambe on the other. How would *Democritus* haue beene affected to see these things?

To see a man turne himselfe into all shapes like a Camelion, or as *Proteus, Omnia transformans sese in miracula rerum*, to act twenty parts at once, for his aduantage, to temporize and vary like *Mercury* the planet, good with good, bad with the bad; of all religions, humours, inclinations, to fawne like a Spaniel, rage like a Lion, barke like a Curre, fight like a Dragon, sting like a Serpent, as meeke as a Lambe, and yet againe grinne like a Tigre, weep like a Crocodile, insult ouer others, and yet others insult ouer him, here command, there crouch, tyrannize in one place, be baffled in another, a wise man at home, a foole abroad to make others merry.

To see so much difference betwixt words and deeds, so many parasanges betwixt tongue & heart, men like stage players act other mens parts, † giue good precepts to others, to sore aloft, whilst they themselues grouel on the ground.

To see a man protest friendship, kisse his hand, † *quem malles truncatum videre*, [m] smile with an intent to doe mischiefe, or cosen him whom hee salutes, [n] magnifie his friend vnworthy with hyperbolicall elogiums, his enemy albeit a good man, to vilifie and disgrace him, and all his actions, with the vtmost liuor and malice can inuent.

To see a * seruant able to buy out his master, him that carries the mace more worth then the Magistrate, which *Plato l. 11. de leg.* absolutely forbids *Epictetus* abhorres. An horse that tils the † land fed with chaffe, an idle iade haue prouender in abundance; him that makes shooes goe barefoot himselfe, him that sels meat almost pined; a toyling drudge starue, a drone florish.

To see men buy smoke for wares, castles built with fooles heads, men like apes follow the fashions, in tires, gestures, actions: if the king laugh, all laugh. ○ *Alexander* stouped, so did all his Courtiers. *Alphonsus* turned his head, &

† *Iouius. Cum innumera illius beneficia rependere non posset auter, interficiussit.*

[a] *Paucis charior est fides quàm pecunia. Salust.*

[c] *Primas fere vota & cunctis &c.*

[d] *Et genus & formam Regina pecunia donat.*

[g] *Quantum quisq; sibi nummorum servat, in arca Tantum habet & fidei.*

[h] *Non a peritiâ sed ab ornatu & vulgi vocibus habemur excellentes. Cardan. l. 2. de cons.*

[i] *Periurata suo posit ponit numina lucro Mercator. Vt necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari, negligi.*

[k] *Qui curios simulant & Bacchanalia viuunt.*

[l] *Tragelapho similes vel centauris, sursum homines, deorsum equi.*

† *Præceptis suis cœlum promittunt, ipsi interim pulveris terreni vilia mancipia.*

† *Æneas Sylu.*

[m] *Arridere homines vt seniant, blandiri vt fallant. Cyp. ad Donatum.*

[n] Loue and hate are like the two ends of a perspectiue glasse, one multiplies, the other makes all things lesse.

* *Ministri locupletiores ijs quibus ministratur, seruus maiores opes habens quam patronus.* † *Qui terram colunt equi palcis pascuntur, qui ornantur caballi auenâ saginantur, discalceatus discurrit qui calces alys facit.* ○ *Bodine lib. 4. de Repub. cap. 6.*

so did all his parasites. † *Sabina Poppea*, *Neroes* wife, wore amber-coloured haire, so did all the *Roman* Ladies in an instant, her fashion was theirs.

To see men wholy led by affection, admired and censured out of opinion without iudgement: an inconsiderate multitude, like so many dogges in a Village, if one barke all barke without a cause; as fortunes fanne turnes, if a man be in fauour, or commended by some great man, all the world applauds him, ° if in disgrace, in an instant all hate him.

To see a man ᵖ weare his braines in his belly, his guts in his head, an hundreth Oakes on his back, to deuoure an hundred Oxen at a meale, nay more, to devoure houses, or as those *Anthropophagi*, ᵠ to eat one another.

To see a man rowle himselfe vp like a snowe ball, from base beggery, to right worshipfull and right honourable titles, iniustly to screw himselfe into honours and offices; another to starue his *Genius*, damne his soule to gather wealth, which he shall not enioy, ʳ which his prodigall sonne melts and consumes in an instant.

To see the καταζηλεν of our times, a man bend all his forces, meanes, time, fortunes to bee a fauorites, fauorites, fauorite, &c. a parasites, parasites, parasite, that may scorne the seruile world, as hauing enough already.

To see a Scholler crouch and creepe to an illiterate pesant for a meales meat. A Scriuener better paid for an Obligation; a Faulkner receaue better wages then a Student; a Lawyer get more in a day then a Philosopher in a yeare, better rewarded for an houre, then a Scholler for a yeares study; him that can † paint *Thais*, play on a fiddle, curle haire, &c. sooner get preferment then a Philologer or a Poet.

To see a fond mother like *Æsopes* Ape, hugge her child to death, a ˢ wittall winke at his wiues honesty, and too perspicacious in all other affaires; one stumble at a strawe, and leape ouer a block; Rob *Peter* and pay *Paul*, Penny wise, pound foolish; blind men iudge of colours; wise men silent, fools talke; ᵗ finde fault with others and doe worse himselfe; † denounce that in publike which hee doth in secret, & which *Aurelius Victor* giues out of *Augustus*, seuerely censure that in a third of which he is most guilty himselfe.

To see wise men degraded, fooles preferred, one gouerne Townes and Citties, & yet a silly woman ouer-rules him at home: command a Province, and yet his owne seruants or children prescribe lawes to him, as *Themistocles* sonne did in *Greece*, † *What I will* (saith he) *my mother will, & what my mother will my father doth.* To see horses ride in a coach, men draw it; dogs devoure their masters; Towres build Masons; Children rule; old men goe to schoole; women weare the breeches; ᵘ sheepe demolish townes, deuoure men, &c. And in a word, the world turned vpside downeward. *O viveret Democritus!* ˣ To insist in euery particular were one of *Hercules* labours, there's so many ridiculous instances, as motes in the Sunne. *Quantum est in rebus inane?* and who can speake of all? *Crimine ab vno Disce omnes*, take this for a taste.

But these are obuious to sense, triuiall and well knowne, easie to bee discerned. How would *Democritus* haue beene moued, had hee seene ʸ the secrets of their hearts? If euery man had a window in his breast, which *Momus*

† *Plinius lib. 37 cap. 3. capillos habuit succineos, exinde factū vt omnes puellæ Romanæ colorē illum affectarent.*

° *Odi damnatos. Iuv.*

ᵖ *Agrippa epist. 28. lib. 7. Quorum cerebrum est in ventre, ingenium in patinis.*

ᵠ *Psal.* They eat vp my people as bread.

ʳ *Absumet hæres cæcuba dignior seruata centum clauibus, & mero distinguet pauimentum superbo pontificum potiore cœnis. Hor.*

ˢ *Doctus spectare lacunar.*

† *Qui Thaidem pingere, inflare tibiam, crispare crines.*

ᵗ *Tullius. Est enim proprium stultitiæ aliorum cernere vitia, obliuisci suorum. Idem Aristippus Charidemo apud Lucianum. Omnino stultitiæ cuiusdam esse puto, &c.*

† *Execrare publicè quod occultè agat. Saluianus lib. de prouidentia. Deos vlciscendis vitijs quibus ipsi vehementer indulgent.*

° *Orbi dat leges foras vix famulum regit sine strepitu domi.*

† *Quicquid ego volo hoc vult mater mea, & quod mater vult facit pater.*

ᵘ *Oues olim mite pecus, nunc tam indomitum & edax vt homines deuorent, oppida diruant, &c. Morus Vtop. lib. 1.* ˣ *Diuersos varijs tribuit natura furores.* ʸ *Democrit. ep præd. Hos deierantes & potantes deprehenderet, hos vomentes, illos litigantes, insidias molientes, suffragantes, venena miscentes, in amicorum accusationem subscribentes, hos gloriantes ambitione, cupiditate, mente captos, &c.*

would

would haue had in *Vulcans* man, or that which *Tully* so much wisht, it were written on euery mans forehead, *quid quisq; de repub. sentiret*, what hee thought, or that it could bee effected in an instant, which *Mercury* did by *Charon* in *Lucian*, by touching of his eyes, to make him discerne *semel & simul rumores & susurros*,

Spes hominum cæcas, morbos, votumq; labores,
Et passim toto volitantes æthere curas.
Blind hopes and wishes, their thoughts and affaires,
Whispers and rumours, and those flying cares.

That he could *cubiculorum obductas fores recludere, & secreta cordium penetrare*, which [z] *Cyprian* desired, open doores and lockes, shoot bolts, as *Lucians Gallus* did with a feather of his taile: or *Gyges* inuisible ring, or some rare perspectiue glasse, or *Otacousticon*, which might so multiply *species*, that a man might heare and see all at once, (as * *Martianus Capella's Iupiter* did in a speare, which he held in his hand, which did represent vnto him al that was dayly done vpon the face of the earth) obserue Cuckolds hornes, forgeries of Alcumists, the Philosophers stone, &c. and all those workes of darknesse, foolish vowes, hopes, feares, and wishes, what a deale of laughter would it haue afforded? He should haue seene windmills in one mans head, an Hornets neast in another. Or had he beene present with *Icaromenippus* in *Lucian* at *Iupiters* whispering place, [a] and had heard one pray for raine, another for faire weather; one for his wiues, another for his fathers death, &c. *To aske that at Gods hands, which they are abashed any man should heare*: How would he haue beene confounded? Would he, thinke you, or any man else say that these men were well in their wits?

Hæc sani esse hominis quis sanus iuret Orestes? Can all the *Hellebor* in the *Anticyræ* cure these men? No sure, *an akre of Hellebor will not doe it.*

That which is more to be lamented, they are mad like *Seneca's* blind woman, and will not acknowledge it, or [b] seeke for any cure of it. [c] If our legge or arme offend vs, we couet by al meanes possible to redresse it, [d] and if wee labour of a bodily disease we send for a Physitian; but for the diseases of the minde, we take no notice of them: lust harrowes vs on the one side, envy, anger, ambition, on the other: Wee are torne in peeces by our passions, as so many wild horses, one in disposition, another in habite, one is melancholy, another mad, [e] and which of vs all seekes for helpe, or doth acknowledge his errour, or knowes he is sicke? Every man thinkes with himselfe, *egomet videor mihi sanus*, I am well, I am wise, and laughes at others. And 'tis a generall fault amongst vs all, that [f] which our fore-fathers haue approued, diet, apparell, opinions, humours, customes, manners, we deride and reiect in our time as absurd, [g] old men account Iuniors all fooles, when as they are meere dizards, and as to saylers ——*terraq; urbesq; recedunt*—— they moue, the land stands still, the wotld hath much more wit, they dote themselues. *Turkes* deride vs, we them; *Italians*, *Frenchmen*, accounting them light headed fellowes; the *French* scoffe againe at *Italians*, and at all their seuerall customes, *Greeks* haue condemned al the world but themselues of *Barbarisme*, the world as much vilifies them now. We account *Germanes* heauy dull fel-

[z] *Ad Donatum ep. 2. l. 2. O si posses in specula sublimi constitutus, &c.*
* *Lib. 1. de nup. Philol. In qua quid singuli nationum populi quotidianis motibus agitarent, reluebat.*
[a] *O Iupiter contingat mihi aurum, hereditas, &c. Multos da Iupiter annos. Dementia quanta est hominum, turpissima vota dys insusurrant, si quis admouerit aurem conticescunt, & quod scire homines nolunt Deo narrant, Senec. ep. 10. l. 1.*
[b] *Eos, grauior morbus quo ignotior periclitanti.*
[c] *Quæ ledunt oculos festinas demere si quid Est animi differs curandi tempus in annum, Hor.*
† *Plautus Manech. non potest hæc res Hellebori iugere obtinerier.*
[d] *Si caput, crus dolet, brachium &c. Medicum accersimus, recte & honeste si pæretiam industria in animi morbis ponerentur. Iob. Peletius Iesuita, lib 2. de hum. affec. morborumq; cura.*
[e] *Et quotusquisq; tamen est qui contra tot pestes medicum requirat vel ægrotare se agnoscat? ebullit ira, &c. Et nos tamen ægros esse negamus. Incolumes medicum recusant. Præsens ætas stultitiam priscis exprobrat. Eudæus de asse, lib. 5.*
[f] *Senes prosultis habent iuuenes. Balthasar Castilio.*

lowes, explode many of their fashions; they as contemptibly thinke of vs: *Spaniards* laugh at all, and all againe at them. So are wee fooles and ridiculous, absurd in all our actions, carriages, diet, apparell, customes, and consultations; we [h] scoffe and point one at another, whenas in conclusion all are fooles, *and* † *they the veriest asses that hide their eares most.* A priuate man if he be resolued with himselfe, or set of an opinion, accounts all idiots and asses that are not affected as he is, so minded, * *quodq; volunt homines se bene velle putant*, that thinke not as he doth, and scornes all in respect of himselfe, [i] will imitate none, heare none but [k] himselfe, As *Pliny* said, a law, and example vnto himselfe. And that which *Hippocrates* in his Epistle to *Dionysius*, reprehended of old, is verified in our times, *Quisq; in alio superfluum esse censet, ipse quod non habet nec curat*, that which hee hath not himselfe or doth not esteeme, he accounts superfluity, an idle quality, a meere foppery in another. *The Chinesse* say that we *Europeans* haue one eye, they themselues two, al the world else is blind, so thou and thy sectaries are only wise, other indifferent, the rest besides themselues, meere Idiots and Asses. Thus not acknowleging our owne errors, imperfections, we securely deride all others, as if we alone were free and spectators of the rest, accounting it an excellent thing, as indeed it is: *Alienâ optimum frui insaniâ*, to make our selues merry with other mens obliquities, when as he himselfe is more faulty then the rest, *mutato nomine de te fabula narratur*, he may take himselfe by the nose for a foole, and which one calls *maximum stultitiæ specimen*, to be ridiculous to others, and not to perceaue or take notice of it, tis his owne case, hee is a conuict madde man, as *Austin* well inferres, *in the eyes of wise men and Angells he seemes like to one that to our thinking, walkes with his heeles vpward.* So thou laughest at me, and I at thee, both at a third, and he returnes that of the Poet vpon vs again. [m] *Hei mihi insanire me aiunt, quum ipsi vltro insanianti*, We accuse others of madnesse, of folly, and are the veriest dizards our selues. Or else peraduenture in some places we are [n] all mad for company, and so 'tis not seen, Tis with vs, as it was of old (in † *Tullies* censure at least) with *C. Fimbria* in *Rome*, a bold, harebraine, mad fellow, and so esteemed of all, such only excepted, that were as mad as himselfe: now in such a case there is [o] no notice taken of it.

Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo iactatur eodem.

When all are mad, where all are like oppreſt,
Who can discerne one mad man from the rest?

But put case they doe perceiue it, & some one be manifestly conuict of madnesse, [p] he now takes notice of his folly, be it in action, gesture, speech, a vain humor he hath in building, bragging, spending, gaming, courting, scribling, prating, for which he is ridiculous to others, [q] on which hee dotes, hee doth acknowledge as much: yet with all the Rhetoricke thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will persеuere in his dotage. 'Tis *amabilis insania, & mentis gratissimus error*, so pleasing, so delicious, that he [r] cannot leaue it. He knowes his error, but will not seeke to decline it, tell him what the euent will be, beggery, sorrow, sickneſſe, disgrace, shame, losse, madnesse, yet [s] *an angry man will preferre vengeance, a lasciuious*

[h] *Clodium accusat mechos.*
† *Omnium stultissimi qui auriculas studiose tegunt. Sat. Menip.*
[i] *Prosper.*
[k] *Statim sapiunt statim sciunt, neminem verentur neminem imitantur, ipsi sibi exemplo Plin. epist lib. 8.*
* *Nullus alteri sapere concedit ne desipere videatur Agrip.*
[l] *Augusti qualis in oculis hominum qui inuersis pedibus ambulat, talis in oculis sapientum & Angelorum qui sibi placet, aut cum passiones dominantur.*
[m] *Plautus Menechmi.*
[n] *Nunc sanitatis patrocinium est insanientium turba. Seneca.*
† *Pro Roscio Amerino. & quod inter omnes constat insanissimus, nisi inter eos, qui ipsi quoq; insaniunt.*
[o] *Necesse est cum insanientibus furere nisi solus relinqueris Petronius.*
[p] *Quoniam non est genus unum stultitiæ, quâ me insanire putas?*
[q] *Stultum me fateor liceat concedere veris, Atq; etiam insanum. Hor.*
[r] *Odi nec possum cupiens nec esse quod odi. Ovid. Errore grato libenter omnes insanimus,*
[s] *Amator scortum vitæ præponit iracundus vindictam, fur prædam, parasitus gulam, ambitiosus honores avarus opes, &c. odimus hæc & accersimus. Cardan. lib. 2. de consol.*

his whore, a theefe his booty, a glutton his belly before his welfare. Tell an Epicure, a couetous man, an ambitious man, of his irregular course, weine him from it a little, *pol me occidistis amici*, he cryes anon, you haue vndone him, & as [t] *a dog to his vomit*, he returnes to it againe; no perswasion will take place, no counsell, say what thou canst, *Clames licet, & mare cælo confundas, surdo narras*, demonstrat as *Vlysses* did to [u] *Elpenor* and *Gryllus*, and the rest of his companions, *those swinish men*, he is irrefragable in his humor, he will bee a hog still, bray him in a morter, he will be the same. If he be in an heresie, or some peruerse opinion, settled as some of our ignorant Papists are, convince his vnderstanding, shew him the seuerall follies, and absurd sopperies of that faction, make him say, *veris vincor*, make it as cleare as the sun, [x] hee will erre still, peeuish & obstinate as he is; and as he said, [y] *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will doe as I haue done, as my predecessors haue done, [z] and as my friends now doe: I will dote for company. Say now, are these men [a] mad or no, are they ridiculous? *cedo quemvis arbitrum*, are they *sanæ mentis*, sober, wise, & discreet? haue they common sense?

——† *vter est insanior horum?*

I am of *Democritus* opinion for my part; I hold them [b] worthy to be laughed at, a company of dizards, as mad as *Oreستes* & *Athamas*, that they may go *ride the Asse*, or all saile along to the *Anticyræ*, in the *ship of fooles* for company together. I need not much labour to proue this which I say, otherwise then thus, or make any solemne protestation, or sweare, I think you will beleeue me without an oath; say at a word, are they fooles? I referre it to you, though you bee likewise fooles and madmen your selues, and I as madde to aske the question; for what said our comicall *Mercury*,

† *Iustum ab iniustis petere insipientia est.*

Ile stand to your censure yet, what thinke you?

But forasmuch as I vndertook at first, that Kingdomes, Prouinces, Families, were melancholy as well as priuat men, I will examine them in particular, & that which I haue hitherto dilated at randome, in more generall termes, I will now particularly insist in, proue with more speciall & euident Arguments, Testimonies, Illustrations, & that in briefe.

[c] *Nunc accipe quare Desipiant omnes æquè ac tu.*

My first Argument is borrowed from *Solomon*, an arrow drawne out of his Sententious quiuer, *Prov. 3.7. Be not wise in thine owne eyes*, and *26.12. Seest thou a man wise in his owne conceit, more hope is of a foole then of him. Isay* pronounceth a woe against such men, *cap. 5.21. That are wise in their owne eyes, and prudent in their owne sight.* For hence we may gather, that it is a great offence, & men are much deceiued that thinke too well of themselues, an especiall Argument to convince them of folly. Many men (saith [e] *Seneca*) *had beene without question wise, had they not had an opinion that they had attained to perfection of knowledge already, euen before they had gone halfeway.* They had too good a conceit of themselues, & that marred all; of their Worth, Valor, Skill, Art, Learning, Iudgment, Eloquence, their good parts, all their Geese are Swannes, & that manifestly proues them to be no better then fooles. In former times they had but seuen wise men, now you can scarce find so many fooles. *Thales* sent the golden *Tripes*, which the Fishermen found, & the Oracle commanded to be *giuen to the wisest*, to *Bias*, *Bias* to *Solon*, &c. If such a thing

t *Prov. 26.11.*

u *Plutarch. Gryllo. fuisse homines scr. Clem. Alexandr. vocat.*

x *Non persuadebis etiam si persuaseris.*

y *Tully.*

z *Malo cum illis insanire, quam cum aliis benè sentire.*

a *Qui inter hos enutriuntur, non magis sapere possunt, quam qui in culinâ benè olere. Petron.*

† *Hor. 2. ser.*

b *Vesanum exagitant pueri, inuptæq; puellæ.*

† *Plautus.*

c *Hor. lib. 2. Sat. 2.*

d *Superbam stultitiam Plinius vocat. 7. epist. 21 quod semel dixi. fixum, ratumq; sit.*

e *Multi sapientes procul dubio fuissent, si se non putassent ad sapientiæ summum perueniisse.*

† *Plutarchus Solone. detur sapientiæ.*

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thing were now found, we should all fight for it, wee are so wise: wee haue women Polititians, children Metaphysitians; Euery silly fellow can square a circle, make perpetuall motions, the Philosophers stone, interpret *Apocalypsis*, make new Theoricks, new Logicke, new Philosophy, &c. *Nostra utiq; regio*, saith [f] *Petronius*, *our country is so full of deified spirits, diuine soules, that you may sooner find a God, then a man amongst vs*, we thinke so well of our selues, and that is an ample testimony of much folly.

My second Argument is grounded vpon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to be repeated (& by *Plato's* good leaue, I may doe it, † *Δὶς τὸ καλὸν ρηθὲν οὐδὲν βλάπτει.*) *Fooles* (saith *Dauid*) *by reason of their transgressions, &c. Psal. 107. 17.* Hence *Musculus* inferres, all transgressours must needs be fooles. So we read *Rom. 2 Tribulation and anguish is on the soule of euery man that doth euill*, but all doe euill. And *Isay 65. 14. My seruants shall sing for ioy, and yee* † *shall cry for sorrow of heart, and vexation of mind.* 'Tis ratified by the common consent of all Philosophers. *Dishonesty* (saith *Cardan*) *is nothing else but folly and madnesse*, [g] *Probus quis nobiscum vivit?* shew me an honest man, *Nemo malus qui non stultus*, 'tis *Fabius* Aphorisme, to the same end. If none honest, none wise, all fooles. And well may they be so accounted; for who will say that he is a wise man (saith [h] *Musculus*) *that preferres momentary pleasures to eternity, that spends his masters goods in his absence, forthwith to be condemned for it?* Who will say that a sicke man is wise, that eates & drinkes to ouerthrow the temperature of his body? can you account him wise or discreet, that would willingly haue his health, & yet will doe nothing that should procure or continue it? [i] *Theodoret* out of *Plotinus* the *Platonist*, *holdes it a ridiculous thing for a man to liue after his owne lawes, to doe that which is offensiue to God, and yet to hope that he should saue him: & when he voluntarily neglects his own safety, and contemnes the meanes, to thinke to bee deliuered by an other.* Who will say these men are wise?

A third Argument may be deriued from the precedent, [k] all men are carried away with passion, discontent, lust, pleasures, &c. Therefore more then Melancholy, quite mad, bruit beasts, and void of all reason, as *Chrysostome* cõtends, *or rather dead and buried aliue*, as [l] *Philo Iudæus* concludes it for a certainty, *of all such that are carried away with passions, or labour of any disease of the mind: where is feare and sorrow*, there [m] *Lactantius* stiffely maintaines, *wisdome cannot dwell. Seneca* and the rest of the *Stoickes* are of opinion, that where is any the least perturbation, wisedome cannot be found. *What more ridiculous*, as [n] *Lactantius* vrgeth, then to heare how *Xerxes* whipped the *Hellespont*, threatned the mountaine *Athos*, & the like. To speake *ad rem*, who is free from passion? [o] *Mortalis nemo est quem non attingat dolor, morbusve*, as [p] *Tully* determines out of an old Poeme, no mortall men can auoide sorrow and sickenesse, and sorrow is an vnseparable companion of Melancholy. † *Chrysostome* pleades farther yet, that they are more then mad, very beasts stupified and void of common sense: *For how* (saith he) *shall I know thee to bee a man, when thou kickest like an asse, neyghest like an horse after women, rauest in*

[e] *Tam præsentibus plena est numinibus, ut facilius possis Deum quam hominem inuenire.*

† *Pulchrum bis dicere non nocet.*

† Malefactors.

[g] Who can find a faithfull man? *Pro. 20. 6*

[h] *In Psal. 49. qui momentanea sempiternis, qui dilapidat heri absentis bona, mox in ius vocandus & damnandus.*

[i] *Perquam ridiculum est homines ex animi sententia viuere, & quæ Diis ingrata sunt exequi, & tamen à solis Diis velle salvos fieri, quum propriæ salutis curam abiecerint. Theod. cap. 6. de provid. lib. de curat. græc. affect.*

[k] *Sapiens sibi qui imperiosus, &c. Hor. 2 ser. 7*

[l] *Conclus. lib. de vic. offer. certum est animi morbis laborantes pro mortuis censendos.*

[m] *Lib. de sap. vbi timor adest, sapientia adesse nequit.*

[n] *Quid insanius Xerxe Hellespontum verberante, &c.*

[o] Ecclus 21. 12 Where is bitternesse, there is no vnderstanding. Pro. 12. 16, an angry man is a foole.

[p] *3. Tusc. Iniuria in sapientem non cadit.*

† *In hom. 6. in 2. epist. ad Cor. Hominem te agnoscere nequeo, cùm tanquam asinus recalcitres, lasciuias ut taurus, hinnias ut equus post mulieres, ut ursus ventri indulgeas, quum rapias ut lupus, &c, at inquis formam hominis habeo, id magis terret, quum feram humanâ specie videre me putem.*

lust

lust like a Bull, rauenest like a Beare, stingest like a Scorpion, rakest like a wolfe, as subtle as a Foxe, as impudent as a Dogge; shall I say thou art a man, that hast all the Symptomes of a beast? how shall I know thee to be a man, by thy shape? that affrights me more, when I see a beast in likenesse of a man.

† *Seneca* calls that of *Epicurus, magnificam vocem*, an heroicall speech, *A foole still beginnes to liue*, and accompts it a filthy lightnesse in men, euery day to lay new foundations of their life, but who doth otherwise? one trauels, another builds, one for this, another for that businesse, and olde folkes are as farre out as the rest. Therefore young, old, middle age, all are stupid, and dote.

* *Æneas Sylvius* amongst many other, sets downe three speciall wayes to finde a foole by. He is a foole that seekes that he can neuer find: He is a foole that seekes that, which being found, will doe him more harme then good: He is a foole, that hauing variety of wayes to bring him to his iournies end, takes that which is worst. If so, me thinkes most men are fooles, examine their courses, and you shall soone perceiue, what dizards and madmen they most part are.

Beroaldus will haue drunkards, and such as more then ordinarily delight in drinke, to be mad. The first pot quencheth thirst, the second makes merry, the third for pleasure *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a Catalogue of madmen shall wee haue? what shall they be that drinke foure times foure? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion, they are more then mad, worse then mad.

The [r] *Abderites* condemned *Democritus* for a madman, because hee was sometimes sad, and sometimes again profusely merry. *Hâc patriâ* (saith *Hippocrates*) *ob risum furere & insanire dicunt*, his country-men hold him mad, because he laughes, [f] and therefore *hee desires him to aduise all his friends at Rhodes, that they* doe not laugh ouermuch, or be ouer sad; Had those *Abderites* bin conuersant with vs, and had but seen what [t] fleering and grinning there is in this age, they would certainly haue concluded, wee had beene all out of our wits.

Aristotle in his *Ethicks* holds, *Felix idemq; sapiens*, to be wise and happy are reciprocall tearmes, *bonus idemq; sapiens honestus*. 'Tis * *Tullies* paradox, *wisemen are fooles, fooles are slaues*, liberty is a power to liue according to his own Lawes, as we will our selues, who hath this liberty, who is free? ——— * *sapiens sibiq; imperiosus,*

Quem neq; pauperies, neq; mors, neq; vincula terrent,
Responsare cupidinibus, contemnere honores
Fortis, & in seipso totus teres atq; rotundus.
He is wise that can command his own will,
Valiant and constant to himselfe still,
Whom pouerty, nor death, nor bands can fright,
Checkes his desires, scornes, honors, iust and right.

But where shall such a man be found? If nowhere, then *è diametro*, we are all slaues, senselesse, or worse. *Nemo malus felix*. But no man is happy in this life, † *Iuuen.* none good, therefore no man wise. *Rari quippe boni* ——— for one vertue, you shall find ten vices in the same party. We may peradventure vsurpe the name, or attribute it to others for fauour, as *Carolus Sapiens, Philippus*

† *Epist. lib. 2. 13. Stultus semper incipit viuere. fœda hominum leuitas, noua quotidiè fundamenta vitæ ponere, nouas spes, &c.*

* *De curial. miser. Stultus, qui quærit quod nequit inuenire, stultus qui quærit quod nocet inuentum, stultus qui cum plures habet calles, deteriorem deligit. Mihi videntur omnes deliri, arcades, &c.*

q *Declamat.*

r *Ep. Demageto.*

f *Amicis nostris Rhodi dicito, ne nimium rideant, aut nimium tristes sunt.*

t *Per multum risum poteris cognoscere stultum.*

u *Offic. 3. cap. 9.*

* *Sapientes liberi, stulti serui, libertas est potestas, &c.*

* *Hor. 2 ser. 7.*

36 *Philippus Bonus, Lodovicus Pius, &c.* and describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon Cyrus, Castilio* a *Courtier, Galen Temperament*, An Aristocrasie is described by Polititians. But where shall such a man be found? *Vir bonus & sapiens, qualem vix repperit unum*
Millibus è multis hominum consultus Apollo.
A wise, a good man in a million,
Apollo consulted, could scarce find one.
A man is a miracle of himselfe, but *Trismegistus* addes, *Maximum miraculum homo sapiens*, a wise man is a wonder, *multi Thyrsigeri, pauci Bacchi.*

Alexander when he was presented with that rich & costly Casket of King *Darius*, & euery man aduised him what to put in it, hee reserued it to put in *Homers* Workes, as the most precious Iewell of humane wit, and yet [x] *Scaliger* vpbraides *Homers* Muse, *Nutricem insanæ sapientiæ*, a nurcery of madnes, impudent as a Court Lady, that blusheth at nothing. *Iacobus Mycillus, Gilbertus Cognatus, Erasmus*, and almost all posterity, admire *Lucians* luxuriant wit, & yet *Scaliger* reiects him in his censure, & calls him the *Cerberus* of the *Muses*. *Socrates* whom all the World so much magnified, is by *Lactantius* & *Theodoret* condemned for a foole. *Plutarch* extols *Seneca's* wit beyond all the *Greekes, nulli secundus*, yet [z] *Seneca* saith of him, *when I would solace my selfe with a foole, I reflect vpon my selfe, and there I haue him.* [a] *Cardan* and Saint *Bernard* will admit none into this Catalogue of wise men, [b] but onely Prophets & Apostles; how they esteeme themselues, you haue heard before. We are worldly-wise, admire our selues, & seek for applause; but heare S^t [d] *Bernard, quantò magis foras es sapiens, tantò magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens:* the more wise thou art to others, the more foole to thy selfe. I may not deny but that there is some folly approued, a Diuine fury, an Holy madnesse, euen a spirituall drunkennesse in the Saints of God themselues; *Sanctam insaniam Bernard* cals it, (though not as blaspheming [e] *Vorstius*, would infer it as a passion incident to God himself, but familiar to good men, as that of *Paul, 2 Cor. he was a fool, &c.* & *Rom. 9.* he wisheth himself *to be anathematized for thē.* Such is that drunkennes which *Ficinus* speakes of, when the soule is eleuated & rauished with a diuine taste of that heauenly Nectar, which Poets deciphered by the sacrifice of *Dionysius*, and in this sense with the Poet *insanire lubet*, as *Austin* exhorts vs, *ad ebrietatem se quisq; paret*, lets all be mad and [g] drunke. But wee commonly mistake, and goe beyond our commission, we reele to the opposite part, [h] wee are not capable of it, [i] and as he said of the *Greekes, Vos Graci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fooles.

Proceed now *à partibus ad totum*, or from the whole to parts, & you shall find no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needes follow by a *Sorites* or Induction. Euery multitude is mad, [k] *bellua multorum capitum*, precipitate & rash without Iudgement, *stultum animal*, a roaring rout. [l] *Roger Bacon* proues it out of *Aristotle*, *Vulgus diuidi in oppositum contra sapientes, quod vulgò videtur verum, falsum est*; that which the commonalty accompts true, is most part false, they are still opposite to wise men, but all the world is of this humor (*vulgus*) & thou thy selfe art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; & therefore, as *Phocion* concludes, to be approued in nought you

[x] *Hypercrit.*
[y] *Vt mullier aulica nullius pudens.*
[z] *Epist. 33. quādò fatuo delectari volo, non est longè quærendus, me video.*
[a] *Lib. 1. de sap.*
[b] *Vide miser homo, quia totum est vanitas, totum stultitia, totum dementia, quicquid facis in hoc mundo præter hoc solum quod propter Deum facis.*
[c] *Ser. de miser. hom.*
[d] *In 2. Platonis dial. 1. de justo.*
[e] *Dum iram & odium in Deo revera ponit.*
[f] *Virg. 1. Ecl. 3.*
[g] *Ps. Inebriabuntur ab ubertate domus.*
[h] *In Psal. 104. Austin.*
[i] *In Platonis Tim. sacerdos Ægyptius.*
[k] *Hor. vulgus insanum.*
[l] *Patet ea divisio probabilis &c. ex Arist. Top. lib. 1. cap. 8. Rog. Bac. epist. de secret. art. & nat. cap. 8. non est iudicium in vulgo.*

you say or doe, meere Idiots and asses: begin them where you will, go backward or forward, choose out of the whole pack, winke & choose, you shall find them all alike, *neuer a barrell better herring.* 37

Copernicus, *Atlas* his successor, is of opinion, the Earth is a Planet, moues & shines to others, as the Moone doth to vs. *Digges*, *Gilbert*, *Keplerus* and others, defend this *Hypothesis* of his in sober sadnesse, and that the Moone is inhabited; if it be so, that the Earth is a Moone, then are wee all vertiginous & lunaticke within this sublunary Maze.

I could produce such arguments till darke night, but according to my promise, I will descend to particulars. This Melancholy extends it selfe not to men only, but euen to vegetall & sensible creatures; I speake not of those creatures which are *Saturnine*, Melancholy by nature, as Lead, & such like Minerals, or those Plants, Rue, Cypresse, &c. and Hellebor it selfe, of which [m] *Agrippa* treats, Fishes, Birds & Beasts, Hares, Conies, Dormice &c. Owles, Battes, Nightbirds, but that artificiall, which is perceiued in them all. Remoue a plant, it will pine away, which is especially perceiued in Date trees, as you may read at large in *Constantines* husbandry, that Antipathy betwixt the Vine and the Cabbage, Vine & Oyle, &c. Put a bird in a cage, he will dye for sullennesse, or a beast in a penne, or take his young ones or companions from him, & see what effect it will cause? but who perceiues not these common passions of sensible creatures, feare, sorrow, &c. Of all other, dogges are most subiect to this malady, in so much that some hold they dreame as men doe, and through violence of Melancholy, run mad; I could relate many stories of dogges, that haue died for griefe, and pined away for losse of their masters, but they are common in euery [o] Author.

[m] *De occult. Philos. lib. 1. ca. 25. & 19. eiusd. lib.*

[n] *Lib. 10. cap. 4.*

[o] *See Lipsius epist.*

Kingdomes, Prouinces, and Politicke Bodies are likewise sensible and subiect to this disease, as [p] *Boterus* in his Politickes hath proued at large. *As in humane bodies* (saith he) *there be diuers alterations proceeding from humours, so there be many diseases in a Common-wealth, which doe as diuersly happen from seuerall distempers*, as you may easily perceiue by their seuerall Symptomes. For where you shall see the people ciuill, obedient to God & Princes, iudicious, peaceable and quiet, rich, fortunate, [q] and flourish, to liue in peace, in vnity and concord, a Country well tilled, many faire built and populous Cities, *vbi incolæ nitent*, as old [r] *Cato* said, the people are neat, polite and terse, *vbi benè, beatèq; viuunt*, which our Politicians make the chiefe end of a Cõmonwealth; and which † *Aristotle polit. lib. 3. cap. 4.* calles *Commune bonum*, that Country is free from Melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdomes of *Europe*. But whereas you shall see pouerty, barbarisme, beggery, plagues, warres, rebellions, seditions, mutinies, contentions, Idlenes, Riot, Epicurisme, the Land lye vntilled, waste, full of bogges, fennes, desarts, &c. Cities decayed, villages depopulated, & the people squalid, vgly, vnciuill; that Kingdome, that Country must needes be discontent and melancholy, hath a sick body, and had need to be reformed.

[p] *De politia illustrium lib. 1. cap. 4. ut in humanis corporibus variæ accidunt mutationes corporis, animiq; sic in repub. &c.*

[q] *Vbi reges philosophantur, Plato.*

[r] *Lib. de re rust.*

† *Vel publicam utilitatem.*

Now that cannot well be effected, till the causes of these maladies be first remoued, which commonly proceed from their owne default, or some accidentall inconuenience: as to be site in a bad clime, too farre North, sterill, in a barren place, as the desert of *Lybia*, deserts of *Arabia*, places void of waters,

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as those of *Lop* and *Belgian* in *Asia*, or in a bad ayre, as at *Alexandretta*, *Bantam*, *Pisa*, *Durazzo*, &c. or in danger of the seas continuall inundations, as in many places of the Low-Countries, and elsewhere, or neere some bad neighbours, as *Hungarians* to *Turkes*, *Podolians* to *Tartars*, or almost any bordering Countries, they liue in feare still, and by reason of hostile incursions are oftentimes left desolate. So are Cities by reason [f] of warres, fires, plagues, inundations, wild beasts, decay of trades, barred hauens, the Seas violence, as *Antwerpe* may witnesse of late, *Syracuse* of old, *Brundusium* in *Italy*, *Rhye* and *Dover* with vs, and many that at this day suspect the Seas fury and rage, and labour against it as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselues; as first when Religion and Gods Seruice is neglected, they doe not feare God, obey their Prince, where Atheisme, Epicurisme, Sacriledge, Simonie, &c. And all such impietyes are freely committed, that country cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, hee said sure the feare of God was not in that place. [u] *Cyprian Echouius* a *Spanish* Chorographer, aboue all other Cities of *Spaine* commends *Barcino, in which there was no begger, no man poore, &c. but all rich and in good estate, and hee giues the reason, because they were more Religious then their neighbours*; why was *Israel* so often spoiled by their enimies, led into captiuity, &c. but for their Idolatry, neglect of Gods word, for sacriledge, even for one *Achans* fault? and what shall we expect that haue such multitudes of *Achans*, Church-robbers, simoniacall Patrons, &c. how can they hope to florish, that neglect diuine duties, that liue most part like Epicures?

Other common grieuances are generally noxious to a body politike obserued by † *Aristotle*, *Bodine*, *Boterus*, *Iunius*, *Arnisæus*, &c. I will only point at some of the chiefest. [x] *Impotentia guberandi, ataxia*, confusion, ill gouernment, which proceeds from vnskilfull, sloathfull, griping, couetous or tyrannising magistrates, when they are fooles, idiots, children, prowd, wilfull, partiall, vndiscreet, oppressors, giddy heads, tyrants, not able or vnfit to manage such offices, [y] many noble Cities and florishing Kingdomes by that meanes are desolate, the whole body grones vnder such heads, and all the members must needs be misaffected, as at this day those goodly Provinces in *Asia Minor*, &c. grone vnder the burden of a *Turkish* gouernment, and those vast kingdomes of *Muscouia*, *Russia*, [z] vnder a tyranising Duke. Who euer heard of more civill and rich populous countries then those of *Greece*, *Asia*, *abounding with* * *all wealth, multitude of inhabitants, force, power, splendor, & magnificence*, and that miracle of countries, [a] the Holy land, that in so small a compasse of ground could maintaine so many townes, Cities, produce so many fighting men? *Ægypt* another Paradise, now barbarous and desert, & almost wast, by a despoticall gouernment of an imperious *Turke*, that spoils all where soeuer he comes, insomuch that an [b] Historian complaines, *if an old inhabitant should now see them, he would not knowe them, if a traueller, or stranger, it would grieue his heart to behold them.* Whereas *Aristotle* notes, *Noua exactiones, noua onera imposita*, new burdens and exactions daily come vpon them, they must needs be discontent, *hinc ciuitatum gemitus & ploratus*, as † *Tully* holds, hence come those complaints & teares of Cities, *poore, miserable*

[f] *Mantua væ miseræ nimium vicina Cremonæ.*
[t] *Interdum à feris, ut olim Mauritania, &c*
[u] *Delitijs Hispaniæ Anno 1604. Nemo malus, nemo pauper, optimus quisq; atq; ditissimus. Piè, sanctèq; vivebant, summâq; cum veneratione, & timore divino cultui, sacrisq; rebus incumbebant.*
† *Polit. l. 5. c. 3.*
[x] *Boterus polit. lib. 1. cap. 1. cùm nempe princeps rerum gerendarum imperitus, segnis oscitans, suiq; muneris immemor, aut fatuus est.*
[y] *Non viget respub. cuius caput infirmatur. Salisburiensis cap. 22.*
[z] See D. *Fletchers* relation, and *Alexander Gaguinus* history.
* *Abundans omni divitiarũ affluẽtia, incolarum multitudine, splendore ac potentiâ.*
[a] Not aboue 200 miles in length, 60 in bredth, according to *Adricomius.*
[b] *Sabellicus. Si quis incola vetus, non agnosceret, si quis peregrinus, ingemisceret.*
[c] *Polit. lib. 5. c. 6. Crudelitas principum, impunitas scelerũ, violatio legum, peculatus pecuniæ publicæ, &c.* † *Epist.*

miserable, rebellious, and desperate subiects, as * *Hippolitus* addes: and [d] as a iudicious countryman of ours obserued not long since in a Suruaye of that great Dutchy of *Tuscany*, that the people liued much grieued & discontent, as appeared by their manifold and manifest complainings in that kinde. *That the state was like a sicke body which had lately taken Physicke, whose humours are not yet well setled, and weakned so much by purging, that nothing was left but Melancholy.*

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no religion, but in shew. *Quid hypocrisi fragilius?* what so brittle and vnsure, what sooner subverts their estates then wandring and raging lust, on their subiects wiues, daughters, to say no worse. They that should *facem præferre*, lead the way to all vertuous actions, they are the ring leaders oftentimes of all mischiefe and dissolute courses, and by that meanes their Countries are plagued, [e] *and they themselues often ruined, banished or murdered by conspiracy of their subiects*, as *Sardanapalus* was, *Dionysius Iunior*, *Heliogabalus*, *Periander*, *Pisistratus*, *Tarquinius*, *Timocrates*, *Childericus*, *Appius Claudius*, *Andronicus*, *Galeacius Scorsa*, *Alexander Medices*, &c.

Whereas the Princes or great men are malitious, enuious, factious, ambitious, emulators, they teare a commonwealth asunder, as so many *Guelfes*, & *Gebellines*, disturbe the quietnesse of it, [f] & with mutuall murders let it bleed to death, our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they bee like so many horse-leeches, hungry, griping, corrupt, [g] couetous, *auaritia mancipia*, rauenous as Wolues, or such as prefer their priuate before the publike good. For as [h] he said long since, *res priuatæ publicis semper offecere*. Or whereas they be illiterate, ignorant, Empericks in policy, *vbi deest facultas*, † *virtus* (*Arist. pol. 5. cap. 8.*) *& scientia*, wise only by inheritance, and in authority by birthright, there must needs bee a fault, [i] a great defect: because as an [k] old Philosopher affirmes, such men are not alwaies fit. *Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, few that are learned, wise, discreet and sufficient, able to discharge such places*, it must needes turne to the confusion of a state.

For as the [l] Princes are, so are the people, *Qualis Rex talis grex.*

For Princes are the glasse, the schoole, the booke,
Where subiects eyes doe learne, doe read, doe looke.
——Velotius & citius nos
Corrumpunt vitiorum exempla domestica, magnæ
Cum subeant animos authoribus—— their examples are soonest followed, vices entertained. If they be prophane, irreligious, lasciuious, riotous, Epicures factious, couetous, ambitious, illiterate, so will the Commons most part be, idle vnthrifts, prone to lust, drunkards, & therefore poore and needy, (ὁ πενία φύσει ἐμπίπτει καὶ πονηρίαν, for pouerty begets sedition & villany) vpon all occasions ready to mutine and rebell; discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innouations, in debt, coseners, shifters, outlawes, *Proflagata famæ ac vitæ*. It

[d] *R. Dallington, 1596. conclusio libri.*

[e] *Boterus lib 5 cap. 4. polit. Quo fit ut aut rebus desperatis exulent, aut coniuratione subditorum crudelissimè tandem trucidentur.*

[f] *Mutuis odiis & cædibus exhausti, &c.*

[g] *Lucra ex malis, sceleratis & causis.*

[h] *Salust.*

† For most part we mistake the name of Politicians, accompting such as read *Machiauel* and *Tacitus*, great statesmen, that can supplant & ouerthrow their aduersaries, enrich themselues, get honors, dissemble, but what is this to the *benè esse*, or preseruation of a Commõwealth?

[i] *Imperium sapiente fronte seruit.*

[k] *Apul. Prim. Flor. Ex innumerabilibus, pauci Senatores genere nobiles, & consularibus patriciis, & bonis adhuc pauci eruditi.*

[l] *Non solùm vitia concipimus ipsi principes, sed etiam infundunt in ciuitatem, plusq; exemplo quam peccato nocent. Cic. 1. de legibus.* † *Iuuen. Sat. 14.* * *Paupertas seditionem gignit, & maleficium. Arist. polit. 2. cap. 7.*

40 was an old [m] Polititians Aphorisme, *They that are poore and bad, envie rich, hate good men, abhorre the present gouernment, wish for a new, and would haue all turned topsie turuie.* When *Cateline* rebelled in *Rome*, hee got a company of such deboshed rogues together, they were his familiars and coadiutors, and such haue been your rebells most part in all ages, *Iack Cade, Tom Straw, Kette* and his companions.

Where they be generally riotous, and contentious, where there be many discords, many lawes, many law suits, many lawyers, and many Physitians, it is a manifest signe of a distempered Melancholy state, as [n] *Plato* long since maintained: for where such kinde of men swarme, they will make worke for themselues, and that body Politicke diseased, which was otherwise sound. A generall mischiefe in these our times, an vnsensible plague, and neuer so many of them: *which are now multiplied* (saith [o] *Mat. Geraldus*, a Lawyer himselfe) *as so many locusts, not the parents but the plagues of the country, and for the most part a supercilious, bad, couetous, litigious generation of men.* [p] *Crumenimulga natio*, &c. A purse-milking nation, a clamorous company, gowned vultures, [x] *qui ex iniuriâ viuunt & sanguine ciuium*, theeues and Seminaries of discord; that take vpon them to make peace, but are indeed the very disturbers of our peace, a company of irreligious Harpies, scraping, griping catchpoles (I meane our common hungry Pettefoggers, *rabulas forenses*, loue and honour in the meane time, all good lawes, and worthy Lawyers, that are as so many [q] Oracles, & pilots of a well gouern'd Commonwealth) Without Art, without Iudgement, that doe more harme, as [r] *Liuie* said, *Quam bella externa, fames, morbiue*, then sickneſſe, warres, hunger, diseases: *and cause a most incredible destruction of a commonwealth*, saith † *Sesellius*, a famous Ciuilian sometimes in *Paris*. As Ivie doth by an Oke, imbrace it so long, vntill it hath got the heart out of it, so doe they by such places they inhabit; no counsell at all, no iustice, no speech to be had *nisi eum præmulseris*, he must be fed still, or else he is as mute as a fish, better open an Oyster without an knife. *Experto crede* (saith [s] *Salisburiensis*) *in manus eorum millies incidi*, & Charon immitis qui nulli pepercit vnquam, his longè clementior est. *I speake out of experience, I haue beene a thousand times amongst them, & Charon himselfe is more gentle then they,* [t] *he is contented with his single pay, but multiply still, they are neuer satisfied.* besides they haue *damnificas linguas*, as he tearmes it, *nisi funibus argenteis vincias*, they must be feed to say nothing, [u] and get more to hold their peace, then we can to say our best. They will speake their clients faire, and inuite them to their tables, but as he follows it, [x] *of all iniustice there is none so pernitious as that of theirs, which when they deceaue most, will seeme to be honest men.* They take vpon them to bee peacemakers, *& fouere causas humilium*, to helpe them to their right, *patrocinantur afflictis*, [y] but all is for their owne good, *vt loculos pleniorum exhauriant*, they plead for poore men *gratis*, but they are but as a stale to catch others. If there be no iarre, [z] they can make a iarre, out of the law it selfe, find still some quirk or other, to set men at oddes, and continue causes so long, *lustra aliquot*, I know not how many yeares before the cause is heard, & when 'tis iudged & determined, by reason of some trickes and errors, it is as fresh to beginne, af-

[m] *Salust. Semper in ciuitate quibus opes nullæ sunt bonis inuident, vetera odere, noua exoptant odio suarum rerum mutari omnia petunt.*

[n] *De legibus profligatæ in repub. disciplinæ est inditium, Iurisperitorum numerus, & medicorum copia.*

[o] *In præf. iud. Iuris. Multiplicantur nunc in terris vt locustæ, non patriæ parentes, sed pestes, pessimi homines maiore ex parte supercilios, contentios. &c. licitum latrocinium exercent.*

[p] *Dousa epid. loquuteleia turba, vultures togati.*

[x] *Buck. Argenis.*

[q] *Iuris consulti domus oraculum ciuitatis. Tully.*

[r] *Lib. 3.*

† *Lib. 1. de rep. Gallorum incredibilem repub. pernitiem afferunt.*

[s] *Polycrat. lib.*

[t] *Is stipe contentus, & hi asses integros sibi multiplicari iubent.*

[u] *Plus accipiunt tacere, quam nos loqui.*

[x] *Totius iniustitiæ nulla capitalior, quàm eorum qui cum maxime decipiunt, id agunt, vt boni viri esse videantur.*

[y] *Nam quocunque modo causæ procedat hoc, semper agitur vt loculi impleantur, etsi avaritia nequit satiari.*

[z] *Camden in Norfolke: qui si nihil sit litium è iuris auspicibus, litet tamen serere callent.*

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ter twice 7 yeares sometimes, as it was at first; & so they protract time, delaye sutes, till they haue enriched themselues, and beggered their clients. [a] *Simlerus* complaines amongst the *Swissers* of the Advocats in his time, that when they should make an end, they begin controuersies and *protract their causes many yeares, perswading them their title is good, till their patrimonies be consumed, and that they haue spent more in seeking then the thing is worth, or they shall get by the recouery.* So that he that goes to law, as the prouerb is, [b] holds a woulfe by the eares, or as a sheepe in a storme runnes for shelter to a brier, if he prosecute his cause he is consumed, if he surcease his suit he looseth all, what difference? They had wont heretofore, saith *Austin*, to end matters, *per communes arbitros*; and so in *Switzerland* wee are informed by [d] *Simlerus*) *they had some common arbitrators, or datesmen in euery Towne, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicity, that could keepe peace so well, and end such great causes by that means.* At † *Fez* in *Africke*, they haue neither Lawyers nor Aduocates, but if there be any cõtrouersies amongst them, both parties, plaintife & defendant come to their *Alfakins* or chiefe iudge, *and at once, without any farther appeales, or pittifull delayes, the cause is heard and ended.* Our forefathers, as [e] a worthie Corographer of ours obserues, had wont *Pauculis cruculis aureis*, with a few golden crosses and lines in verse, make all conueiances, assurances; and such was the candor and integrity of succeeding ages, that a Deed (as I haue oft seene) to convay a whole Manour, was *implicite* contained in some twenty lines, or thereabouts. But now many skinnes of parchment will scarce serue turne, he that buyes & sells a house, must haue a house full of writings, there be so many circumstances, so many words, such Tautologicall repetitions of all particulars (to avoid cauillation they say) but we finde by our wofull experience, that to subtle wits it is a cause of much more contention and varience, and scarce any conveyance so accurately penned by one, which another will not finde a cracke in, or cauill at, if any one word be misplaced, any little error, all is disanulled. That which is law to day is none to morrowe, that which is sound in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst vs but contention and confusion, wee bandy one against another: And that which long since † *Plutarch* complained of them in *Asia*, may be verified in our times. *These men here assembled, come not to sacrifice to their Gods, to offer* Iupiter *their first fruites, or merriments to* Bacchus; *but an yearely disease exasperating* Asia *hath brought them hither, to make an end of their Controuersies and Lawsutes.* 'Tis *multitudo perdentium & pereuntium*, a destructiue rout, that seek one anothers ruine. Such most part are our ordinary Suters, Termers, Clients, new stirres euery day, mistakes, errors, cauils, and at this present, as I haue heard in some one court, I know not how many 1000 causes: no person free, no title almost good, with such bitternesse in following, so many slights, procrastinations, delayes, forgery, such cost, (for infinite summes are inconsideratly spent) violence & malice, I know not by whose fault, Lawyers, Clients, Lawes, both or all: but as *Paul* reprehended the [f] *Corinthians* long since, I may more appositely inferre now: *There is a fault amongst you, and I speake it to your shame, Is there not a wiseman amongst you, to iudge betweene his brethren, but that a brother goes*

[a] *Lib 2. de Helvet. repub. non explicandis, sed mouendis controuersiis operã dant, ita ut lites in multos annos extrahantur summã cum molestiã utriusq; partis, & dum interea patrimonia exhauriantur.*

[b] *Lucum auribus tenent. Hor.*

[d] *Lib de Helvet repub. Iudices quocunq; pago constituunt qui amicâ aliquâ transactione si fieri possit, lites tollant. Ego maiorum nostrorum simplicitatem admiror, qui sic causas grauissimas, composuerint, &c.*

† *Clenard lib. 1 epist. Si quæ controuersiæ utraq; pars iudicem adit, ù semel & simul rem transigit, audit: nec quid sit appellatio, lachrymosæq; moræ sciunt.*

[e] *Camden.*

† *Lib. maior morb. corp. an animi. Hi non conueniunt ut diis more maiorum sacra faciant, non ut in primitias offerant, aut Baccho commessationes. sed anniversarius morbus exasperans Asiãos eos coegit, ut contentiones hic peragant.*

[f] *1 Cor. 6. 5. 6.*

[z] *Stulsi quando demum sapietis. Psal. 49. 8.*

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goes to law with a brother. And * Christs Counsell concerning Law-sutes, was neuer so fit to be inculcated, as in this age. † *Agree with thine aduersary quickly &c. Mat. 5. 25.*

I could repeat many such particular grieuances, which must disturbe a body politicke; to shut vp all in briefe, where good gouernment is, prudent and wise Princes, there all things thriue & prosper, peace & happinesse is in that land, where it is otherwise, all things are vgly to beholde, inculte, barbarous, vnciuill, a Paradise is turned to a wildernesse. This Iland amongst the rest, our next neighbours the *French* and *Germanes*, may be a sufficient witnesse, that in a short time by that prudent policy of the *Romanes*, was brought from barbarisme; see but what *Cæsar* reports of vs, and *Tacitus* of those old *Germanes*, they were once as vnciuill as they in *Virginia*, yet by planting of Colonies, & good Lawes, they became from barbarous outlawes, [h] to be full of rich and populous cities, as now they are, and most florishing kingdomes. Euen so might *Virginia*, and those wild *Irish* haue been ciuilized long since, if that order had beene heeretofore taken, which now beginnes of planting Colonies &c. I haue read a [i] Discourse, printed Anno 1612. *Discouering the true causes, why* Ireland *was neuer intirely subdued or brought vnder obedience to the Crowne of* England, *vntill the beginning of his Maiesties happy raigne*. But if his reasons were throughly scanned by a judicious Politician, I am afraid he would not altogether be approued, but that it would turne to the dishonour of our Nation, to suffer it to ly so long waste. Yea, & if some traueller should see (to come neerer home) those rich vnited Prouinces of *Holland, Zeland, &c.* ouer against vs; those neat Cities & populous Townes, full of most industrious Artificers, [k] so much land recouered from the Sea, and so painefully preserued by those Artificiall inuentions, [l] so many nauigable channels from place to place, made by mens hands, &c. and on the other side so many 1000 acres of our fens lie drowned, our Cities thinne, and those vile, poore, and vgly to behold in respect of theirs, our trades decayed, our still running riuers stopped, and that beneficiall vse of transportation, wholly neglected, so many Hauens void of Ships & Towns, so many Parkes and Forrests for pleasure, barren Heaths, so many Villages depopulated &c, I thinke sure he would find some fault.

I may not deny but that this Nation of ours, doth *benè audire apud exteros*, is a most noble, a most flouri shing kingdome, by common consent of all [o] Geographers, Historians, and hath many such honorable Elogiums. And as a learned Countryman of ours right well hath it, [n] *Euer since the Normans first comming into* England, *this our Country, both for military matters, and all other of ciuility, hath beene paralelled with the most flourishing kingdomes of Europe, and our Christian world*, a blessed, a rich Country, and one of the fortunate Isles: And for some things [o] preferred before all other Countries, for expert Seamen, our laborious discoueries, Art of Nauigation, true Merchants, they carry the bell away from all other Nations, euen the *Portugals* & *Hollanders* themselues, [p] *without all feare*, saith *Boterus, furrowing the Ocean, Winter and Sommer, and two of their Captaines, with no lesse valor then fortune, haue sailed round about the World*. Wee haue besides many particular blessings, which our Neighbours want, the Gospel truely preached, Church

* Of which Text reade two learned Sermons, * so intituled, and preached by our Regious Professor Dr *Prideaux*. printed at *London* by *Felix Kingston* 1621.

[h] *Sepius bona materia cessat sine artifice. Sabellicus de Germaniâ Si quis videret Germaniam urbibus hodiè excultam, non diceret ut olim tristem cultu, asperam cælo, terram informem.*

[i] By his Maiesties Attorney general there.

[k] As Zeipland, Bempster in Holland &c.

[l] From *Gaunt* to *Sluce*, from *Bruges* to the Sea, &c.

[m] *Ortelius, Boterus, Mercator, Meteranus &c.*

[n] *Jam indè non belli gloria, quâ humanitatis cultu inter florentissimas orbis Christiani gentes imprimis floruit, Camden. Brit. de Normannis.*

[o] *Geog. Kecker.*

[p] *Tam hiame quam æstate intrepidè fuleant Oceanum, & duo illorum duces non minore audaciâ quam fortunâ totius orbem terræ circumnauigârunt. Amphitheatro Boterus.*

[q] A Fertile soile, good Aire, &c. Tin, Lead, Wooll, Saffron, &c.

Discipline

Discipline establisht, long peace and quietnesse, free from exactions, forraine feares, invasions, domesticall seditions, well manured, [r] fortified by Art and Nature, and now most happy in that fortunate vnion of *England* & *Scotland*, which our fore-fathers haue much laboured to effect, and desired to see: But in which we excell all others, a wise, learned, religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senators, a learned Cleargy, an obedient Commonalty, &c. Yet amongst many Roses, some Thistles grow, some bad weeds & enormities, which much disturb the peace of this Body politicke, and Eclipse the honor & glory of it, fit to be rooted out, and withall speed to be reformed.

[r] *Tota Britannia unica velut arx. Boterus.*

The first is Idlenes, by reason of which, we haue many swarmes of rogues and beggers, theeues, drunkards, & discontented persons (whom *Lycurgus* in *Plutarch* calles *morbos reipub.* the boyles of a Common-wealth) many poore people in all our Townes, *Civitates ignobiles*, as [f] *Polidore* cals them, base Cities, inglorious, poore, small, rare in sight, and thinne of inhabitants. Our land is fertile, we may not deny, full of all good things, and why doth it not then abound with Cities, as well as *Italy*, *France*, *Germany*, the Low-countries? because their policy hath bin otherwise, and wee are not so thrifty, circumspect, industrious; Idlenesse is the *malus Genius* of our Nation. For as [t] *Boterus* iustly argues, fertility of a Country is not enough, except Art & Industry be ioyned vnto it, and according to *Aristotle*, riches are either naturall or artificiall; naturall are good land, faire mines, &c. artificiall are manufactures, coines, &c. Many kingdomes are fertile, but thin of inhabitants, as that Dutchy of *Pedemont* in *Italy*, which *Leander Albertus* so much magnifies, for Corne, Wine, Fruits, &c. yet nothing neere so populous as those which are more barren. [u] *England*, saith he, *(London onely excepted) hath neuer a populous Citty, and yet a fruitfull Country.* I finde 46 Cities and walled Townes in *Alsatia*, a small Prouince in *Germany*, 50 Castles, an infinite number of Villages, no ground idle, no not rocky places, or toppes of hilles are vntilled, as [a] *Munster* informeth vs. In [b] *Greiebgea* a small Territory on the *Necker*, 24 *Italian* miles ouer, I read of 20 walled townes, innumerable villages, each one containing 150 houses most part, besides Castles, and noblemens Palaces. I obserue in [c] *Turinge* in *Dutchland*, (twelue miles ouer by their scale) 12 Counties, and in them 144 cities, 2000 villages, 144 townes, 250 Castles. In *Bavaria* 34 Cities, 46 Townes, &c. [d] *Portugallia interamnis*, a small plot of ground, hath 1460 Parishes, 130 Monasteries, 200 Bridges. *Malta* a barren Island, yeeldes 20000 Inhabitants. But of all the rest I admire *Lues Guicciardines* Relations of the Low-countries. *Holland* hath 26 Citties; [e] 400 great villages. *Zeland* 10 cities, 102 pages. *Brabant* 26 cities, 102 parishes. *Flanders* 28 cities, 90 townes, 1154 villages, besides Abbies, Castles, &c, The Low-countries generally haue three cities at least for one of ours, & those farre more populous & rich, and what is the cause, but their industry and excellency in all manner of trades? Their commerce, which is maintained by a multitude of Tradesmen, so many excellent channels made by Art, and opportune hauens, to which they build their cities: All which we haue in like measure, or at least may haue. But their chiefest Lodestone, which drawes all manner of commerce and marchandize, which maintaines their present estate, is not fertility of soyle, but industry that enricheth them,

[f] *Lib. 1. hist.*

[t] *Increment. urb. lib. 1. cap. 9.*

[u] *Angliæ, excepto Londino, nulla est civitas memorabilis, licet ex natio rerum omnium copia abundet.*

[a] *Cosmog. l. 3. cap. 119. Villarum non est numerus, nullus locus otiosus aut incultus.*

[b] *Chytreus orat. edit. Francof. 1583.*

[c] *Maginus Geogr.*

[d] *Ortelius è vasco. & Pet. de Medina.*

[e] An hundreth families in each.

44 the gold mines of *Peru*, or *Nova Hispania* may not compare with them. They haue neither gold nor siluer of their owne, wine nor oyle, or scarce any corne growing in those vnited Prouinces, little or no wood, Tinne, Lead, Iron, Silke, Wooll, or any stuffe almost, or any mettle; and yet *Hungary*, *Transiluania*, that brag of their mines, fertile *England* cannot compare with them. I dare boldly say, that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, *Italy*, *Valence* in *Spaine*, or that pleasant *Andalusia*, with their excellent fruits, wine and oyle, two haruests, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good shippes, of well built cities, so abounding with all things necessary for the vse of man. 'Tis our *Indies* an Epitome of *China*, and all by reason of their industry and commerce. Industry is a Lodestone to draw all good things, that alone makes Countries flourish, Cities populous,[x] and will enforce by reason of much manure, which necessarily followes a barren soyle, to be fertile and good.

[x] *Populi multitudo diligenti cultura fecundat solum. Boterus lib. 8. cap. 3.*

Tell me Politicians, why is that fruitfull *Palestina*, noble *Greece*, *Ægypt*, *Asia Minor*, so much decayed, and falne from that they were? The ground is the same; but the gouernment is altered, the people are growne slothfull, idle, their good husbandry and industry is decayed. May a man beleeue that which *Aristotle* in his Politicks, *Pausanias*, *Stephanus*, *Sophianus*, *Gerbelius* relate of old *Greece*? I find of old 70 cities in *Epyrus* ouerthrowne by *Paulus Æmilius*, a goodly Prouince in times past, † now left desolate of cities, and almost of all inhabitants. 62 Cities in *Macedonia* in *Strabo's* time, I find 30 in *Laconia*, but now scarce so many villages, saith *Gerbelius*. Where are those 4000 cities of *Ægypt*, those 100 cities in *Crete*? are they now come to two? What saith *Pliny* of old *Italy*? *Bosius* and *Machiauel*, both grant them now nothing neere so populous, and full of cities as in the time of *Augustus*, and if we may beleeue * *Livy*, not then so populous as of old; *they mustered 70 legions in former times, which now the knowne world will scarce yeeld.* *Alexander* built seuenty cities in a short space for his part, our *Sultans* and *Turkes* demolish twice as many, and leaue all desolate. Many will not beleeue that our Iland of great *Brittaine* is now more populous then euer it was; but let them read *Bede*, *Leland*, and others, and it most flourished in the *Saxon Heptarchy*, and in the *Conquerors* time, was farre better inhabited, then at this day. See that *Domesday* book, & shew me those thousands of parishes, which are now decayed, cities ruined, villages depopulated &c. The lesser the Territory is, commonly the richer it is. *Parvus sed benè cultus ager.* As those *Athenian*, *Lacedemonian*, *Arcadian*, *Ælian*, *Sycionian*, *Messenian*, &c. commonwealths of *Greece* make ample proofe, As those Imperiall cities & free states of *Germany* may witnes, those Cantons of *Switzers*, *Rheti*, *Grisons*, *Wallowns*, *Tuscany*, *Pedemont*, *Mantua*, *Venice* in *Italy*, *Raguse*, &c.

† *Hodiè urbibus desolantur, & magnâ ex parte incolis destituitur. Gerbelius descrip. Graciæ.*

* *Lib. 7. 70 olim legiones scriptæ dicũtur: quas vires hodiè, &c.*

[p] *Polit. lib. 3. c. 8*

That Prince therefore, as [p] *Boterus* aduiseth, that will haue a rich country, and faire cities, let him get good trades, priuiledges, painfull Inhabitants, artificers, and suffer no rude matter vnwrought, as Tin, Iron, Wooll, Lead, &c. to be transported out of his country. [z] A thing in part seriously attempted amongst vs, but not effected. And because industry of men, and multitude of trades so much auailes to the ornament and enriching of a kingdome; those ancient † *Massilians* would admit no man into their city, that had not some trade. *Selym* the first *Turkish* Emperour, procured a thousand good artificers

[z] *For dying of cloaths, and dressing, &c.*

† *Valerius lib. 2. cap. 1.*

to

to be brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry* Duke of *Anion*, their new chosen King, to bring with him an hundred families of Artificers into *Poland*. *Iames* the first in *Scotland* (as * *Buchanan* writes) sent for the best Artificers he could get in *Europe*, and gaue them great rewards, to teach his subiects their seuerall trades. *Edward* the third, our most renowned King, to his eternall memory, brought cloathing first into this Iland, transporting some families of Artificers from *Gaunt* hither. How many goodly cities could I reckon vp, that thriue wholly by trade, where thousands of inhabitants liue singular well by their fingers ends; as *Florence* in *Italy*, by making cloath of gold: great *Millan* by silke, and all curious workes: *Arras* in *Artois*, by those faire hangings: many cities in *Spain*, many in *France*, *Germany*, haue none other maintenance, especially those within the Land. † *Mecha* in *Arabia Petræa*, stands in a most vnfruitfull coūtry, that wants water, amongst rockes (as *Vertomannus* describes it) and yet it is a most elegant aud pleasant city, by reason of the traffick of the East & West. *Ormus* in *Persia* is a most famous Mart towne, and hath nought els but the opportunity of the hauen to make it flourish. *Corinth* a noble city, (*lumen Graciæ Tully* calls it) the eye of *Greece*, by reason of *Cenchreas* & *Lecheus* those excellent Ports, drew all that traffick of the *Ionian* and *Ægean* seas to it; and yet the country about it was *curva & superciliosa*, as * *Strabo* termes it, rugged and harsh. We may say the same of *Athens*, *Actium*, *Thebes*, *Sparta*, & most of those townes in *Greece*. *Noremberge* in *Germany* is sited in a most barren soyle, yet a noble imperiall city, by the sole industry of Artificers, and cunning trades, they draw the riches of most Countries to them, so expert in manufactures, that as *Salust* long since gaue out of the like, *sedem animæ in extremis digitis habent*, their soule, or *intellectus agens*, was placed in their fingers ends; and so of *Basil*, *Spire*, *Cambray*, *Francfurt*, *&c.* It is almost incredible to speake what [a] *Mat. Riccius* the Iesuit, and some others, relate of the industry of the *Chinaes* most populous Countries, not a beggar or an idle person to be seene, and how by that meanes they prosper and flourish. We haue the same meanes, able bodies, pliant wits, matter of all sorts, Wooll, Flaxe, Iron, Tin, Lead, Wood, &c. Many excellent subiects to worke vpon, only industry is wanting. In most of our cities, some few excepted, like † *Spanish* loyterers, we liue wholly by tipling, Innes and Alehouses, Malting are their best ploughs, their greatest traffick to sell Ale. [b] *Meteran*, and some others obiect to vs, that we are no whit so industrious as the *Hollanders*: *Manuall trades* (saith he) *which are more curious or troublesome, are wholly exercised by strangers, they dwell in a Sea full of fish, but they are so idle, they will not catch so much as shall serue their owne turnes, but buy it of their neighbours.*

——*Pudet hæc opprobria nobis,*
Et dici potuisse, & non potuisse refelli.

I am ashamed to heare this obiected by strangers, and know not how to answere it. Amongst our Townes there is only [c] *London* that beares the face of a citty, [d] *Epitome Britanniæ*, a famous *Emporium*, second to none beyond seas, a noble Mart: But *sola crescit, decrescentibus aliis*; and yet in my slender iudgment, defectiue in many things. The rest (c some few excepted) are in

* *Hist. Scot. lib 10. Magnis propositis præmys, ut Scoti ab ys ed. cerentur.*

† *Munster. Cosmog. lib. 5. cap. 74. Agro omnis rerum infecundissimo, aquæ indigente inter saxeta, urbs tamen elegantissima, ob Orientis negotiationes, & Occidentis.*

* *Lib. 8. Geogr. ob asperum situ.*

a *Lib. edit. à Nicholao Tregaut. Belga. Ao 1616. expedit in Sinas.*

† *Vbi nobiles probri loco habent artem aliquam profiteri. Clenard. epist. lib. 1.*

b *Lib. 13. Belg. hist. Non cam laboriosi ut Belgæ, sed ut Hispani otiatores vitam, ut plurimum otiosam agentes, artes manuarie quæ plurimum habent in se laboris & difficultatis maioremq; requirunt industriam, à peregrinis & exteris exercentur, habitant in piscosissimo mari, interea tantum non piscantur quantum Insulæ sufficerit, sed à vicinis emere coguntur.*

c *Vrbs animis numerosq; potens & robore gentis. Scaliger.*

d *Camden.*

c Yorke, Bristow, Norwich, Worcester, &c.

46 meane estate, poore and full of beggers, by reason of their decayed trades, idleness of their inhabitants, riot, which had rather beg or loyter, & be ready to starue, then worke.

I can not deny, but that something may be said in defence of our cities, [f] that they are not so faire built, rich, thicke sited, populous, as in some other countries, besides the reasons *Cardan* giues *Subtil. lib. 11.* we want Wine & Oyle, their two Haruests, wee dwell in a colder Ayre, and therefore must a little more liberally [g] feed of flesh, as all Northerne Countries doe: our prouision will not therefore extend to the maintenance of so many: yet notwithstanding we haue matter of all sorts, an open Sea for traffick, as well as the rest, goodly hauens. And how can we excuse our negligence, our riot, drunkennesse, &c. and such enormities that follow it? Wee haue excellent Lawes enacted, you wil say, seuere statutes, houses of correction, &c. to smal purpose it seemes, it is not houses will serue, but cities of correction, [h] our trades generally ought to be reformed, wants supplied. In other Countries they haue the same grieuances, I confesse, but that doth not excuse vs, † wants, defects, enormities, idle drones, tumults, discords, contention, Lawsutes, many lawes made against thē, to represse those innumerable brawles & Law-sutes, excesse in apparell, diet, decay of tillage, [i] especially against rogues, beggars, Egyptian vagabonds (so termed at least) which haue [k] swarmed al ouer *Germany*, *France*, *Italy*, *Poland*, as you may read in † *Munster*, *Cranzius*, and *Aventinus*; As those *Tartars* and *Arabians* at this day doe in all those Easterne countries; yet such hath beene the iniquity of all ages, as it seemes to small purpose. *Nemo in nostrâ ciuitate mendicus esto*, saith *Plato*, he will haue them purged from a [l] commonwealth, [m] *as a bad humour from the body*, they are like so many vlcers and boyles, and must bee cured before the melancholy body can be eased. What *Carolus Magnus*, the *Chinese*, the *Spaniards*, Duke of *Saxony*, and many other states haue decreed in this case, read *Arnisæus cap. 19. Boterus lib. 8. cap. 2. Osorius de rebus gest. Eman. lib. 11.* When a country is ouerstored with people; as a pasture is oft ouerlaid with cattle, they had wont in former times to disburden themselues, by sending out Colonies, or by warres, as those old *Romanes*, or by imploying them at home about some publike buildings, as bridges, rode wayes, for which those *Romanes* were famous in this Iland: As *Augustus Cæsar* did in *Rome*, the *Spaniards* in their *Indian* Mines: [n] Aqueducts, bridges, hauens, those stupend workes of *Traian*, *Claudius* at † *Ostium*, *Fucinus lacus*, that *Piræum* in *Athens*, made by *Themistocles*, *Amphitheatrums* of curious marble, as at *Verona*, *Ciuitas Philippi* and *Heraclea* in *Thrace*, those *Appian* and *Flaminian* wayes, prodigious workes may witnesse: and rather then they should be * idle, as those [o] *Egyptian Pharaoes*, *Mœris* & *Sesostris* did, to task their subiects to build vnnecessary pyramides, obeliskes, labyrinthes, channels, lakes, to diuert them from rebellion, riot, drunkennesse, † *quo scilicet alantur, & ne vagando laborare desuescant.*

[f] Mr *Gainsfords* argument, because Gentlemen dwel with vs in the coūtry villages, our cities are lesse, is nothing to the purpose, put 300 or 400 Villages in a Shire, and euery Village yeeld a Gentleman, what is 400 families to encrease one of our cities, or to contend with theirs, which stand thicker; and whereas ours vsually consist of 7000, theirs consist of 40000 inhabitants.

† *Mancipiis locupleses eget æris Cappadocum rex Hor.*

[g] *Maxima pars victus in carne consistit. Polyd. lib. 1. hist.*

[h] *Refrænate monopolij licentiam, pauciores alantur ocio, redintigretur agricolatio, lanificiū, instauretur ut sit honestum negotium quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent iustitiam. Mor. Vtop. lib. 1.*

[i] *Regiæ dignitatis non est exercere imperium in mendicos, sed in opulentos. Non est regni secus, sed carceris esse custos. Idem.* † *Cosmog. 3 lib. cap. 5.* [k] *Colluvies hominum mirabiles excocti sole, immundi veste, fœdi visu, furtis imprimis acres, &c.* [l] *Seneca. Haud minus turpia principi multa supplicia, quam medico multa funera.* [m] *Ac pituitam & bilem à corpore, (11, de leg.) omnes vult exterminari.* [n] See *Lipsius Admiranda.* † *De quo Suetonius in Claudio, & Plinius cap. 36.* [o] *Amasis Ægypti rex, legem promulgavit, ut omnes subditi quotannis rationem redderent vnde viverent.* * *Vt egestati simul & ignaviæ occurratur, opificia condiscantur, tenues sublevantur. Bodinus lib. 6. cap. 2. num. 670.* † *Buscoldus discursu polit. cap. 2.*

Another

Another eye-sore is that want of conduct and navigable Riuers, a great blemish, as P *Boterus*, q *Hippolitus à Collibus*, and other Politicians hold, if it be neglected in a Common-wealth. Admirable cost and charge is bestowed in the Low-countries on this behalfe, in the Dutchy of *Millan*, Territory of *Padua*, in r *France*, *Italy*, *China*, and so likewise about corrivations of waters to moisten and refresh barren grounds, to dreane fennes, bogges & moores. *Massinissa* made many inward parts of *Barbary*, and *Numidia* in *Africke*, before his time, incult and horrid, fruitfull and battable by this meanes. Great industry is generally vsed all ouer those Easterne countries in this kind, especially in *Ægypt* about *Babylon*, and *Damascus*, as *Vertomannus*, and * *Gotardus Arthus* relate; about *Bercelona*, *Segouia*, and many other places of *Spain*: by reason of which, their soyle is much improued, and infinite commodities arise to the Inhabitants. The *Turkes* of late attempted to cut that *Istmos* betwixt *Africke* and *Asia*, which * *Sesostris* and *Darius*, and some *Pharaohs* of *Ægypt* had formerly vndertaken, but with ill successe, as a *Diodorus Siculus* records, and *Pliny*, for that the red Sea being three Cubits higher then *Ægypt*, would haue drowned all the country. *cæpto desiterant*, they left off, yet as the same b *Diodorus* writes, *Ptolomy* renewed the work many yeares after, and absolued it in a more opportune place. That *Istmos* of *Corinth* was likewise vndertaken to be made navigable by *Demetrius*, by *Iulius Cæsar*, *Nero*, *Domitian*, *Herod*, to make a speedy passage, and lesse dangerous, from the *Ionian* and *Ægean* Seas. *Thuanus* and *Serres* the *French* historians, speake of a famous Aqueduct in *France*, intended in *Henry* the fourths time, from the *Loyre* to the *Seine*, and from *Rhodanus* to *Loyre*. The like to which, was formerly assaied by *Domitian* the Emperour, t from *Arar* to *Mosella*, which *Cornelius Tacitus* speaks of, in the 13 of his Annals, after by *Charles* the great and others. Much cost hath formerly beene bestowed in either new making or amending, channels of riuers, and their passages, (as *Aurelianus* did by *Tybur*, to make it nauigable to *Rome*, to convay corne from *Ægypt* to the city, *vadum alvei tumentis effodit*, saith *Vopiscus*, *& Tyburis ripas extruxit*, hee cut fordes, made banks, &c.) decayed hauens, which *Claudius* the Emperour with infinite paines and charges attempted at *Ostia*, as I haue said, The *Venetians* at this day to preserue their city: many excellent meanes to enrich their Territories, haue beene fostered, invented in most Provinces of *Europe*, as planting some *Indian* plants amongst vs, Silkewormes, x the very Mulbery leaues in the plaines of *Granado*, yeeld 30000 crownes *per annum*, to the King of *Spaines* coffers, besides those many trades and artificers that are busied about them in the kingdome of *Granado*, *Murcia*, and all ouer *Spaine*. In *France* a great benefite is raised by salt, &c. Whether these things might not be as happily attempted with vs, and with like successe, it may be controverted: Silkewormes (I meane) Vines, Firtrees, &c. *Cardan* exhorts *Edward* the 6. to plant Oliues, & is fully perswaded they would prosper in this Iland. With vs, nauigable riuers are most part neglected; our streames are not great, I confesse, by reason of the narrownesse of the Iland, yet they runne smoothly and euen, not headlong, swift, or amongst rockes and shelues, as foming *Rhodanus*, and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Durius* in *Spaine*, with Cataracts and whirlepooles as the *Rhine*, and *Danubius*, about *Shaphausen*, *Lausenburg*, *Linz*, and *Cremmes*, to endanger Navigators;

P *Lib.* 1. *de increm. vrb. cap.* 6.
q *Cap.* 5. *de increm. vrb. Quæ flumen, lacus, aut mare alluit.*
r *Incredibilem commoditatem vecturâ mercium tres fluvii navigabiles, &c. Boterus de Galliâ.*
s *Herodotus.*
* *Ind. Orient. cap.* 2. *Rotam in medio flumine constituunt, cui ex pellibus animalium consutos vtres appendunt, hi dum rota movetur, aquam per canales &c.*
a *Centum pedes lata fossa, 30 alta.*
b *Lib.* 1. *cap.* 3.
c *Dion. Pausanias, & Nic. Gerbelius. Munster. Cosmog. lib* 4. *cap* 36. *ut brevior foret navigatio, & minus periculosa.*
t *Charles* the great went about to make a channell frō *Rhine* to *Danubius. Bil. Pirkimerus descript. Ger.* the ruins are yet seene about *Wessenberg*, from *Rednich* to *Altimul.*
t *Vt navigabilia interse Occidentis & Septentrionis littora fierent.*
x *Magnus Geogr.*

† *Simlerus de rep. Helvet. lib.* 3 *describit.*

48 or broad ſhallow, as *Neckar* in the *Palatinate*, *Tybris* in *Italy*; but calme and faire as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotas* in *Laconia*, they gently glide along, & might as well be repaired many of them (I mean *Wie*, *Trent*, *Oaſe*, *Thamiſis* at *Oxford*, the defect of which wee feele in the meane time) as the riuer of *Lee* from *Ware* to *London*. ʏ Biſhop *Atwater* of old, made a Channell from *Trent* to *Lincolne*, navigable; which now, ſaith Mr *Camden*, is decayed, and much mention is made of Ancres, and ſuch like monuments found about old ᶻ *Verulamium*, ſhippes haue formerly come to *Exeter*, and many ſuch places, whoſe Channels, Hauens, are now barred and reiected. We contemne this benefit of carriage by waters, and are therefore compelled in the inner parts of this Iland, becauſe carriage is ſo deare, to eat vp our commodities, our ſelues, and liue like ſo many Boares in a ſtye, for want of vent and vtterance. We haue many excellent Hauens, royall Hauens, *Falmouth*, *Portſmouth*, *Milford*, &c. equivalent, if not to be preferred to that *Indian Hauana*, old *Brunduſium* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarnania*, *Suda* in *Crete*, which haue few ſhippes in them, little or no traffick or trade, which haue ſcarſe a Village on them, able to beare great cities, *ſed viderint politici*. I could here iuſtly taxe many other neglects, abuſes, errours, defects amongſt vs, and in other countries, depopulations, riot, drunkennes, &c. and many ſuch, *quæ nunc in aurem ſuſurrare non libet*. But I muſt take heed, *ne quid grauius dicam*, that I doe not ouerſhoot my ſelfe, I am forth of my element, as you peradventure ſuppoſe, and ſometimes *veritas odium parit*, as he ſaid, *veriuice and otemeale is good for a Parret*.

ʏ *Camden in Lincolneſhire Foſſedike.*
ᶻ Neare St *Albons.*

We haue good lawes, I deny not, to rectifie ſuch enormities, and ſo in all other countries, but it ſeemes not alwayes to good purpoſe. We had neede of ſome generall viſiter in our age, that ſhould reforme what is amiſſe; another *Attila*, *Tamberlan*, *Hercules* to ſtriue with *Achelous*, *Augeæ ſtabulum purgare*, to ſubdue tyrants, as ᵃ he did *Diomedes* and *Buſiris*: to expell theeues as he did *Cacus* and *Lacinius*; to vindicate poore captiues, as he did *Heſione*: to paſſe the Torrid Zone, and the deſerts of *Lybia*, and purge the world of monſters and *Centaures*: Or another *Theban Crates* to reforme our manners, to compoſe quarrels, end controuerſies, as in his time he did, and was therfore adored for a god in *Athens*. ᵇ *And as* Hercules *purged the world of monſters, and ſubdued them, ſo did he fight againſt Enuy, luſt, anger, auarice, &c. and all thoſe ſeuerall vices and monſters of the minde.* It were to be wiſhed we had ſome ſuch viſitor, or if wiſhing would ſerue, one had ſuch a ring or rings, as *Timolaus* deſired in ᶜ *Lucian*, by vertue of which he ſhould be as ſtrong as ten thouſand men, or an army of Gyants, goe inuiſible, open gates and caſtle doores, haue what treaſure he would, tranſport himſelfe in an inſtant to what place he would, alter affections, cure all manner of diſeaſes, that he might range all ouer the world, and reforme all diſtreſſed ſtates and perſons, as hee would himſelfe. He might reduce thoſe wandring *Tartars* in order, that infeſt *China* on the one ſide, *Muſcouy*, *Poland* on the other; & tame thoſe vagabond *Arabians* that rob and ſpoile all thoſe *Eaſterne* countries, that they ſhould neuer vſe more *Carauans* or *Ianiſaries* to conduct them. He might root out Barbariſme out of *America*, and fully diſcouer *Terra Auſtralis Incognita*, finde out thoſe North-Eaſt and North-Weſt paſſages, dreane thoſe mighty *Mæotian* fennes, cut down thoſe vaſt *Hircinian* woods, irrigate thoſe barren *Arabian* deſerts,

ᵃ *Liſius Giraldus, Nat. Comes.*
ᵇ *Apuleius l. 4. Flor. Lar familiaris inter homines ætatis ſuæ cultus eſt, litium omnium & iurgiorum inter propinquos arbiter & diſceptator. Aduerſus iracundiam, inuidiam, auaritiam, libidinem, cæteraq; animi humani vitia, & monſtra. Philoſophus iſte Hercules fuit. Peſtes eas mentibus exegit omnes. &c.*
ᶜ *Votis Navig.*

deserts,&c. Cure vs of our Epidemicall diseases, *Scorbutum, plica, morbus Neapolitanus, &c.* End all our idle controuersies, cut off our tumultuous desires, inordinate lusts, root out heresie, schisme and superstition, which now so crucifies the world: Purge *Italy* of luxury and riot; *Spaine* of superstition and iealousie, *Germany* of drunkennesse, and all our Northerne countries of gluttony and intemperance, castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent seruants, correct these spendthrifts and prodigall sonnes, enforce idle persons to worke, driue drunkards out of the alehouse, represse theeues, visit corrupt and tyrannizing magistrates &c. But as *L. Licinius* taxed *Timolaus*, you may vs. These are vaine, absurd, and ridiculous wishes, not to be hoped: all must be as it is, there is no remedy for it, it may not be redressed, *desinent homines tum demum stulteſcere, quandò esse desinent*, so long as they can wagge their beards, they wil play the fooles. 49

Because therefore ir is a thing so difficult, impossible, and farre beyond *Hercules* labours to be performed; let them be stupid, as they are, let them [c] tyrannize, Epicurize, oppresse, luxuriate, consume themselues, liue in riot, pouerty, misery, rebell, wallow as so many swine in their owne dung and as *Vlysses* companions, *stultos iubeo esse libenter*. I will yet satisfie and please my selfe, make an *Vtopia* of mine owne, a poeticall common-wealth of mine owne, in which J will freely domineere, build cities, make lawes, statutes, as I list my selfe. And why may J not? ——— [d] *Pictoribus atq; poëtis, &c.* You know what liberty Poets haue euer had, and besides, my Predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a law-maker as some say, and why may not I presume as much as he did? How soeuer I wil adventure. For the Site, if you wil needs vrge me to it, I am not yet fully resolued, it may be in *Terra Australis Incognita*, there is roome enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, haue yet discouered halfe of it) or else one of those floting Ilands in *Mare del Zur*, which like the *Cyanian* Iles in the *Euxine* Sea, alter their place, and are accessible onely at set times, and to some few persons; or one of the Fortunate Iles, for who knowes yet where, or what they are? There is roome enough in the inner parts of *Ameriea*, & Northerne coasts of *Asia*. But J will chuse a site, whose latitude shall be 45 degrees, in the midst of the temperat Zone, or perhaps vnder the *Æquator*, that Paradise of the world, *ubi semper virens laurus, &c.* where is a perpetuall Spring: the longitude for some reasons I will conceal. Yet, *be it knowne to all men by these presents*, that if any honest Gentleman will send in so much mony, as *Cardan* allowes an Astrologer for casting a Natiuity, he shall be a sharer, I will acquaint him with my proiect; or if any worthy man will stand for any temporall or spirituall office or dignity, (for as he said of his Archbishopricke of *Vtopia*, 'tis *sanctus ambitus*, and not amisse to be sought after) it shall be freely giuen, without all intercessions, bribes, letters, &c, his owne worth shall be the best spokesman; & because we shall admit of no deputies or aduousons, if he be sufficiently qualified, and as able as willing to execute the place himselfe, he shall haue present possession. It shall be diuided into some 12 or 13 Prouinces, and those by hils, riuers, rode-wayes, or some more eminent limits exactly bounded. Each Prouince shall haue a *Metropolis*, which shall be so placed as a Center, almost in a circumference, and the rest at equall distances, 12 *Italian* miles asunder, or there-

[c] *Qui sordidus est, sordescat adhuc.*

[d] *Hor.*

[c] *Ferdinando de Quir. 1612.*

50 about, and in them shall bee sold all things necessary for the vse of man, *statis horis & diebus*, no market townes, markets or faires, for they doe but beggar cities; no village shall stand aboue fixe, seuen, or eight miles from a city, except those Emporiums which are by the Seaside, generall Staples, Marts, as *Antwerpe, Venice, Bergen* of old, *London*; &c. cities most part, shalbe situate vpon navigable riuers or lakes, creekes, hauens, and for their forme, regular, round, square, or long square, † with faire, broad, and streight * streets, houses vniforme, built of bricke and stone, like *Bruges, Bruxels, Rhegium Lepidi, Berna* in *Switzerland, Millan, Mantua, Crema, Cambalu* in *Tartary* described by *M. Polus*, or that *Venetian Palma*. I will admit very few or no suburbs, and those of baser building, walls onely to keepe out man and horse, except it be in some frontier townes, or by the Seaside, and those to be fortified [f] after the latest manner of fortification, and site vpon conuenient hauens, or opportune places. In euery so built city, I will haue conuenient Churches and Churchyards to bury the dead in, a *cittadella* to command it, prisons for all offenders, opportune market places of all sorts, for corne, meat, cattle, fuell, fish, &c. Commodious Courts of Iustice, publike Hals for all Societies, Burses, meeting places, Armories, [a] in which shall be kept engins for quenching of fire, Artillery Gardens, publike walkes, Theaters and spacious fields allotted for all Gymnicks, sports, and honest recreations, Hospitals of all kindes for children, orphans, old folkes, sicke men, mad men, souldiers, pest-houses, not built *precariò*, or by gowty benefactors, but *ex publico ærario*, and so maintained, *non nobis solùm nati sumus*, &c. I will haue Conduits of sweet and good water, aptly disposed in each towne, common [b] granaries, as at *Dresden* in *Misnia, Stetein* in *Pomerland, Noremberge*, &c. publike schooles of all kindes, musicke, dancing, fencing, &c. especially of Grammer, and Languages, not to be taught by those tedious precepts ordinarily vsed, but by † vse, example, conversation, as trauellers learne abroad, & nurses teach their children. As I will haue all such places, so will I haue * publicke gouernours, fit officers to each place, treasurers, ædiles, questors, ouerseers of pupils, widowes goods, and all publicke houses, &c. and those once a yeare to make strict accompts, of all receipts, expences, to auoid confusion, *& sic fiet ut non absumant* (as *Pliny* to *Traian*) *quod pudeat dicere*. They shall be subordinate to those higher officers and gouernors of each city, which shal not be poore Tradesmen, & meane Artificers, but noblemen and gentlemen, which shall be tied to residence in those townes they dwell next, at such set times & seasons: for I see no reason (which † *Hippolitus* complaines of) *that it should be more dishonorable for noblemen to gouerne the city, then the country, or vnseemly to dwell there now, then of old.* § I wil haue no bogges, fennes, marishes, vast woods, deserts, heaths, commons, but all inclosed; for that which is commō, and euery mans, is no mans; the richest countries are still enclosed, as *Essex, Kent* with vs, &c. *Spaine, Italy*; & where inclosures are least in quantity, they are * best husbanded, as about *Florence* in *Italy, Damascus* in *Syria*, &c. which

† *Vide Patrizium lib. 8. tit. 10. de Instit. Reipub.*

* *Sic olim Hippodamus Milesius Arist. polit. cap. 11. & Vitruuius l. 1. cap. vlt.*

f With walls of earth, &c.

a *De his Plinius epist. 42. lib. 2. & Tacitus Annal. 13 lib.*

b *Vide Brisonium de regno Pers. lib. 3. de his, & Vegetium lib. 2. cap 3. de Annonâ.*

† So *Lod. Vives* thinkes best, *Cominius* and others.

* *Plato 3. de leg. Ædiles creari vult, qui fora, fontes, vias, portus, plateas, & id genus alia procurent. Vide Isaacum Pontanum de civit. Amstel. hæc omnia. &c. Gotardum & alios.*

† *De Increm. vrb. cap 13. Ingenuè fateor me non intelligere cur ignobilitas*

§ *Ne tantillum quidem soli inultum relinquitur, at verum sit ne pollicem quidem agri in his regionibus sterilem aut infœcundum reperiri. Marcus Heminius Augustanus de regno Chinæ, lib. 1. cap. 3.* * Mr Carew in his survay of *Cornwall*, saith, that before that country was inclosed, the husband men dranke water, did eate little or no bread: (*fol. 68. lib. 1.*) their apparell was course, they went barelegged, their dwelling was correspondent, but since inclosure, they liue decently, and haue mony to spend (*fol 23*) when their fields were common, their wooll was course *Cornish* haire, but since inclosure, it is almost as good as *Cotswoold*, and their soile much mended. *Tusser cap. 52.* of his husbandry, is of his opinion, one acre inclosed, is worth three common. *The country inclosed I praise, The other delighteth not me, For nothing wealth it doth raise, &c.*

are

are liker gardens, then fields. I will not haue a barren acre in all my Territories, not so much as the toppes of mountaines, where Nature failes, it shalbe supplied by art, [h] lakes and riuers shall not be left desolate. All publike high wayes, bridges, corriuations of waters, Aqueducts, Channels, publike works, buildings, &c. out of a † common stocke, curiously maintained and kept in repaire; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some superuisors, that shall be appointed for that purpose, & shall see what reformation ought to be had in all places, what is amisse, how to helpe it, *Et quid quæq; ferat regio, & quid quæq; recuset,*
What ground is apteſt for wood, what for [k] corne, what for cattle, gardens, orchards, fishponds, &c. what for Lords, what for Tenants; & because they shall be better incouraged to improue such lands they hold, manure, plant trees, dreane, fence, &c. they shall haue long leases, a known rent, and known fine, to free them from those intolerable exactions of tyranniz ng landlords. These superuisors shall likewise appoint, what quantity of land in each Manor is fit for the lords; * Demesnes, what for holding of Tenants, how it ought to be husbanded, how to be manured, tilled, rectified, and what proportion is fit for all callings, because private possessors are many times idiots, ill husbands, oppressors, couetous, and know not how to improue their owne, or else wholly respect their owne, and not publike good.

Vtopian parity is a kind of gouernment, to be wished for, rather then effected, and *Platoes* community in many things impious, absurd & ridiculous, it takes away all splendor and magnificence; I will haue seuerall orders, degrees of nobility, & those hereditary, not reiecting yonger brothers in the meane time, for they shall be sufficiently prouided for by pensions, or so brought vp, they shall be able to liue of themselues. I will haue such a proportion of ground belonging to euery *Barony*, [l] he that buyes the land, shall buy the *Barony*; hee that by riot consumes his patrimony, and ancient demeanes, shall forfeit his honors. As some dignities shall be hereditary, so some again by election, or by gift (besides free offices, pensions, annuities) like our Bishoprickes, *Prebends*, the *Bassa's* palaces in *Turky*, the † Procurators houses and offices in *Venice*, which like that golden apple, shall be giuen to the worthiest and best deseruing both in warre and peace, as a reward of their worth and good seruice, and as so many goales for all to aime at, (*honos alit artes*) and encouragements to others. For I hate these seuere, vnnaturall, harsh, *German*, *French*, and *Venetian* decrees, which exclude Plebeians from honors, bee they neuer so wise, rich, vertuous, valiant, & well qualified; they must not bee *Patricians*, but still keep their own ranke, this is *naturæ bellum inferre*, odious to God & men, I abhorre it. My forme of gouernment shall be Monarchical,

——† *nunquam libertas gratior extat,*
Quam sub rege pio, &c.—— few lawes, but those

seuerely kept, plainly put downe, and in the mother tongue, that euery man may vnderstād. Euery city shal haue a peculiar trade or priuiledge, by which it shall be chiefely maintained, [m] and parents shall teach their children, one of three at least, bring vp and instruct them in the mysteries of their own trade. In each towne these seuerall Tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence; fire-trades, as Smyths, forgemen, brewers, bakers, mettlemen. &c. shall dwell apart by themselues; diers, tanners,

[h] *Incredibilis nauigiorum copia, nobiloſ; naues, ores in aquis, quàm in continenti commorantur. M. Riccius expedit in Sinas lib. 1. c. 3.*

† To this purpose *Arist. polit. 2 cap. 6.* allows a third part of their reuenewes, *Hippodamus* halfe.

[i] *Ita lex agraria olim Romæ.*

* *Hic ſegetes, illic veniunt felicius uvæ, Arboreiſ; fetus alibi, atq; inuſſa viresc unt Gramina. Virg. 1. Georg.*

[l] So is it in the kingdome of *Naples*, and *France*, *&c.*

† See *Contarenus* and *Osorius de rebus gestis Emanuelis ce his*

† *Claudian l. 7.*

[m] *Herodotus Erato lib. 6. Cum Ægyptiis Lacedæmonii in hoc congruunt, quod eorum præcones, tibicines, coqui, & reliqui artifices, in paterna artificia succedunt, & coquus à coquo gignitur, & paterno opere perseverat Idem Marcus Polus de Quinzay. Idē Osorius de Emanuele rege Lusitano. Riccius de Sinis.*

tanners,fellmongers,&c. & ſuch as vſe water in convenient places by themſelues,noiſome or fulſome for bad ſmels,as butchers ſlaughter-houſes,chanlers,curriers in remote places,or ſome backe lanes. Fraternities & companies,I approue of,as Merchants Burſes,Colledges of Druggers, Phyſitians, Muſitians,&c.but all trades to be rated in the ſale of wares, as our Clerks of the market doe bakers and brewers,corne it ſelfe, what ſcarcity ſoeuer ſhall come,not to exceed ſuch a price.Of ſuch things as are tranſported or broght in,[a] if they be neceſſary things,& ſuch as neerly concerne mans life,as corne, wood,cole,&c.& ſuch prouiſion we cannot want,I will haue little or no cuſtome paide,no taxes,but for ſuch things as are for pleaſure,delight,or ornament, as Wine, Spice, Tobacco,Silke, Veluet,Cloth of gold,Lace,Iewels, &c.a great impoſt. I will haue certaine ſhips ſent out for new diſcoueries euery yeare, [b] & ſome diſcreet men appointed to trauell into all neighbour kingdomes by land, which ſhall obſerue what artificiall inventions, good Lawes are in other Countries,cuſtomes,alterations, or ought elſe, concerning warre or peace, which may tend to the common good. Eccleſiaſticall Diſcipline,*penes Epiſcopos*,ſubordinate as the other. No impropriations,no Lay patrons of Church liuings,or one priuate man,but thoſe Rectors of Benefices to be choſen out of the Vniuerſities, examined & approued as the *literati* in *China*.No Pariſh to containe aboue a thouſand Auditors.If it were poſſible,I would haue ſuch Prieſts ſhould imitate *Chriſt*, charitable Lawyers ſhould loue their neighbour as themſelues,temperate & modeſt Phyſitians, Politicians contemne the world,Philoſophers ſhould know themſelues,noblemen liue honeſtly,tradeſmen leaue lying & coſening,magiſtrates &c.but this is vnpoſſible,I muſt haue ſuch as I may. I will therefore haue [n] of Lawyers,Judges,Advocates,Phyſitians,Chirurgions,&c. a ſet number, [o] & euery man,if it be poſſible,to plead his own cauſe, to tell that tale to the Judge, which he doth to his Advocate, as at *Fez* in *Africke*, *Bantam*, *Aleppo*, *Raguſe*, *ſuam quiſq; cauſam dicere tenetur*. Thoſe Advocates,Chirurgions & [p] Phyſitians,which are allowed,to be maintained out of the † common treaſure,no fees to begiuen or taken, vpon paine of looſing their places, or if they doe,very ſmall fees, & when [a] the cauſe is fully ended. [b] He that ſues any man,ſhall put in a pledge, which if it be proued he hath wrongfully ſued his Aduerſary,raſhly or maliciouſly,he ſhall looſe. All cauſes ſhall bee pleaded *ſuppreſſo nomine*,the parties names concealed,if ſome circumſtances do not otherwiſe require. Judges & all other Officers ſhall be aptly diſpoſed in each Prouince,villages,cities,as common arbitrators to heare all cauſes,& end all controuerſies,no controverſie to depend aboue a yeare,but without all delayes,& further appeales,to be ſpeedily diſpatched, and finally concluded in that time allotted.Theſe and all other inferiour Magiſtrats to be choſen [q] as the *literati* in *China*, or by thoſe exact ſuffrages of the [r] *Venetians*, and thoſe againe not be eligible,or capable of magiſtracies, honors,offices, [s] except they be ſufficiently qualified for learning,manners, and that by the

[a] *Hippol. à Collibus de mercem. vrb.cap.20. Plato idem 7 de legibus. quæ ad vitam neceſſaria,& quibus carere non poſſumus,nullum dependi vectiga', &c.*

[b] *Plato 12. de legibus. 40 annos natos vult, vt ſi quid memorabile viderint apud exteros,hoc ipſum in rempub recipiatur.*

[n] *Simlerus in Helvetiâ.*

[o] *Vtopienſes cauſidicos excludunt,qui cauſas callidè & vafrè tractent & diſputent. Iniquiſſimum cenſent hominem vllis obligari legibus, quæ aut numeroſiores ſunt, quam vt perlegi queant, aut obſcuriores quam vt à quouis poſſint intelligi.Volunt vt ſuam quiſq; cauſam agat, eamq; referat iudici quam narraturus fuerat patrono, ſic minus erit ambagium, & veritas facilius elicietur. Morus Vtop.l.2.*

[p] *Medici ex publico victum ſumunt. Boterus lib.1.cap 5 de Ægyptiis.*

† *De his lege Patritium lib.3.tit.8.de reipub. Inſtitut.* [a] *Nihil à clientibus patroni accipiunt, priuſquam lis finita eſt.Barclay Argenis lib. 3.* [b] *Tis ſo in moſt free cities in Germany.* [q] *Mat. Riccius expedit. in Sinas lib 1.cap 5. de examinat ione electionum copioſè agit,&c.* [r] *Contarenus de repub Venet. lib.1.* [s] *Oſorius lib.11. de rebus geſt Emanuelis. Qui in literis maximos progreſſus fecerint maximis honoribus afficiuntur, ſecundus honoris gradus militibus aſſignatur, poſtremi ordinis mechanicis,do rum hominum Iudiciis in altiorem locum quiſq; præfertur,& qui à plurimis approbatur, ampliores in repub.dignitates conſequitur. Qui in hoc examine primas habet, inſigni per totam vitam dignitate inſignitur, marchioni ſimilis, aut duci apud nos.*

ſtrict

strict approbation of deputed examinators, * first Schollers to take place, then Souldiers. [a] If they misbehaue themselues, to bee deposed, and accordingly punished, & whether their Offices be annuall [b] or otherwise once a yeere they shall be called in question, & giue an accompt; for men are partiall & passionate, mercilesse, couetous, corrupt, subiect to loue hate, feare, fauor &c. *omne sub regno graniore regnũ.* like *Solons Areopagites*, or those *Roman* Censors, some shall visit others, [c] & be visited themselues, [d] they shall ouersee that no proling Officer, vnder colour of authority, shall insult ouer his inferiours, as so many wild beasts, oppresse, domineer, flea, grind, or trample on, be partial or corrupt, but that there be *æquabile ius*, iustice equally done, liue as friends & brethren together; & which [e] *Sesellius* would haue, and so much desires in his Kingdome of *France*, *a diapason and sweet harmony of Kings, Princes, Nobles and Plebeïans so mutually tied and involued in loue, as well as lawes and authority, as that they neuer disagree, insult or encroach one vpon another.* If any man deserue well in his Office, he shall be rewarded. Hee that invents any thing for publike good in any Art or Science, writes any Treatise, * or performes any noble exploit, at home or abroad, [f] shall be accordingly inriched, [u] honoured, and preferred. I say with *Hannibal* in *Ennius*, *Hostem qui feriet erit mihi Carthaginensis*, let him be of what condition he will, in all Offices, Actions, he that deserues best, shall haue best.

I will suffer no [x] Beggers, Rogues, Vagabonds, or idle persons, that cannot giue an accompt of their liues. If they be impotent, lame, blind, & single, they shall be sufficiently maintained in seuerall Hospitals, built for that purpose; or if married & infirme, past work, or by inevitable losse, or some such like misfortune cast behind, by distribution of † corne, house rent free, annuall pensions, or mony, they shall be relieued, and highly rewarded for their good seruice they haue formerly done; if able, they shall bee inforced to worke. * *For I see no reason* (as [y] he said) *why an Epicure or idle drone, a rich glutton, an vsurer, should liue at ease, and doe nothing, liue in honour, in all maner of pleasures, and oppresse others, when as in the meane time, a poore laborer, a smith, a carpenter, an husbandman that hath spent his time in continuall labour, as an Asse to carry burdens, to doe the Commonwealth good, and without whom we cannot liue, shall be left in his old age to begge or starue, and lead a miserable life, worse then a iument.* As [z] all conditions shall bee tied to their taske, so none shall be ouer-tired, but shall haue their set times of recreations & Holydayes, *indulgere Genio*, feasts & merry meetings, euen to the meaneſt artificer, or baseſt seruant, once a weeke to sing or dance, or doe whatsoeuer he shall please; like those *Saturnals* in *Rome*, as well as his master. [n] If any bee

* *Cedant arma togæ.*

[a] As in *Berna, Lucerne, Friburge* in *Switzerland*, a vicious liuer is vncapable of any office, if a Senatour, instantly deposed. *Simlerus.*

[b] Not aboue three yeares. *Arist. pol. t. 5 c. 8.*

[c] *Nam quis custodiet ipsos custodes.*

[d] *Cytræus in Greisgeia. Quũ non ex sublimi despiciant inferiores, nec ut bestias contulcent sibi subditos auctoritatis nomini confisi &c.*

[e] *Sesellius de repub Gallorum, lib. 1. & 2.*

* *Si quis egregium aut bello aut pace perfecerit. Sesellius lib. 1.*

[f] *Ad regendam rempub. soli literati admittuntur, nec ad eam rem gratiâ magistratuum aut regis indigent, omnia ab exploratâ cuiusq; scientiâ & virtute pendent. Riccius lib. 1. cap. 5.*

[u] *In defuncti locum eum iussit subrogari, qui inter maiores virtute reliquis preiret, non fuit apud mortales ullum excellentius certamen, aut cuius victoria magis esset expetenda, non enim inter celeres celerrimo, non inter robustos robustissimo, &c.* [x] *Nullus mendicus apud Sinas, nemini sano quamvis oculis turbatus sit, mendicare permittitur, omnes pro viribus laborare coguntur, cæci molis trusatilibus versandis addicuntur, soli hospitiis gaudent, qui ad labores sunt inepti. Osor. lib 11. de reb gest. Emanuelis. Hemmingius de regno Chinæ lib. 1. cap. 3. Gotardus Arthus Oriental. Ind. descr.* † *Sic olim Romæ Isaacus Pontanus de his optimè. Amstol. lib. 2. cap. 9.* * *Idem Aristot. polit. 5. cap. 8. Vitiosum quum soli pauperum liberi educantur ad labores, nobilium & divitum in voluptatibus & delitiis.* [y] *Quæ hæc iniustitia, ut nobilis quispiam, aut fenerator qui nihil agat, lautam & splendidam vitam agat, otio & delitiis, quum interim auriga, faber, agricola, quo respub. carere non potest, vitam adeò miseram ducat, ut peior quam iumentorum sit eius conditio. Iniqua respub. quæ dat parasitis, adulatoribus, inanium voluptatum artificibus, generosis & otiosis tanta munera prodigit, at contra agricolis, Carbonariis, aurigis, fabris, &c. nihil prospicit, sed eorum abusa labore florentis ætatis fame peasset & æruumis. Morus Utop. lib. 2.* [z] *In Segovia nemo otiosus, nemo mendicus nisi per ætatem aut morbum opus facere non potest: nulli deest unde victum quærat, aut quo se exerceat. Cyprianus Echovius Delit. Hispaniæ. Nullus Genevæ otiosus, ne septennis puer. Paulus Hentzner Itiner.* [n] *Simlerus de repub. Helvet.*

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drunke, he shall drinke no more wine or strong drinke in a twelue month after. A banckrupt shall be °*Catademiatus in Amphitheatro*, publickly shamed, & he that cannot pay his debts, if by riot or negligence he haue bin impouerished, he shall be for a twelue month imprisoned, if in that space his Creditors be not satisfied,* he shall be hanged. He P that commits sacriledge shall loose his hands, he that beares false witnesse, or is of periury conuict, shall haue his tongue cut out, except he redeeme it with his head. Murder, q adultery shall be punished by death, [a] but not theft, except it bee some more grieuous offence, or notorious offenders; otherwise they shall be condemned to the gallies or mines, or be his slaue whom they offended, during their liues; I hate all hereditary slaues, & that *duram Persarum legem*, as * *Brissonius* calls it, or as † *Ammianus, impendio formidatas & abominandas leges, per quas ob noxam unius, omnis propinquitas perit*, hard law that wife & children, friends & allies should suffer for the fathers offence.

No man shall marry vntill he [b] be 25, no woman till she be 20, [c] *nisi aliter dispensatum fuerit.* * If one dye, the other party shall not marry till sixe months after; and because many families are compelled to liue niggardly, exhaust & vndone by great dowres, † none shall be giuen at all, or very litle, & that by supervisors rated, they that are foule shall haue a greater portion, if faire, none at all, or very little, [d] howsoeuer not to exceed such a rate as those supervisors shall thinke fit. And when once they come to those yeares, pouerty shall hinder no man from marriage, or any other respect, [e] but all shall rather be inforced, then hindred: [f] except they be † dismembred or grieuously deformed, infirme, or visited with some enormous hereditary disease, in body or minde, in such cases vpon a great paine, or mulct, * man or woman shall not marry, other order shall be taken for them to their content: if people ouer abound, they shall be eased by § Colonies.

[h] No man shall weare weapons in any city. The same attire shall be kept, & that proper to seuerall callings, by which they shall bee distinguished. [a] *luxus funerum* shall bee taken away, that expence moderated, and many others. Brokers, takers of pawnes, biting vsurers, I will not admit; yet because [b] *hic cum hominibus non cum diis agitur*, wee converse heere with men, not with gods, & for the hardnesse of mens hearts I will tollerate some kinde of Vsury. Howsoeuer most Diuines contradict it.

Dicimus inficias, sed vox ea sola reperta est.

it must be winked at by Politicians. And yet some great Doctors approue of it, *Calvin, Bucer, Zanchius, P. Martyr*, because by so many great Lawyers, decrees of Emperours, Princes Statutes, Customes of Commonwealthes, Churches approbations it is permitted, &c. I will therefore allow it. But to no priuate persons, not to euery man that will, to orphanes onely, maides, widowes, or such as by reason of their age, sexe, education, ignorance of trading,

° *Spartian. olim Rome sic.*

* He that prouides not for his family, is worse then a thiefe, *Paul.*

P *Alfredi lex. vtraq; manus & lingua præcidatur, nisi eam capite redemerit.*

q Si quis nuptã stuprárit, virga virilis ei præciditor, si mulier, nasus & auricula præcidantur. *Alfredi lex. Eu leges ipsi Veneri, Martiq; timendas.*

a *Pauperes non peccant, quum extremâ necessitate coacti rem alienam capiunt. Maldonat. summula quæst. 8. art. 3. Ego cum illis sentio, qui licere putant à diuite clam accipere, qui tenetur pauperi subvenire. Emanuel Sa, Aphor. confess.*

* *Lib. 2. de reg. Persarum.*

† *Lib. 24.*

b *Aliter Aristoteles*, a man at 25, a woman at 20. *Polit.*

c *Lex olim Lycurgi, hodiè Chinensium, vide Plutarchum, Riccium, Hemmingium, Arnisæum, Nevisanũ, & alios de hâc quæstione.*

* *Alfredus.* † *Apud Lacones olim virgines sine dote nubebant. Boter. l. 3. c. 3.* d *Lege cautum non ita pridem apud Venetos, ne quis patritius dotem excederet 1500 coronatorum.* e *Buxdorfius Synagog. Iud. sic Iudæi. Leo Afer Africæ descript. ne sint aliter incontinentes, ob reipub bonum. Vt Augustus Cæsar orat. ad cælibes Romanos olim edocuit.* f *Morbo laborans, qui in prolem facilè diffunditur, ne genus humanum fœdi contagione lædatur, iuventute castratur, mulieres tales procul à consortio virorum ablegantur, &c. Hector Boethius hist. lib. 1. de veterum Scotorum moribus.* † *Speciosissimi iuvenes liberis dabunt operam. Plato 5. de legibus.* * The Saxons excluue dumb, blind, leprous, and such like persons from all inheritance, as we do fooles. § *Vt olim Romani Hispani hodie, &c.* h *Riccius lib. 1. cap. 5. de Sinarum expedit. sic Hispani cogunt Mauros arma deponere.* So is it in most *Italian* cities. a *Idem Plato 12. de legibus.* it hath euer beene immoderate, *vide Guil. Stuckium antiq. convival. lib. 1. cap. 26.* b *9 de legibus Plato.*

ding, knowne not otherwise how to imploy it, & those so approued, not to let it out apart, but to bring their mony to a [c] common banke, which shalbe allowed in euery city, as in *Genua*, *Geneua*, *Noremberge*, *Venice*, [d] at 5.6.7. not aboue 8 *per centum*, as the supervisors, or *erarij præfecti* shall thinke fit. [e] And as it shall not be lawfull for each man to be an Vsurer that will, so shall it not be lawfull to all to take vp mony at vse, not to prodigals & spendthrifts, but to merchants, young tradesmen, or such as stand in neede, [or know honestly how to employ it, whose necessity, cause and condition, the said supervisors shall approue of.

I will haue no priuate Monopolies, to enrich one man, and begger a multitude, multiplicity of offices, or supplying by deputies, weights & measures the same throughout, & those rectified by the *Primum Mobile*, & Suns motion, threescore miles to a degree according to obseruation, 1000 Geometricall paces to a mile, fiue foot to a pace, twelue inches to a foot, &c. & from measures knowne, it is an easie matter to rectifie weights, &c. to cast vp all, & resolue bodies by Algebra, Stereometry. I hate all warres, if they be not *ad populi salutem*, vpon vrgent occasion,

Odimus accipitrem, quia semper vivit in armis.

[f] offensiue warres, except the cause be very iust, I will not approue of. For I doe highly magnifie that saying of *Hannibal* to *Scipio* in [g] *Livy*, *It had beene a blessed thing for you and vs, if God had giuen that minde to our Predecessors, that you had beene content with* Italy, *we with* Africke. *For neither* Sicily, *nor* Sardinia *are worth such coste and paines, so many fleetes and armies, or so many famous captaines liues. omnia prius tentanda*, & in such warres to abstaine as much as is possible [h] from depopulations, burning of townes, massacring of Infants, &c. for defensiue warres, I will haue forces still ready at a small warning, by land & Sea, a prepared Navy, souldiers in *procinctu*, & mony which is *nervus belli*, still in a readinesse, to auoid those heauy taxes & impositions, aswell to defray this charge of warres, as also all other publicke defalcatiõs, expences, fees, pensions, reparations, chast sports, Feasts, donaries, rewards, & entertainments; & all things in this nature especially, I will haue maturely done, & with great [k] deliberation: *ne quid* [l] *temerè, ne quid remisse ac timidè fiat. sed quò feror hospes?* To prosecute the rest would require a volume. *Manum de Tabella*, I haue bin ouer tedious in this subiect, I could haue here willingly ranged but these straights wherein I am included, will not permit.

From Commonwealths & cities, I will descend to families, which haue as many corsiues & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Politicall & Oeconomicall body, as they haue both likely the same period, as [i] *Bodin* & † *Peucer* hold out of *Plato*, sixe or seuen hundred yeeres, so many times they haue the same meanes of their vexation & ouerthrowes, as namely riot, a common ruine of both, riot in building, riot in profuse spending, riot in apparell, &c. be it in what kind soeuer, it produceth the same effects. [k] A Chorographer of ours speaking *obiter* of ancient families, why they are so frequent in the North, continue so long, are so soon extinguished in the South, and so few; giues no other reason but this, *luxus*

[c] As those *Lumbards* beyond Seas, that lend mony vpon easie pawnes, or take mony vpon aduenture for mens liues.

[d] That proportion will make merchandise, increase land, dearer and better improued, as hee hath iudicially proued in his Tract of Vsury, exhibited to the Parliament, 1621.

[e] *Huc ferè Zanchius com. in 4. cap. ad Ephes. aquissimam vocat vsuram, & charitati Christianæ consentaneam, modò non exigant, &c. nec omnes dent ad fœnus, sed ij qui in pecunys bona habent, & ob ætatem, sexũ, artis alicuius ignorantiam, non possunt vti. Nec omnibus, sed mercatoribus, & ijs qui honestè impendent, &c.*

[f] *Idem Plato 6 de legibus.*

[g] *Lib. 30. Optimum quid. ni fuerat eam patribus nostris mentem à diis datam esse, ut vos Italiæ, nos Africæ imperio contenti essemus. Neq; enim Sicilia aut Sardinia satis digna præcia sunt pro tot classibus, &c.*

[h] *A depopulatione, agrorum incendijs, & eiusmodi factis immanibus. Plato.* [i] *Sesellius lib 2. de repub. Gal. Valdè enim est indecorum, vbi quod præter opinionem accidit dicere. Non putaram: præsertim si res præcaueri potuerit.* [k] *--- peragit tranquilla potestas. Quod violenta nequit. ---Claudian.* [l] *Bellum nec timendum, nec provocandum. Plin. Panegyr. Traiane.* [i] *Lib. 4. de rspub. cap. 2.*
† *Peucer lib. de diuinat.* [k] *Camden in Cheshire.*

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omnia dissipavit, riot hath consumed all. Fine cloathes & curious buildings came into this Iland, as he notes in his Annals, not so many yeares since, *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is mistaken, & vnder the name of Bounty & Hospitality, is shrowded Riot, & Prodigality, & that which is commendable in it selfe well vsed, hath bin mistaken heretofore, is become by his abuse, the bane & vtter ruine of many a noble family. For many a man liues like the rich glutton, consuming himselfe & his substance by continuall feasting & invitations, like [l] *Axilon* in *Homer*, keepes open house for all commers, giuing entertainment to such as visit him, [m] keeping a table beyond his meanes, & a company of idle seruants (though not so frequent as of old) he is blowne vp on a sudden, & as *Actæon* was by his hounds, deuoured by his kinsmen, friends & multitude of followers. [n] It is a wonder that *Paulus Iouius* relates of our northern countries, what an infinite deale of meat wee consume on our tables: that I may truely say 'tis not bounty, not hospitality, as it is often abused, but riot in excesse, & prodigality, a meere vice, it brings in debt, want & beggery, hereditary diseases, consumes their fortunes, & ouerthrowes the good temperature of their bodies. To this I might heere well adde their inordinate expence in building those phantasticall houses, turrets, walkes, parkes, &c. gaming, excesse of pleasure, & that prodigious riot in apparell, by which means they are compelled to giue vp house, & creep into holes. *Sesellius* in his commonwealth of † *France*, giues three reasons why the *French* Nobility were so frequently bankrupts: *First because they had so many Lawsutes and contentions, one vpon another, which were tedious and costly, by which meanes it came to passe, that commonly Lawyers bought them out of their possession. A second cause was their Riot, they liued beyond their meanes, and were therefore swallowed vp by merchants. The last was immoderate excesse in apparell, which consumed their revenues.* How this concernes & agrees with our present state, look you. But of this elsewhere. As it is in a mans body, if either, head, heart, stomack, liuer, spleene, or any one part be misaffected, all the rest suffer with it, so is it with this Oeconomicall body. If the head bee naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family liue at ease? [o] *Ipsa si cupiat salus seruare, prorsus non potest hanc familiam*, as *Demea* said in the Comedy, safety her selfe cannot saue it. A good, honest, painefull man many times hath a shrew to his wife, a sickly, dishonest, slothful, foolish, careless woman to his wife, a proud, peeuish flurt, a liquorish, prodigall queane, & by that meanes, all goes to ruine: or if they differ in nature, hee is thrifty, she spends all; he wise, shee sottish & soft, what agreement can there be, what friendship? Like that of the Thrush and Swallow in *Æsope*, Insteed of mutual loue, kind compellations, whore & thief is heard, they fling stooles at one anothers heads. [p] *Quæ intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalfes all be wel, liue and agree louingly together, they may haue disobedient, vnruly childrē, that take ill courses to disquiet them, [q] *their son is a thiefe, daughter a whore*, [r] a steppe mother, or a daughter in law distempers all, [s] or else for want of meanes, many tortures arise, debts, dues, fees, dowries, ioynters, legacies to be paid, annuities issuing out, by means of which, they haue not wherewithal to maintaine themselues in that pompe as their Predecessours haue done,

bring

[l] *Iliad. 6. lib.*

[m] *Vide Putteani Comum. Goclenium de portentosis cænis nostrorum temporum.*

[n] *Mirabile dictu est, quantum opsoniorum una domus singulis diebus absumat, sternuntur mensæ in omnes venè horas calentibus semper cdulis. descript. Britan.*

† *Lib. 1. de rep. Gallorum, quod tot lites & causæ forenses aliæ serantur ex aliis, in immensum producantur, & magnos sumptus requirant, vnde fit vt turis administri plerumq; nobilium possessiones adquirant, tum quod sumptuosè viuant, & à mercatoribus absorbentur, & splendidissimè vestiantur, &c.*

[o] *Adelph. act. 4. sc. 7.*

[p] *Amphiteat. Plauti*

[q] *Paling. Filius aut fur.*

[r] *Catus cum more suo gelli simul in ædc, Et glotes binæ nunquam viuunt sine lite.*

[s] *Res angusta domi.*

bring vp or bestow their children to their callings, to their birth & quality, [t] & will not descend to their present fortunes. Often times too, to aggrauate the rest, concurre many other inconveniences, vnthankfull friends, decayed friends, bad neighbours, negligent seruants, casualties, taxes, mulcts, losse of stocke, enmities, emulations, frequent mutations, losses, suretiship, sickenesse, death of friends, & that which is the gulfe of all, improuidence, ill husbandry, disorder & confusion, by which meanes they are drenched on a sudden in their estates, & at vnawares precipitated insensibly, into an inextricable labyrinth of cares, woes, want, griefe, discontent, and melancholy it selfe.

[t] When pride and beggery meete in a family, they roare and howle, and cause as many flashes of discontents, as fire and water, when they concurre, make thunder claps in the skies.

I haue done with families, and will now briefly run ouer some few sorts & conditions of men. The most secure, happy, louiall & merry in the worlds esteeme, are Princes & great men, free from melancholy, but for their cares, miseries, suspicions, iealousies, discontents, folly, & madnesse, I referre you to *Xenophons Tyrannus*, where king *Hieron* discourseth at large with *Simonides* the Poet, of this subiect. Of all others they are most troubled with perpetuall feares, anxieties, insomuch, that as he said in [u] *Valerius*, if thou knewest with what cares & miseries this robe were stuffed, thou wouldest not stoope to take it vp. Or put case they be secure & free from feares & discontents, yet they are void [x] of reason too oft, & precipitate in their actions, reade all our histories, *quos de stultis prodidere stulti*, Iliades, Æneides, Annales, and what is the subiect, *Stultorum regum, & populorum continet æstus.* How mad they are, how furious, & vpon small occasions, rash and inconsiderate in their proceedings, how they dote, euery page almost will witnesse,

——delirant reges, plectuntur Achivi.

[u] *Lib. 7. cap. 6.*

[x] *Pellitur in bellis sapientia, vigetitur res. Vetus proverbium, aut regem aut fatuum nasci oportet.*

Next in place, next in miseries and discontents, in all manner of hairbrain actions are great men, *procul à Ioue, procul a fulmine*, the neerer the worse. If they liue in Court, they are vp and downe, ebbe and flow with their Princes fauours, *Ingenium vultu stat, cadit & suo*, now aloft, to morrow down, as [z] *Polybius* describes them, *like so many casting Counters, now of gold, to morrow of siluer, that vary in worth as the computant will, now they stand for vnities, to morrow for thousands; now before all, and anon behinde.* Beside, they torment one another with mutuall factions, emulations: one is ambitious, another enamored, a third in debt, a prodigal, ouer-runnes his fortunes, a fourth sollicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I referre you to *Lucians* Tract, *de mercede conductis*, [b] *Æneas Sylvius (libidinis & stultitiæ seruos*, hee calls them) *Agrippa*, and many others.

[z] *Lib. 1. hist. Rom. Similes abaculorum calculis, secundum computantis arbitrium, modò erei sunt, modò aurei. ad nutum regis nunc beati sunt, nunc miseri.*

[a] *Ærumnosi, Solones. In Sa. 3*

[b] *De miser. curialium.*

Of Philosophers and Schollers, I haue already spoken in generall termes, those superintendents of wit and learning, and Minions of the Muses.

[c] *Mentemq; habere queis bonam*
Et esse [d] *corculis datum est.*

[c] *I. Douse Epist. lib. 1. car. 13.*

[d] *Hoc cognomento cohonestati Romæ, qui cæteros mortales sapientiâ præstarent. testis Plin. lib. 7. c. 31*

These acute and subtile Sophisters so much honored, haue as much need of Hellebor as others.

——† ô Medici mediam pertundite venam.

Read *Lucians Piscator*, and tell how he esteemed them? *Agrippa's* Tract of the vanity of Sciences, nay read their own workes, their absurd Tenents, prodigious paradoxes, *& risum teneatis amici?* you shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixturâ dementiæ*, they haue a worme as well as others. And they that teach wisedome, patience, meekenesse, are the

[e] *Insanire parant certâ ratione modoq;*, mad by the booke they.

† *Iuvenalis.*

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verieſt dizards, hairbraines, and moſt diſcontent. [f] *In the multitude of wiſedome is griefe, and he that increaſeth wiſedome, increaſeth ſorrow.* I need not quote mine Author, they that laugh & contemne others, condemne the world of folly, are as ridiculous, & lie as open as any other. [g] *Democritus* that common flowter of folly, was ridiculous himſelfe; and barking *Menippus*, ſcoffing *Lucian*, ſatyricall *Lucilius*, *Petronius*, *Varro*, *Perſius*, &c. may be cenſured with the reſt. *Bale*, *Eraſmus*, *Hoſpinian*, *Vives*, *Kemniſius*, explode as a vaſt Ocean of *Obs* and *Sols*, Schoole diuinity, [k] A labyrinth of intricable queſtions, vnprofitable contentions, *incredibilem deliorationem*, one calls it. If diuinity be ſo cenſured, & *corculum Theologiæ*, *Thomas* himſelfe, what ſhall become of humanity? *Ars ſtulta*, what can ſhe plead? What can her followers ſay for themſelues. Much learning [l] *cere-diminuit-brum*, hath crackt their skonce, & taken ſuch root, that *tribus Anticyris caput inſanabile*, Hellebor it ſelfe can do no good, nor that renowned † *lanthorne* of *Epictetus*, by which if any man ſtudied, he ſhould be as wiſe as he was. But all will not ſerue. Rhetoricians, Orators can perſwade other men what they will, *quo volunt, unde volunt*, moue, pacifie, &c. but cannot ſettle their owne braines, what ſaith *Tully*? *malo indiſertam prudentiam, quam loquacem ſtultitiam*; and as * *Seneca* ſeconds him, a wiſe mans Oration ſhould not be polite or ſollicitous. [m] *Fabius* eſteemes no better of moſt of them, either in ſpeech, action, geſture, then as men beſide themſelues, ſo doth *Gregory*, *Non mihi ſapit qui ſermone, ſed qui factis ſapit.* Make the beſt of him, a good Orator, is a turnecoat, his tongue is ſet to ſale, he is a meere voice, as † he ſaid of a Nightingale, *dat ſine mente ſonum*, an hyperbolical lier, a flatterer, a paraſite, which made * *Socrates* ſo much abhorre & explode them. [n] *Fracaſtorius* a famous Poet, freely grants all Poets to be mad, & ſo doth [o] *Scaliger*, & who doth not: *aut inſanit homo, aut verſus facit*, *Hor. Sat. 7. l. 2. Inſanire lubet, i. verſus componere. Virg. 3. Egl.* ſo *Servius* interprets it, al Poets are mad. You may giue that cenſure of them in generall, which Sr *Thomas Moore* once did of *Germanus Brixius* Poems in particular.

——*vehuntur*
In rate ſtulticiæ ſylvam habitant Furiæ.

Budæus in an Epiſtle of his to *Lupſetus*, will haue ciuill Law to be the Towre of wiſedome, another honours Phyſick, the Quinteſſence of Nature, a third tumbles them both downe, & ſets vp the flagge of his own peculiar ſcience. Your ſupercilious Criticks, Notemakers, curious Antiquaries, finde out all the ruines of wit amongſt the rubbiſh of old writers, [p] *Pro ſtultis habent niſi aliquid ſufficiant invenire, quod in aliorum ſcriptis vertant vitio*, all fooles with them that cannot find fault, they correct others, and are hote in a colde cauſe, puzzel themſelues to find out how many ſtreets in *Rome*, houſes, gates, towres, *Homers* country, *Æneas* mother, *an Sapho publica fuerit*, &c. *& alia quæ dediſcenda eſſent, ſi ſcires*, as † *Seneca* holds, What cloaths the Senators did weare in *Rome*, what ſhooes, how they ſate, where they went to the cloſeſtoole, how many diſhes in a meſſe, what ſawce; which for the preſent for an hiſtorian to relate, is very ridiculous, is to them moſt precious elaborate ſtuffe, & they admired for it, *Quoſvis authores abſurdis commentis ſuis percacant & ſtercorant*, one ſaith, they bewray and dawbe a company of bookes and good Authors, with their abſurd Comments, and ſhew their wit in cenſuring others, a company of fooliſh Notemakers, that preferre a manuſcript

many

[f] *Salomon.*
[g] *Communis irriſor ſtultitiæ.*
[k] Wit, whether wilt?
[l] *Ennius.*
† *Lucian. Ter mille drachmis olim empta ſtudens indeſapientiam adipiſcetur.*
* *Epiſt. 21. 1. lib non oportet orationem ſapientis eſſe politam, aut ſollicitam.*
[m] *Lib 2. c. 13. multo anhelitu iactatione iuuenes pectus, frontem cædentes, &c.*
† *Lipſius. Voces ſunt, præterea nihil.*
* *In Gorg. Platonis.*
[n] *In Naugerio.*
[o] *Si furor ſit Lyæus, &c. quo ies fuit, furit, furit, furit, amans, bibens, & Poeta, &c.*
[p] *Morus Vtop. lib. 1.*
† *Epiſt. 16.*

many times before the Gospell it selfe,& with their *deleatur d, alij legunt sic, mens codex sic habet, &c.* make bookes deare, themselues ridiculous, and doe no body good. But I dare say no more of, for, with, or against them, because I am liable to their lash, as well as the rest. Of these and the rest of our Artists and Philosophers, I will generally conclude, they are a kinde of madmen, as † *Seneca* esteemes of them, to make doubts & scruples, how to read thē truly, to mend old Authors, but will not mend their own liues, or teach vs, *ingenia sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keep our wits in order, or rectifie our manners. *Numquid tibi demens videtur, si istis operam impendero*, is not he mad that draws lines with *Archimedes*, whilst his house is ransacked, & his city besieged, when the whole world is in combustion, or wee whilst our soules are in danger, *mors sequitur, vita fugit*, to spend our time in toyes, idle questions, and things of no worth?

That ꝙ Louers are mad, I thinke no man will deny, *Amare simul & sapere, ipsi Iovi non datur, Iupiter* himselfe cannot intend both at once,

ʳ *Non benè conveniunt, nec in unâ sede morantur*
Maiestas & amor.

Tully when he was invited to a second mariage, replyed he could not, *simul amare & sapere*, be wise, & loue both together. ˢ *Est orcus ille, vis est immedicabilis, est rabies insana*, loue is madnesse, a hell, an incurable disease, *impotentem & insanam libidinem*, ᵗ *Seneca* cals it, an impotent and raging lust. I shall dilate this subiect apart, in the meane time let Louers sigh out the rest.

ᵘ *Neuisanus* the Lawyer holds it for an axiome, *most women are fooles*, * *consilium fœminis invalidum*; *Seneca* men, I could cite more proofes, and a better Author, but for the present, let one foole point at another. ˣ *Neuisanus* hath as hard an opinion of † rich men, *wealth and wisedome cannot dwell together, stultitiam patiuntur opes*, ʸ and they doe commonly * *infatuare cor hominis*, besot men, and as we see it, *fooles haue fortune*. For besides a naturall contempt of learning, which accompanies such kind of men, innate idlenesse, (for they will take no paines) and which † *Aristotle* obserues, *ubi mens plurima, ibi minima fortuna; ubi plurima fortuna, ibi mens perexigua*, great wealth, and little wit goe commonly together: besides this inbred neglect of liberall Sciences, and al arts, which should *excolere mentem*, polish the mind, they haue most part some gullish humor or other, by which they are led, one is an Epicure, an Atheist, a gamester, a third a whoremaster,

——† *hic nuptarum insanit amoribus, hic puerorum*,

ᶻ one is mad of hawking, hunting, cocking, another of carousing, horse-riding, spending: a fourth of building, fighting, &c.

Insanit veteres statuas, Damasippus emendo,

Damasippus hath a humour of his owne, to be talkt of: ᵃ *Heliodorus* the *Carthaginian* another. In a word, as *Scaliger* concludes of them all, they are *statuæ erectæ stultitiæ*, the very statues or pillars of folly. Chuse out of all stories him that hath bin most admired, *Alexander* a worthy man, but furious in his anger, ouertaken in drinke; *Cæsar* and *Scipio* valiant and wise, but vainglorious, ambicious: *Vespasian* a worthy Prince, but couetous. ᵇ *Hannibal* as he had mighty vertues, so had he many vices, *vnam virtutem mille vicia comitantur*, as *Machiauel* of *Cosmus Medices*, hee had two distinct persons in him, I will determine of all, they are like double pictures; they are wise

† *Lib de beneficiis.*
X *Delirus & Amens dicatur merito. Hor. Seneca.*
ʳ *Ovid Met.*
ˢ *Plutarchus Amatorio. est amor insanus.*
ᵗ *Epist. 39.*
ᵘ *Sylvæ nuptialis, lib. 1. num. 11. Omnes mulieres utplurimū stultæ.*
* *Aristotle.*
ˣ *Lib. 1. num. 11 Sapientia & divitiæ vix simul possideri possunt.*
† They get their wisdome by eating pye-crust some.
ʸ Χρήματα τοῖς ἀνοήτοις γυναῖκας ἀφροσύνη. *Opes quidem mortalibus suas amentia. Theogonis.*
* *Fortuna animum quem fouet, stultum facit.*
† *Mag. moral. lib 2. & lib. 1. metaph.*
† *Hor. ser. 1. sat. 4.*
ᶻ *Insana gula, insanæ substructiones, insanum venandi studium discordia demens. Virg. Æn.*
ᵃ *Heliodorus Carthaginensis ad extremum orbis sarcophago testamento me hic iussi condier, & ut viderem an quis insanior ad me visen. usq; ad hæc oca penetraret. Ortelius in Gad.*
ᵇ *Livy. Ingentes virtutes, ingentia vitia.*

60 on the one side, and fooles on the other. I will say nothing of their diseases, emulations, and such miseries, let pouerty plead the rest in *Aristophanes Plutus*.

Couetous men amongst others, are most mad, [e] they haue all the Symptomes of Melancholy, feare, sadnesse, suspition, &c. as shall be proued in his proper place. *Danda est Hellebori multò pars maxima auaris*, I might say the like of angry, peeuish, envious, [d] ambitious, [e] *Anticyras meliores sorbere meracas*: Epicures, Atheists, Schismatickes, Heretickes, *bi omnes habent imaginationem læsam* (saith [f] *Nymannus*) *and their madnesse shall be euident*, 2 Tim. 3. 9. † *Fabatus* an *Italian*, holdes Seafaring men all mad, *the ship is mad, for it neuer stands stil: the mariners are mad to expose themselues to such imminent dangers; the waters are raging mad, in perpetuall motion; the winds are as mad as the rest; they know not whence they come, whither they would go; and those men are maddest of all that goe to Sea, for one foole at home, they finde foure abroad*: and he was a madman that said it.

[g] *Fælix Platerus* is of opinion, all Alcumists are mad, out of their wittes, [h] *Athenæus* saith as much of Fidlers, [i] Musicians, *omnes tibicines insaniunt, ubi semel efflant, avolat illico mens*, in comes Musick at one eare, out goes wit at another. Proud and vaine-glorious persons are certainly mad, and so are [k] lasciuious, I can feele their pulses beate hither, horne mad some of them, to let others lye with their wiues, and winke at it.

To insist [l] in all particulars, were an *Herculean* taske, to [m] reckon vp † *insanas substructiones, insanos labores*: madde labours, endeauours, carriages, grosse ignorance, ridiculous actions, absurd gestures, *insanam gulam, insaniam villarum, insana iurgia*, as *Tully* tearmes them: madnesse of Villages, hypocrisie, inconstancy, blindnes, rashnesse, *dementem temeritatem*, flattery, cosenage, malice, anger, ingratitude, ambition, &c. brawles, conflicts, desires, contentions, it would aske an expert *Vesalius* to anatomise euery member. Shall I say? *Iupiter* himselfe, *Apollo*, *Mars*, *&c.* doted, and monster-conquering *Hercules* that could subdue the world and helpe others, could not relieue himselfe in this, but mad he was at last. And where shall a man walke, converse with whom, in what Prouince, City, & not meet with Segnior *Deliro*, or *Hercules Furens*, *Mænades*, & *Corybantes*? Their speeches say no lesse. [n] *E fungis nati homines*, or else they fetched their pedegree from those that were stroke by *Sampson* with the lawbone of an asse: Or from *Deucalion* and *Pyrrha's* stones, for *Durum genus sumus*, **marmorei sumus*, wee are stony hearted, and sauour too much of the stocke, as if they had all heard that inchanted horne of *Astolpho* that *English* Duke in *Arioste*, which neuer sounded but all his Auditors were mad, and for feare ready to make away themselues; [o] or landed in that mad hauen in the *Euxine* Sea of *Daphnis insana*, all madde. Whom shall I except? such as are silent, *vir sapit qui pauca loquitur*, † no better way to auoid folly and madnesse, then by taciturnity. Whom next? Stoicks? *Sapiens Stoicus*, and he alone is subiect to no perturbations, as † *Plutarch* scoffes at him, *he is not vexed with torments, or burnt with fire, foild by his ad-*

versary,

[a] Hor. *Quisquis ambitione mala aut argenti pallet amore, Quisquis luxuriâ, triste ve superstitione.*

[c] Pers.

[f] *Orat. de Imag. ambitiosus & audax naviget Anticyras.*

† *Navis stulta, quæ continuò movetur, naulæ stulti qui se periculis exponunt, aqua insana quæ sic fremit, &c. aer iactatur, &c. qui mari se committit, stolidum unum terrâ fugiens, 40 mari invenit.* Gasper Ens Moros.

[g] *Cap. de alien. mentis.*

[h] *Dipnosophist. lib. 8.*

[i] *Tibicines mente capti.* Erasm. *Chil. 4 cent. 7.*

[k] Prou. 30. *Insana libido. Hic rogo non furor est, non est hæc mentula demens* Mart. *epig. 74. lib. 3?*

[l] *Mille puellarum & puerorum mille furores.*

[m] *Vter est insanior horû* Hor. Ouid. Virg. Pli † Plin. *lib. 36.*

[n] Ovid. 7. *met. E fungis nati homines, vt olim Corinthi primeui illius loci accolæ, quia stolidi & fatui fungis nati dicebantur, idem & alibi dicas.* * Famian Strade de iaculis, de marmore semisculpti. [o] Arianus periplo maris Euxini, portus eius meminit, & Gillius lib. 3 de Bosphor. Thracio & laurus insonæ quæ allata in conuiuium conuiuas omnes insani affecit. Guliel. Stuckius coment. &c. † *Stultitiam simulare non potes nisi taciturnitate.* ‡ *Extorius non cruciatur ambustus non læditur, prostratus in luctando non vincitur, non fit captiuus ab hoste venundatus. Etsi rugosus senex edentulus luscus deformis, formosus tamen, & deo similis, felix diues rex nullius egens, etsi denario non sit dignus.*

versary, sold of his enimy: though he be wrinkled, sandblind, toothlesse, & deformed; yet he is most beautifull and like a God, a king in conceit, though not worth a groat. He neuer dotes, neuer mad, neuer sad, drunke, because vertue cannot bee taken away, as [q] Zeno holds, *by reason of a strong apprehension*, but he was mad to say so. [r] *Anticyræ cœlo huic est opus aut dolabrâ*, he had need to be bored, & so had all his fellowes, as wise as they will seeme to be. *Chrysippus* himselfe liberally grants them to be fooles, as well as others, at sometimes, vpon some occasions, *Amitti virtutem ait per ebrietatem, aut atribilarium morbum*, it may be lost by drunkennesse or melancholy, he may bee sometime crased as well as the rest, [l] *ad summum sapiens nisi quum pituita molesta*. I should here except that omniscious, onely wise fraternity [t] of S. *Roses Crosse*, if at least there be any such, *Hen. Neuhusius* makes a doubt of it; & *Elias* artifex their *Theophrastian* master; whom though *Libauius* and others deride & carpe at, yet some will haue him to be *the* † *renuer of all arts and sciences*, and now living, for so *Iohannes Montanus Strigonienſis* that great patron of *Paracelsus* contends and certainely averres, * *a most diuine man*; and the quintescence of wisdome where soeuer he is, for he, his fraternity, friends, &c. they are all *ybetrothed to wisdome*, if we may beleeue their Disciples and followers. I must needs except [y] *Lipsius*, and the Pope, & expunge their name out of the Catalogue of fooles. For *Lipsius* saith of himselfe, that he was [z] *humani generis quidam pædagogus voce & stylo*, a grand Segnior, a Master, a Tutor of vs all, & for thirteene yeares he bragges, how he sowed wisdome in their Low-countries, [a] *cum humanitate litteras & sapientiam cum prudentia*: he shall be *Sapientum octavus*. The *Pope* is more then a man, as [b] his parasites often make him, a demi god, and besides he cannot erre: and yet some of them haue bin Magitians, Heretickes, Atheists, children, and as *Platina* saith of *Iohn*, 22. *Etsi vir literatus, multa stoliditatem & leuitatem præse ferentia egit, stolidi & socordis vir ingenij*, a scholler sufficient, yet many things he did foolishly, lightly. I can say no more then, but they are all mad, their wits are evaporated, & as *Arioſto* faignes *lib.* 34. kept in iarres aboue the Moone.

Some loose their wits with loue, some with ambition,
Some following * *Lords, and men of high condition.*
Some in fayre iewels rich and costly set,
Others in Poetry their wits forget.
Another thinkes to be an Alcumist,
Till all be spent and that his number's mist.

Conuict fooles they are, and mad men vpon record; & I am afraid past cure many of them, [c] *crepunt inguina*, the Symptomes are manifest, they are all of *Gotam* parish: [d] *Quum furor haud dubius quum sit manifesta phrenesis*, what remaines then, [e] but to send for *Lorarios* officers to carry them altogether for company to *Bedlam*.

If any man shall aske in the meane time, who I am, that so boldly censure others, *tu nullane habes vicia?* haue I no faults. [f] Yes more then thou hast whatsoeuer thou art. *Nos numerus sumus*, I confesse I am as foolish, as mad as any one. [g] *Insanus vobis videor, non deprecor ipse,*
Quo minus insanus, ——— I doe not deny it. My comfort is, I haue more fellowes, and those of excellent note.

[q] *Illum contendunt non iniuria affici, non insania, non inebriari, quia virtus non eripitur ob constantes comprehensiones.* Lipsius phys. Stoic. lib. 3. diss. 18
[r] Tarreus Hebus epig. 102. l. 8.
[s] Hor.
[t] *Fratres sanctæ Roseæ crucis.*
[u] *Sapientiæ desponsati.*
[x] *An sint quales sint, vnde nomen illud asciuerint.*
† *Omnium artium & scientiarum instaurator.*
* *Diuinus ille vir author notarum in epist. Rog Bacon. edit. Hamburg.* 1608
[y] *Solus hic est sapiens aly volitant velut vmbræ.*
[z] *In epist. ad Balthas. Mortum.*
[a] *Reiectiuncula ad Batauum.*
[b] *Felinus cum reliquis.*
† *Magnum virum sequi est sapere.* Some thinke, others *desipere.*
† *Catullus.*
[c] *Plautus Menæc.*
[d] *Iu. Sat.* 14.
[e] Or to send for a cooke to the Anticyræ to make Hellebor pottage, settlebraine pottage.
[f] *Aliquantulum tamen inde me solabor, quod vnà cum multis & sapientibus & celeberrimis viris ipse insipiens sim, quod do*
[g] *Menippus Luciani in Necyomantia.* [t] *Petronius in Catalect.*

62 To conclude, this being granted that all the world is melancholy or mad, dotes, and euery member of it, I haue ended my taske, & sufficiently illustrated that which I tooke vpon me to demonstrat at first. At this present I haue no more to say, *His sanam mentem Democritus*, I can but wish my selfe, and them a good Physitian, and all of vs a better minde.

And although for these aboue named reasons, I had a iust cause to vndertake this subiect, to point at these particular species of dotage, that so men might acknowledge their imperfections, & seeke to reforme what is amisse; yet I haue a more serious intent at this time, and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in dispositiō: my purpose and endeauour is, in this following discourse to Anatomise this humour of Melancholy, through all his parts and species, as it is an habit or an ordinary disease, and that philosophically, medicinically, to shew the causes, symptomes, and seuerall cures of it, that it may be the better auoided. Moued therevnto for the generality of it, and to doe good, it being a disease so frequent, as [i] *Mercurialis* obserues, *in these our dayes, so often happening*, saith [k] *Laurentius, in our miserable times*, as few there are that feele not the smart of it. Of the same minde is *Ælian Montaltus*, [l] *Melanthon*, and others, [m] *Iulius Cæsar Claudinus*, calls it the *fountaine of all other diseases, and so common in this crased age of ours, that scarce one of a thousand is free from it*: and that Hypocondriacall winde especially, which proceeds from the short ribbes. Being then as it is, a disease so grievous, so common, I knowe not how to doe a more generall seruice, and spend my time better, then to prescribe meanes how to preuent and cure so vniuersall a malady, & Epidemicall disease, that so often, so much crucifies the body and minde.

If I haue ouershot my selfe in this which hath beene hitherto said, or that it hath beene, which I am sure some will obiect, *too light and Comicall for a Diuine, too Satyricall for one of my profession*, I will presume to answere with [u] *Erasmus*, in like case, 'tis not I, but *Democritus, Democritus dixit*: you must consider what liberty those old Satyrists haue had, 'tis a *Cento* collected frō others, not I, but they that say it.

[o] *Dixero si quid fortè iocosius, hoc mihi iuris,*
Cum veniâ dabis——— Take heed you mistake me not. If I doe a little forget my selfe, I hope you will pardon it, & to say truth, why should any man be offended, or take exceptions at it?

——— *Licuit, semperq; licebit*
Parcere personis, dicere de vitijs.
It lawfull was of old, and still will be,
To speake of vice, but let the name goe free.

If any be displeased, or take ought vnto himselfe, let him not expostulate or cauill with him that said it (so did [p] *Erasmus* excuse himselfe to *Dorpius*, *(si parva licet componere magnis)* (& so doe I) *but let him be angry with himselfe that so betrayed and opened his owne faults in applying it to himselfe*, [q] *If he be guilty and deserue it, let him amend who euer he is, and not be angry. He that hateth correction is a foole, Prov. 12. 1.* If he be not guilty, it cōcernes him not; 'tis not my freenesse of speech, but a guilty conscience, a gauled backe of his owne that makes him winch.

[a] *Hæc affectio nostris temporibus frequentissima.*
[k] *Cap. 15. de Mel.*
[l] *De animâ. nostro hoc seculo morbus frequentissimus.*
[m] *Consult. 93. adeo nostris tēporibus frequenter ingruit vt nullus fere ab eius labe immunis reperiatur, & omnium fere morborum occasio existat.*
[n] *Mor. Encom. si quis calumnietur leuius esse quam decet Theologum, aut mordacius quam deceat Christianum.*
[o] *Hor. Sat. 4. l. 1*
[p] *Epist. ad Dorpium de Moria si quispiam offendatur & sibi vindicet, non habet quod expostulet cum eo qui scripsit, ipse si volet, secum agat iniuriam, vtpote sui proditor, qui declarauit hoc ad se propriè pertinere*
[q] *Si quis se læsum clamabit, aut conscientiam prodit suam, aut certè me-cum.*

Suspitione

Suspitione si quis errabit suâ,
Et rapiet ad se, quod erit commune omnium,
Stultè nudabit animi conscientiam.

Phædrus lib. 3. Æsop. Fab.

I deny not this which I haue said sauours a little of *Democritus*, [r]*Quamvis ridentem dicere verum quid vetat?* one may speake in iest, and yet speak truth. Obiect then and cavill what thou wilt, I warde all with [s] *Democritus* buckler, his medicine shall salue it, strike where thou wilt and when: *Democritus dixit*, *Democritus* will answere it. It was written by an idle fellow, at idle times about our [t] *Saturnalian* or *Dionysian* feasts, when as he said *nullum libertati periculum est*, servants in old *Rome* had liberty to say and doe what them list. When our countrymen sacrificed to their Goddesse [u] *Vacuna*, and sate tipling by their *Vacunall* fires, I writ this and published this *ἐπιδημίαν*, *tis neminis nihil*. The time, place, persons, and all circumstances apologize for mee, and why may I not then be idle with others? speake my minde freely, if you deny me this liberty, vpon these presumptions I will take it: I say againe, I will take it.

[r] Hor.
[s] Vt lubet feriandis obstergam hos ictus Democriti in Pharmaco.
[t] Rustecorum dea præesse vacantibus & otiosis putabatur, cui post labores agricola sacrificabat. Plin. l. 3. cap. 12. Ovid. lib. 6 Fast. Iam quæ, cum fiunt antiquæ sacra Vacunæ. Ante Vacunales statq; fedentq; focos. Rosinus.

† *Si quis est qui dictum in se inclementius*
Existimavit esse, sic existimet.

† Ter. prol. Eunuch.

If any man take exceptions, let him turne the buckle of his girdle, I care not. I owe thee nothing, I looke for no fauour at thine hands, I am independent, I feare not.

No, I recant, I will not, I care, I feare, I confesse my fault, acknowledge a great offence, I haue ouershot my selfe, I haue spoken foolishly, rashly, vnadvisedly, absurdly, I haue anatomized mine own folly. And now me thinks vpon a sudden I am awaked as it were out of a dreame, I haue had a raving fit, ranged vp and downe, in and out, I haue insulted ouer most kind of men, abused some, offended others, wronged my selfe, and now being recouered, and perceiuing mine errour, cry with [x] *Orlando*, *Solvite me*, pardon that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

[x] Ariosto l. 39. Staf. 58.

If through weakenesse, folly, passion, † discontent, ignorance, I haue said amisse, let it be forgotten and forgiuen. I acknowledge that of [x] *Tacitus* to be true, *Asperæ facetiæ ubi nimis ex vero traxere, acrem sui memoriam relinquũt*, a bitter iest leaues a sting behind it: and as an honorable man obserues, † *They feare a Satyrists wit, he their memories*. I may iustly suspect the worst; and though I hope I haue wronged no man, yet in *Medea's* words I will craue pardon.

† Vt enim ex studiis gaudium sic studia ex hilaritate proveniunt Plinius Maximo suo ep. lib. 8.
[x] Annal. 15.
† Sr Francis Bacon in his Essayes, now Vicount St Albans.

——*Illud iam voce extremâ peto,*
Ne si qua noster dubius effudit dolor,
Maneant in animo verba, sed melior tibi
Memoria nostri subeat, hæc ira data
Obliterentur——

And in my last words this I doe desire,
That what in passion I haue said, or ire,
May be forgotten, and a better minde
Be had of vs, hereafter as you finde.

I earnestly request euery priuate man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his words, *Si me cognitum haberes, non solùm donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animũ, lene ingenium, vel minimam suspitionem deprecari oportere*. If hereafter in anatomizing

64 anatomizing this surly humour, my hand slip, as an vnskilfull Prentise, I launce too deep, and cut through skin and all at vnawares, or make it smart, or cut awry, [y] pardon a rude hand, an vnskilful knife, t'is a most difficult thing to keep an euen hand, a perpetuall tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many obiects to divert, inward perturbations to molest, and the very best may sometimes erre, *aliquandò bonus dormitat Homerus*; it is impossible not in so much to ouershoot:

[y] *Quis aut incuria fudit, aut humana parum cauit natura. Hor.*

——— *opere in longo fas est obrepere somnum.*

But what needes all this? I hope there will no such cause of offence bee giuen; if there be, [*] *Nemo aliquid recognoscat, nos mentimur omnia.* Ile deny all (my last refuge) recant al, renounce all J haue said; but J presume of thy good fauour and gracious acceptance, and out of an assured hope and confidence thereof, I will beginne.

[*] *Prol. quer. Plaut.*

Lectori malè feriato.

TV verò caveſis edico quiſquis es, ne temerè ſugilles Authorem hujuſce operis, aut cavillator irrideas. Imò ne vel ex aliorum cenſurâ, tacitè obloquaris (vis dicam verbo) nequid naſutulus ineptè improbes, aut falſò fingas. Nam ſi talis revera ſit, qualem præ ſe fert *Iunior Democritus*, ſeniori *Democrito* ſaltem affinis, aut ejus Genium vel tantillum ſapiat; actum de te, cenſorem æquè ac delatorem [d] aget econtrà (*petulanti ſplene cùm ſit*) ſufflabit te in jocos, comminuet in ſales, addo etiam, & *Deo riſui* te ſacrificabit.

[d] *Si me commorit melius non tangere clamo Hor.*

Iterum moneo, ne quid cavillere, ne dum *Democritum Iuniorem* conviciis infames, aut ignominioſè vituperes, de te non malè ſentientem, tu idem audias ab amico cordato, quod olim vulgus *Abderitanum* ab [e] *Hippocrate*, conciuem benè meritum & populare ſuum *Democritum*, pro inſano habens. *Ne tu Democrite ſapis, ſtulti autem & inſani Abderitæ.* [f] *Abderitanæ pectora plebis habes.* Hæc te paucis admonitum volo (malè feriate Lector) abi.

[e] *Hippoc. epiſt. Damageto, accerſitus ſum vt Democritum tanquam inſanum curarem, ſed poſtquam conveni non per Iovem deſipientiæ negotium ſed rerum omnium receptaculum deprehendi ejuſq; ingenium demiratus ſum. Abderitanos verò tanquam non ſanos accuſaui veratri potione ipſos potius egriſſe dicens.*

[f] *Mart.*

ERRATA.

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THE SYNOPSIS
OF THE FIRST PARTITION.

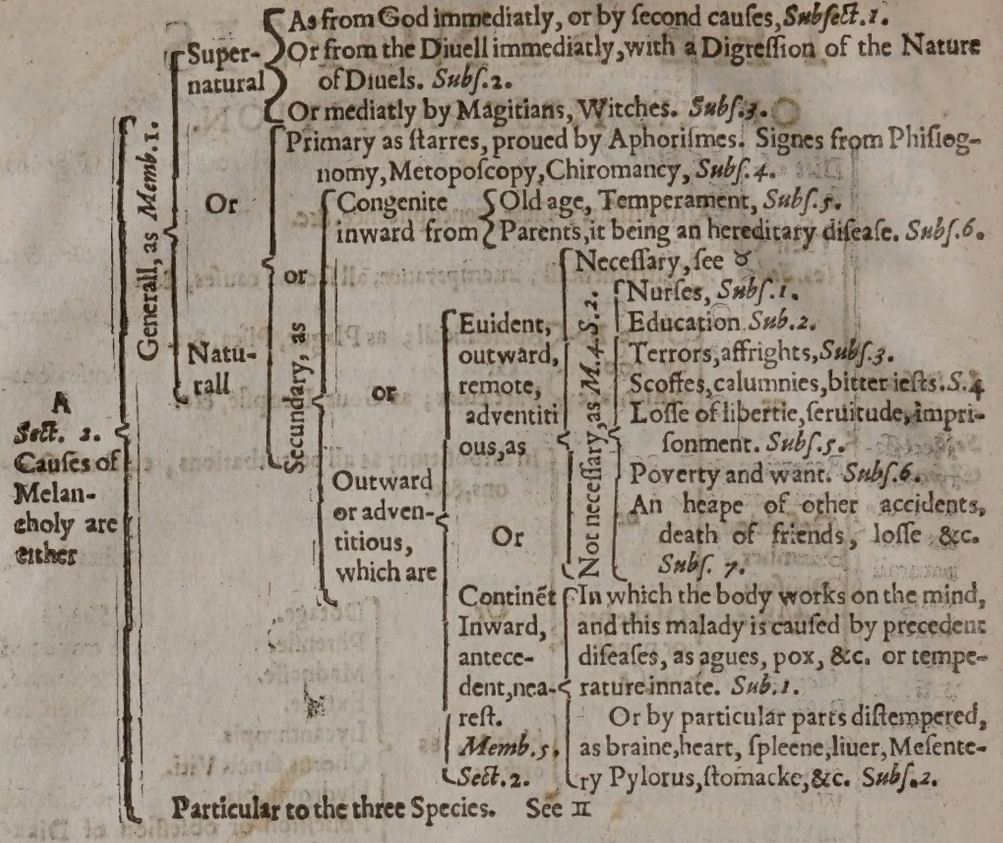
In Diseases consider. *Sect. 1. Memb. 1.*

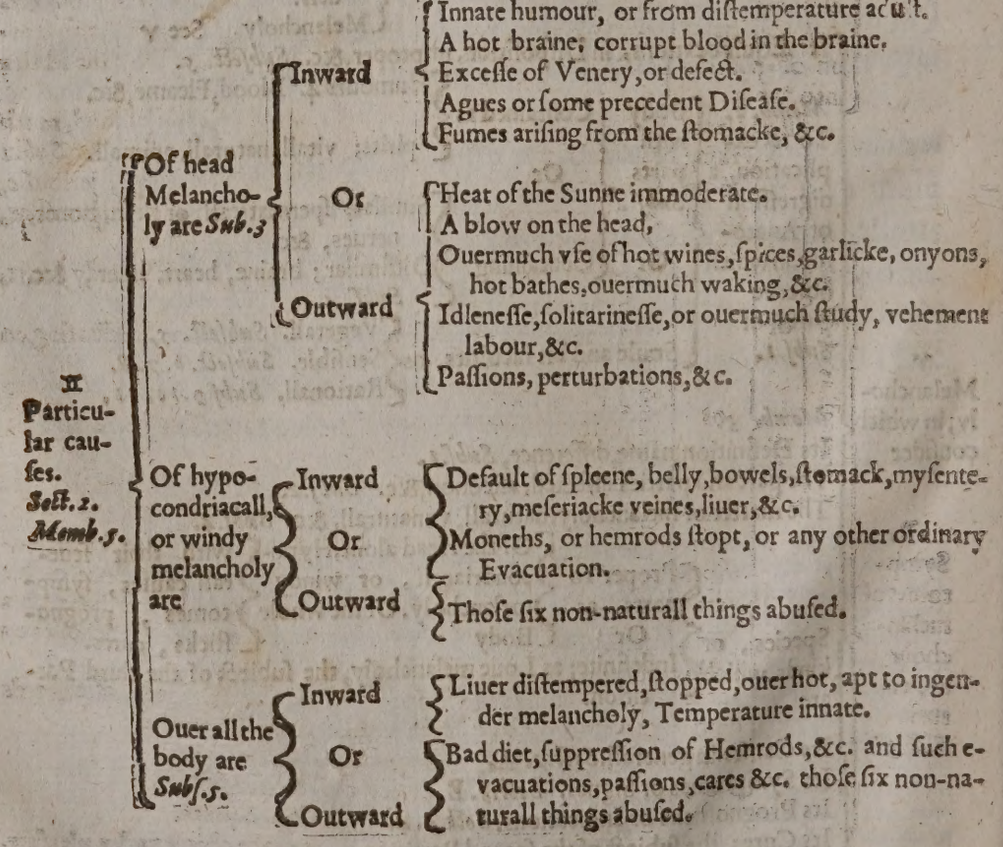
- Their Causes. *Subs. 1.*
  - Impulsiue; sinne, concupiscence, &c.
  - Instrumentall; intemperance, all second causes, &c.
- Definition, Member, Division, *Subsect. 2.*
  - Of the Body 300. which are
    - Epidemicall; as Plague, Plica, &c.
    - Or
    - Particular; as Gout, Dropsie, &c.
  - or
  - Of the head or minde. *Subs. 3.*
    - In dispositon; as all pertutbations, euill affections, &c.
    - Or
    - Habits, as *Subs. 4.*
      - Dotage.
      - Phrensie.
      - Madnesse.
      - Extasie.
      - Lycanthropia.
      - Chorus sancti Viti.
      - Hydrophobia.
      - Possession or obsession of Diuels.
      - Melancholy. See ϒ

ϒ Melancholy, in which consider

- Its Æquivocations, in Disposition, improper, &c. *Subsect. 5.*
- *Memb. 2.* To its explication, a digression of Anatomy, in which obserue parts of *Subs. 1.*
  - Body hath parts *Subs. 2*
    - Contained as
      - Humours 4. Blood, Fleame, &c.
      - Spirits; vitall, naturall, animall.
    - Or
    - Containing
      - Similar; spermaticall, or flesh, bones, nerues, &c.
      - Dissimilar; braine, heart, liuer, &c. *Subs. 4.*
  - Or
  - Soule and his faculties, as
    - Vegetall. *Subsect. 5.*
    - Sensible. *Subsect. 6. 7. 8.*
    - Rationall. *Subs. 9. 10. 11.*
- *Memb. 3.*
- Its Definition, name, difference, *Subs. 1.*
- The part and parties affected, affection, &c. *Subs. 2.*
- The matter of melancholy, naturall, vnnaturall, &c. *Subs. 4.*
- Species, or kinds, which are
  - Proper to parts, as
    - Of the Head alone, Hypocondriacall, or windy melancholy.
    - Of the whole Body
    - with their seuerall causes, symptomes, prognosticks, cures.
  - Or
  - Indefinite; as Loue melancholy, the subiect of the third Partition.
- Its Causes in generall. *Sect. 2.* A.
- Its Symptomes or Signes. *Sect. 3.* B.
- Its Prognosticks or Indications. *Sect. 4.* C.
- Its Cures, the subiect of the second Partition.

Synopsis of the first Partition.





Neces-

- & Necessary causes as those six nonnatrall things which are *Sect. 2. Mem. 2.*
  - Diet offending in *Sub. 3*
    - Substance
      - Bread, course and blacke, &c.
      - Drinke; thicke, thinne, sowre, &c.
      - Water vncleane, milke, oyle, vineger, wine, spices, &c.
      - Flesh
        - Parts; heads, feet, entrals, fat, bacon, blood, &c.
        - Kinds: Beefe, Porke, Venison, Hares, Goates, Pigeons, Peacocks, Fenfoule, &c.
      - Hearbs, Fish, &c.
        - Of fish; all shell fish, hard and slymie fish, &c.
        - Of hearbs; pulse, cabage, mellons, garlick, onyons, &c.
        - All roots, raw fruits, hard and windy meats.
    - Quality as in: Preparing, dressing, sharpe sauces, salt meates, indurate, sowced, fryed, broyld, all made dishes, &c.
    - Quantity
      - Disorder in eating, immoderate eating, or at vnseasonable times, &c. *Subs. 2.*
      - Custome, delight, appetite altered, &c. *Subs. 5.*
  - Retention & Evacuation. *Sub. 4*: Costiuenesse, hot bathes, sweating, issues stopped, Venus in excesse, or in defect, phlebotomy, purging, &c.
  - Ayre; hot, cold, tempestuous, darke, thick, foggy, moorish, &c. *Subs. 5.*
  - Exercise *Subs. 6.*: Vnseasonable, excessiue, or defectiue of body or minde, solitarinesse, idlenesse, a life out of action &c.
  - Sleepe and waking, vnseasonable, inordinate, ouermuch, ouerlittle &c. *Subs. 7.*
  - Passions & perturbatiõs of the minde. *Subs. 2.* With a digression on of the force of Imagination *Sub. 2.* & division of passions into *Sub 3.* *Mem. 3. Sect. 2.*
    - Irascible: Sorrow cause and symptome *Sub. 4.* Feare cause and symptome. *Sub. 5.* Shame, repulse, disgrace, &c. *Sub. 6.* Envy and malice *Sub. 7.* Emulation, hatred, faction, desire of reuenge. *Sub. 8.* Anger a cause. *Subs. 9.* Discontents, cares, miseries, &c. *Sub. 10.*
    - or concupiscible: Vehement desires; ambition. *Sub. 11.* Couetousnesse, φιλαργυρία. *Sub. 12.* Loue of pleasures, gaming in excesse, &c. *Sub. 13.* Desire of praise, pride, vainglory &c. *Sub 14.* Loue of learning, study in excesse, with a digression of the misery of Schollers, and why the Muses are Melancholy. *Sub. 15.*

B. Symptomes of melancholy are either. *Sect. 3.*

- Generall as of *Mem. 1.*
  - Body, as ill digestiõ, crudity, wind, dry braines, hard belly, thick blood, much waking, heauines & palpitation of heart, leaping in many places &c. *Sub. 1*
  - or minde
    - cõmon to all or most: Feare and sorrow without a iust cause, suspition, jealousie, discontent, solitarinesse, irksomnesse, continuall cogitations, restlesse thoughts, vaine imaginations &c. *Sub. 2.*
    - or Particular to private persons, according to *Sub. 3. & 4*
      - Celestiall influences, as of ♄. ♃. ♂. &c. parts of the body, heart, braine, liuer, spleene, stomack, &c.
      - Humours
        - Sanguine are merry still, laughing, pleasant, meditating on playes, women, musicke, &c.
        - Phlegmaticke, slothfull, dull, heauy, &c.
        - Cholericke, furious, impatient, subiect to heare and see strange apparitions &c.
        - Black, solitary, sad, they think they are bewitched, dead &c
      - Or mixt of these 4 humors adust or not adust, infinitely varied.
      - Their seuerall customs, conditions, inclinatiõs, discipline, &c.: Ambitious thinkes himselfe a king, a lord, couetous runnes on his money; lasciuious on his mistris, Religious hath reuelations, visions, is a Prophet, or troubled in minde. A Scholler on his booke, &c.
      - Continuance of time, as the humor is intended or remitted, &c
        - Pleasant at first, hardly discerned, afterwards harsh, and intollerable, if inveterate.
        - Hence some make three degrees
          1. *Falsa cogitatio.*
          2. *Cogitata loqui.*
          3. *Exequi loquuta.*
        - By fits or continuat, as the object varies, pleasing, or displeasing.
  - Simple, or as it is mixt with other diseases, Apoplexies, gout, *Caninus appetitus*, &c. so the symptoms are various.

- Particular symptomes to the three distinct species. *Sect 3. Memb. 2.*
  - Head melancholy. *Sub. 1.*
    - In Body: Headach, binding, heauineſſe, vertigo, lightneſſe, singing of the eares, much waking, fixed eyes, high color, red eyes, hard belly, dry body, no great signe of melancholy in the other parts.
    - or
    - In minde: Continuall feare, ſorrow, ſuſpition, diſcontent, ſuperfluous cares, ſollicitude, anxiety, perpetuall cogitatiõ of ſuch toyes they are poſſeſſed with, thoughts like dreames &c.
  - Hypocõdriacal or windy melancholy. *Subſ. 2.*
    - In Body: Winde, rumbling in the guts, belly ake, heate in the bowels, convulſions, crudities, ſhort wind, ſowre and ſharpe belchings, cold ſweat, paine in the left ſide, ſuffocation, palpitation, heauineſſe of the heart, singing in the eares, much ſpittle and moiſt &c.
    - or
    - In minde: Fearefull, ſad, ſuſpitious, diſcontent, anxiety &c. Laſcuious by reaſon of much wind, troubleſome dreames, affected by fits &c.
  - Ouer all the body *Sub. 3.*
    - In Body: Blacke, moſt part leane, broad veines, groſſe, thicke blood, their hemrods commonly ſtopped, &c.
    - or
    - In minde: Fearefull, ſad, ſolitary, hate light, auerſe from company, fearefull dreames &c.
  - A reaſon of theſe ſymptomes. *Memb. 3.*
    - Why they are ſo fearefull, ſad, ſuſpitious without a cauſe, why ſolitary, why melancholy men are witty, why they ſuppoſe they heare and ſee ſtrange voices, viſions, apparitions.
    - Why they prophecie, and ſpeake ſtrange languages, whence comes their crudity, rumbling, convulſions, cold ſweat, heauineſſe of heart, palpitation, cardiaca, fearefull dreames, much waking, prodigious phantaſies.

- C. Prognoſticks of melancholy. *Sect. 4.*
  - Tending to good as
    - Morphew, Scabbes, Itch, Breaking out, &c.
    - Blacke Iandiſe.
    - If the Hemrods voluntarily open.
    - If varices appeare.
  - Tending to euill as
    - Leaneneſſe, drineſſe, hollow-eyed, &c.
    - Inveterate melancholy is incurable.
    - If cold, it degenerates often into Epilepſie, Apoplexie, Dotage, or into Blindneſſe.
    - If hot, into madneſſe, Deſpaire, and violent death.
  - Corollaries and queſtions
    - The grieuouſneſſe of this aboue all other Diſeaſes.
    - The Diſeaſes of the mind are more grieuous then thoſe of the Body.
    - Whether it be lawfull in this caſe of melancholy, for a man to offer violence to himſelfe. *Neg.*
    - How a melancholy or mad man offering violence to himſelfe, is to be cenſured.

THE FIRST PARTITION.

THE FIRST { SECTION. MEMBER. SVBSECTION.

Mans Excellency, Fall, Miseries, Infirmities, The causes of them.

MAN, the most excellent, and most noble creature of the World, *the principall and mighty worke of God, and wonder of Nature*, as *Zoroastes* calls him; *the* [a] *marvell of marvails*, as *Plato*; *the* [b] *Abridgment and Epitome of the World*, as *Pliny* tearmes him, *Microcosmus*, a little world, a modell of the World, [c] Soueraigne Lord of the Earth, and sole Commander and Gouernour of all the Creatures in it: to whose Empire they are subiect in particular, and yeeld obedience, farre surpassing all the rest, not in body only, but in soule, [d] *Imaginis Imago*, [e] created to Gods owne [f] *Image*, to that immortall and incorporeall substance, with all the faculties and powers belonging vnto it, was at first pure, divine, perfect, happy, [g] *Created after God in true holinesse and righteousnesse*; *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to doe his will,

Vt dijs consimiles parturiat deos;

(as an old Poet saith) to propagate the Church. But this most noble Creature, *Heu tristis, & lachrymosa commutatio* ([h] one exclaimes) O pittifull change! is falne from that he was, and forfeited his estate, become *miserabilis homuncio*, a cast-away, a catiffe, one of the most miserable creatures of the World, if he be considered in his owne nature, an vnregenerate man, and so much obscured by his fall (that some few reliques excepted) he is inferiour to a beast. [i] *Man in honour that vnderstandeth not, is like vnto beasts that perish*, so *Dauid* esteemes him: a monster by a stupend Metamorphosis, [k] a beast, a dogge, a hogge, what not? *Quantum mutatus ab illo?* How much altered from that he was, before blessed and happy, now miserable, accursed; [l] *He must eat his meat in sorrow*, subiect to death and all manner of infirmities, all kinde of calamities. [m] *Great trauell is created for all men, and an heauy Yoke on the sonnes of Adam, from the day that they goe out of their mothers wombe, vnto that day they returne to the mother of all things. Namely their thoughts, and*

Mans Excellency.
[a] *Magnum miraculum.*
[b] *Mundi Epitome, naturæ delitiæ.*
[c] *Finis rerum omnium cui sublunaria seruiunt* Scaliger, exercit. 365. sec. 3 Valesc. de sacr. Phil c. 5.
[d] *Vt in nummismate Cæsaris Imago, sic in homine Dei.*
[e] Gen. 1.
[f] *Imago mundi in corpore, Dei in animâ. Exemplumq; dei quidq; est in vnagine paruâ.*
[g] Ephes. 4. 24.
[h] *Palanterius.*

[i] Psal. 49. 20.
Mans fall and misery.
[k] *Lasciuiâ superat Equum, impudentia canem, astu Vulpem furore Leonem.* Chrys. 23. Gen.
[l] Gen. 3. 17.
[m] Eccles. 40. 1.

2 From

feare of their hearts, and their imagination of things they wait for, and the day of death. To him that sitteth in the glorious Throne, to him that sitteth beneath in the earth and ashes, from him that is cloathed in blew silke, and weareth a Crown, to him that is cloathed in simple linnen. Wrath, envy, trouble, and vnquietnesse, and feare of death, and rigor, and strife, and such things come to both Man and Beast, but seauenfold to the vngodly. All this befalls him in this life, and peradventure eternall misery in the life to come.

A description of Melancholy.

Impulsiue cause of mans misery and infirmities.

The impulsiue cause of these miseries in man, this privation or destruction of Gods Image, the cause of death and diseases, of all temporall and eternall punishments, was the sinne of our first parent *Adam*, [n] in eating of the forbidden fruit, by the Divels instigation and allurement. His disobedience, pride, ambition, intemperance, incredulity, curiosity, from whence proceeded originall sinne, and that generall corruption of mankinde, as from a fountaine flowed all bad inclinations, and actuall transgressions, which cause our seuerall calamities, inflicted vpon vs for our sinnes. And this belike is that which our fabulous Poets haue shadowed vnto vs in the tale of [o] *Pandoras* box, which being opened through her curiosity, filled the world full of all manner of Diseases. It is not curiosity alone, but all other crying sinnes of ours, which pull these seuerall plagues and miseries vpon our heads. For *Vbi peccatum, ibi procella*, as [p] *Chrysostome* well obserues. [q] *Fooles by reason of their transgressions, and because of their iniquities are afflicted.* [r] *Feare commeth like sudden desolation, and destruction like a whirlewind, affliction and anguish*, because they did not feare God. [s] *Are you shaken with warres*, as *Cyprian* well vrgeth to *Demetrius*, *are you molested with dearth and famine, is your health crushed with raging diseases? is mankind generally tormented with Epidemicall maladies; 'tis all for your sinnes, Haggai the 1.9.10. Amos the 1. Ier.7.* God is angry, punisheth and threatneth, because of their obstinacy and stubburnesse, they will not turne vnto him. [t] *If the earth be barren then for want of raine, if dry and squalid, it yeeld no fruit, if your fountaines be dryed vp, your wine, corne, and oyle blasted, if the aire be corrupted, and men troubled with diseases, 'tis by reason of your sinnes.* Which like the blood of *Abel* cry lowd to heauen for vengeance, *Lament. Ier. cap 5.15. that wee haue sinned, therefore our hearts are heavie, Isay 59.11.12. Wee roare like Beares, and mourne like Doues, and want health, &c. for our sinnes and trespasses.* But this we cannot endure to heare, or to take notice of it. *Ier.2.30. We are smitten in vaine, and receiue no correction, & cap.5.3. Thou hast striken them, but they haue not sorrowed, they haue refused to receiue correction, they haue not returned.* [u] *Herod* could not abide *Iohn Baptist*, and [x] *Domitian* could not endure *Apollonius* to tell the causes of the plague at *Ephesus*, his iniustice, his incest, adultery, and the like.

To punish therefore this blindnesse and obstinacy of ours, as a concomitant cause, and principall agent, is Gods iust iudgment, in bringing these calamities vpon vs, to chastise vs, I say, for our sinnes, & to satisfie Gods wrath. For the Law requires obedience or punishment, as you may read at large, *Deut.28.15. If they will not obey the Lord, and keepe his Commandements and Ordinances, then all these curses shall come vpon them.* [y] *Cursed in the towne and in the field &c.* [z] *Cursed in the fruit of the body &c.* [a] *The Lord shall send thee trouble and shame, because of thy wickednesse.* And a little after, [b] *The Lord shall smite thee with the botch of Ægypt, and with Emrods, and with Scab and Itch, and thou*

canst

[n] Gen 3. 17.

[o] *Illa cadens tegmen manibus decussit, & una Pernitiem immisit miseris mortalibus aitra. Hesiod. 1. oper.*

[p] *Hom. 5. ad pop. Antioch.*

[q] Psal. 107.17

[r] Prov. 1.27

[s] *Quod autem crebrius bella concutiant, quod sterilitas & fames sollicitudinem cumulent, quod sæuientibus morbis valetudo frangitur, quod humanum genus luis populatione vastatur ob peccatum omnia. Cypr.*

[t] *Si rarò desuper pluvia descendat, si terra sitis pulveris squalleat, si vix ieiunas & pallidas herbas, sterilis gleba producat, si turbo vineam debilitet &c. Cyprian.*

[u] Mat. 14.3.

[x] *Philostratus lib 8. vit. Apollonij iniustitiam eius, & scelerata nuptias, & cætera quæ præter rationem fecerat morborum causas dixit.*

[y] 16.

[z] 18.

[a] 20.

[b] Vers. 17.

canst not be healed, [c] *with madnesse, blindnesse, and astonishing of heart.* This *Paul* seconds, *Rom. 2. 9. Tribulation and anguish on the soule of euery man that doth euill.* Or else these chastisements are afflicted vpon vs for our humiliation, to exercise and try our patience here in this life, to bring vs home, to make vs know God and our selues, to informe vs, and teach vs wisedome. [d] *Therefore is my people gone into captiuitie, because they had no knowledge, therefore is the wrath of the Lord kindled against this people, and he hath stretched out his hand vpon them.* He is desirous of our saluation, [e] *Nostræ salutis auidus*, saith *Lemnius*, and for that cause pulls vs by the eare many times, to put vs in minde of our duties. *That they that erred, might haue vnderstanding* (as *Isay* speakes 29. 21) *and so be reformed. I am afflicted, and at the point of death*, as *Dauid* confesseth of himselfe, *Psal. 88. 15. & ver. 9 mine eies are sorrowfull through mine affliction.* And that made him turne vnto God. Great *Alexander* in the midst of all his prosperity, by a company of Parasites deified, and now made a God, when he saw one of his wounds bleed, remembred that he was but a man, and remitted of his pride. *In morbo recolligit se animus*, as [f] *Pliny* well perceiued, *In sickenesse, the minde reflects vpon it selfe, and with iudgement surveyes it selfe, and abhorres its former courses*, insomuch that he concludes to his friend *Marius*, [g] *that it were the period of all Philosophy, if we could so continue being sound, or performe but a part of that which we promised to doe, being sicke. Who so is wise then, will consider these things*, as *Dauid* did, *Psal. 144. verse last.* And whatsoeuer fortune befall him, make vse of it. If he be in sorrow, need, sickenesse, or any other aduersity, seriously to recount with himselfe, why this or that malady, misery, this or that incurable disease is inflicted vpon him; it may be for his good, [h] *sic expedit*, as *Peter* said of his daughters ague. Bodily sickenesse is for his soules health, *perijsset nisi perijsset*, had he not beene visited, he had vtterly perished, for [i] *the Lord correcteth him whom he loueth, euen as a father doth his child in whom he delighteth.* If hee be safe and sound on the other side, and free from all manner of infirmity, [k] *& cui*

Gratia, forma, valetudo contingat abundè,
Et mundus victus non deficiente crumenâ.
And that he haue grace, beauty, fauour, health,
A cleanly diet, and abound in wealth.

Yet in the midst of all his prospetity, let him remember that caueat of *Moyses*, [l] *beware that he doe not forget the Lord his God*, that he be not puffed vp, but acknowledge them to be his good gifts and benefites, and * *the more he hath, to be more thankfull*, (as *Agapetianus* aduiseth) and vse them aright.

Now the instrumentall causes of these our infirmities, are as diverse, as the infirmities themselues, starres, heauens, elements, &c. and all those creatures which God hath made, are armed against sinners. They were indeed once good in themselues, and that they are now many of them pernicious vnto vs, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they haue beene changed, the earth accursed, the influence of starres altered, the foure Elements, Beasts, Birds, Plants, are now ready to offend vs. *The principall things for the vse of man are Water, Fire, Iron, Salt, Meale, Wheate, Hony, Milke, Oile, Wine, Cloathing, good to the Godly, to the Sinners turned to euill*, Ecclus 39. 26. *Fire, and Haile, and Famine, and Dearth, all those are created for vengeance*, Ecclus 39. 29. The Heauens threaten

vs

3

[c] 28. *Deus quos diligit, castigat.*

[d] Isay 5. 13. Ver. 15.

[e] *Nostræ salutis auidus, continenter aures vellicat, accalamitate subinde nos exercet. Levinius Lemn. l. 2. c. 29 de occult. nat. mir.*

† *Vexatio dat intellectum.* Esay 28. 19.

[f] *Lib. 7. Cum iudicio, mores & facta recognoscit, & se intuetur. Dum fero languorem, fero religionis amorẽ: expers languoris non sum, memor huius amoris.*

[g] *Summum esse totius Philosophiæ, ut tales esse perseueremus, quales nos futuros esse infirmi profitemur.*

[h] *Petrarch.*

[i] Prov. 3. 12.

[k] *Hor. Epist. lib. 1. 4.*

[l] Deut. 8. 11. *Qui stat videat ne cadat.*

† *Quanto maioribus beneficijs à deo cumulatur, tanto obligatiorem se debitorem fateri.*

Instrumentall cause of our infirmities.

4 vs with their Comets, Starres, Planets, with their great coniunctions, Eclipses, Oppositions, Quartiles, and such vnfriendly Aspects. The Aire with his Meteors, Thunder and Lightning, intemperate heat & cold, mighty windes, tempests, vnseasonable weather; from which proceede dearth, famine, plague, and all manner of Epidemicall diseases; consuming infinite myriads of men. At *Cayro* in Egypt, euery third yeare, (as it is related by [m] *Boterus* & others, 300000. dye of the plague, and 200000. in *Constantinople*, euery fift or seuenth) at the vtmost. How doth the Earth terrifie and oppresse vs with those terrible Earthquakes, which are most frequent in [n] *China*, *Iapan*, and those Easterne Climes, swallowing vp sometimes sixe Citties at once? How doth the water rage with his inundations, irruptions, flinging downe Townes, Citties, Villages, Bridges &c. besides shipwraekes, whole Ilands are sometimes suddenly ouer-whelmed with all their Inhabitants, in [o] *Zeland*, *Holland*, and many parts of the Continent drowned, as the [p] lake *Erno* in Ireland? [q] *Nihilq; præter arcium cadavera Patenti cernimus freto.* In the fennes of *Freesland* 1230. by reason of tempests, * the Sea drowned *multa hominum millia, & iumenta sine numero*, all the countrey almost, men and cattell in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Citties? What towne of any antiquity or note, hath not beene once, againe and againe, by the fury of this mercilesse element, defaced, vtterly ruinated, and left desolate? In a word,

[t] *Ignis pepercit, unda mergit, aëris*
Vis pestilentis æquori ereptum necat,
Bello superstes, tabidus morbo perit.
Whom Fire spares, Sea doth drowne; whom Sea,
Pestilent aire doth send to clay,
Whom warre scapes, sickenesse takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolues, Beares &c. Some with hoofes, hornes, tuskes, teeth, tailes: How many noxious Serpents and venomous creatures, ready to offend vs with stings, breath, sight, or quite kill vs? How many pernitious fishes, plants, gummes, fruits, seedes, flowres &c. could I reckon vp on a suddaine, which by their very smell many of them, touch, taste, cause some grieuous malady, if not death it selfe? Some make mention of a thousand seuerall poysons: but these are but trifles in respect. The greatest enemie to man, is man, who by the Diuels instigation, is still ready to doe mischiefe, his own executioner, a Wolfe, a Diuell to himselfe, and others.

——— * *Vix sunt homines hoc nomine digni,*
Quamq; lupi, sævæ plus feritatis habent.

Sometimes by the Diuels helpe, as Magitians, [r] Witches: sometimes by impostures, mixtures, poysons, stratagemmes, single combats, warres. We hacke and hewe, as if wee were *ad internecionem nati*, like *Cadmus* souldiers, borne to consume one another. 'Tis an ordinary thing to read of an 100000, and two hundred thousand men slaine in a battaile. Besides all manner of tortures, brasen bulls, racks, wheeles, strappadoes, gunnes, engines, &c. [s] *Ad unum corpus humanum supplicia plura, quam membra:* Wee haue inuented more torturing instruments, then there be seuerall members in a mans body, as *Cyprian* well obserues. To come neerer yet, our owne parents

by

[m] *Boterus de In: urbium.*

[n] *Lege hist. relationem Lod. Frois de rebus Iaponicis ad annum 15. 6.*

[o] *Guicciard descrip. Belg. anno 1421.*

[p] *Giraldus Cambrens.*

[q] *Ianus Dousa ep. lib 1. car. 10.*

* *Munster. lib. 3 Cos. cap 462.*

† *Buchanan. Baptist.*

Homo homini lupus, homo homini dæmon.

[r] *Ouid. de Trist. l. 5. Eleg 7.*

[r] *Miscent aconita nouercæ.*

[s] *Lib. 2. epist. 2. ad Donatum.*

by their offences, indiscretion, and intemperance are our mortall enimies. [5] [t] *The fathers haue eaten sower grapes, and the childrens teeth are set on edge.* They cause our griefe many times, and put vpon vs hereditary diseases, ineuitable infirmities: They torment vs, and we are as ready to iniure our posterity.

[t] Ezech. 18. 2.

----[u] *nox daturi progeniem victoriorem*, and the latter end of the world, as [x] *Paul* foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farre worse by art, euery man the greatest enemy vnto himselfe. We studie many times to vndoe our selues, abusing those good gifts which God hath bestowed vpon vs, Health, Wealth, Strength, Wit, Learning, Art, Memorie, to our owne destruction, [y] *Perditio tua ex te.* As [z] *Iudas Maccabeus* killed *Apollonius* friends with his owne weapons, wee arme our selues to our owne ouerthrowes, and vse Reason, Art, Iudgement, all that should help vs, as so many instruments to vndoe vs. So *S. Austin* acknowledgeth of himselfe in his humble confessions, *promptnesse, of Wit, Memory, Eloquence, they were Gods good gifts, but he did not vse them to his glory.* If you will particularly knowe how, and by what meanes, consult Physitians, and they will tell you, that it is in offending in some of those six non-naturall things, of which I shall after [a] dilate more large, they are the causes of our infirmities, our surfetting & drunkennesse, our immoderate insatiable lust, and prodigious riot. *Plures crapula, quàm gladius*, it is a true saying, the borde consumes more then the sword. Our intemperance it is, that pulls so many seuerall incurable diseases vpon our heads, that hastens [b] old age, peruerts our temperature, and brings vpon vs sudden death. And last of all, that which crucifies vs most, is our owne folly, weakenesse, want of gouernment, our facilitie and pronenes in yeelding to our seuerall lusts, and giuing way to euery passion and perturbation of the minde: by which meanes we metamorphize our selues, and degenerate into beasts. All which that Prince of [c] Poets obserued of *Agamemnon*, that when he was well pleased, and could moderate his passion, hee was *---es oculesq; Ioui par*: like *Iupiter* in feature, *Mars* in valour, *Pallas* in wisdome, another God; but when he was angry, he was a Lion, a Tiger, a Dogge, &c. there was no signe or likenesse of *Iupiter* in him; so we, as long as we are ruled by reason, as long as we correct our inordinate appetite, and conforme our selues to Gods word, are as so many liuing Saints: but if wee giue reines to Lust, Anger, Ambition, Pride, and follow our owne waies, we degenerate into beasts, transforme our selues, ouerthrowe our constitutions, [d] prouoke God to anger, and heape vpon vs this of *Melancholy*, and all manner of incurable diseases, as a iust and deserued punishment of our sinnes.

[u] *Horat. lib. 3. Od. 6.*

[x] 2. Tim. 3. 2.

[y] Ezech. 18. 31.

[z] 2. Macc. 3. 12.

[a] Part. 1. Sect. 2. Memb. 2.

[b] *Nequitia est quæ te non finit esse senem.*

[c] *Homer. Iliad.*

[d] *Intemperantia, luxus, Inguvies, & infinita huiusmodi flagitia, quæ diuinas pœnas merentur.* Crato.

Svbsec. 2.
Memb. I.

The { *Definition* / *Number* / *Division* } *of Diseases.*

VVHat a Disease is, almost euery Physitian defines. [e] *Fernelius* calleth it an *Affection of the body, contrary to Nature.* [f] *Fuschius* and *Crato*,

[e] *Fern. Path. lib. 1. cap. 1. morbus est affectus contra naturam corpori insidens.*

[f] *Fusch. Institut. lib. 3. Sect. 1. cap. 3. à quo primum visitur affio.*

6 *an hinderance, hurt, or alteration of any action of the Body, or part of it.* g *Tholosanus, a dissolution of that league which is betweene Body and Soule, and a perturbation of it: as health is the perfection, and makes to the preseruation of it.* h *Labeo in Agellius, an ill habit of the Body, opposite to nature, hindering the vse of it.* Others otherwise, all to this effect.

g Dissolutio fœderis in corpore, vt sanitas est consummatio.

h Lib. 4. cap. 12. morbus est habitus contra naturam, qui vsum eius, &c.

How many Diseases there are, is a question not yet determined. i *Pliny* reckons vp 300. from the Crowne of the Head, to the sole of the Foot: elsewhere he saith, *morborum infinita multitudo*, their number is infinite: Howsoeuer it was in those old times, it boots not; in our dayes I am sure the number is much augmented: ... † *macies & noua febrium,*
Terris incubuit cohors. for besides many Epidemicall diseases vnheard of, and altogether vnknowne to *Galen* and *Hippocrates*, as *Scorbutum, Small pox, Plica, Sweating sickenesse, Morbus Gallicus, &c.* we haue many proper, and peculiar almost to euery part. No man amongst vs so sound, of so good a constitution, that hath not some impediment of Body or Minde. k *Quisq; suos patimur manes*, we haue all our infirmities, first or last, more or lesse. There may bee peraduenture in an age, or one of a thousand, like *Zenophilus* the Musitian in l *Pliny*, that may happily liue 105. yeares, without any maner of impediment. A *Pollio Romulus*, that may preserue himselfe m *with wine and oyle.* A man as fortunate as *Q. Metellus*, of whom *Valerius* so much bragges. A man as healthfull as *Otto Herwardus*, a Senator of *Ausburrow* in *Germanie*, whom n *Leouitius* the Astrologer brings in for an example & instance of certaintie in his art. who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Saturne* & *Mars*, being a very old man, o *could not remember that euer he was sicke.* p *Paracelsus* may bragge, that he could make a man liue 400 yeares or more, if hee might bring him vp from his infancie, and diet him as he list; and some Phisitians hold, that there is no certaine period of mans life; but it may still by temperance, and Physicke, be prolonged. We finde in the meane time, by common experience, that no man can escape, but that of q *Hesiod* is true:

Πλείη μὲν γαῖα κακῶν, πλείη δὲ θάλασσα,
Νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ, ἠδ' ἐπὶ νυκτὶ
Αὐτομάτη φοιτῶσι. -----

Th' earth's full of maladies, and full the Sea,
Which set vpon vs both by night and day.

i *Cap.* 12. *lib.* 7.

† *Horat.*

k No man free from some Disease or other.

l *Cap* 50 *lib.* 7. *Centum et quinq; vixit annos sine vllo incommodo.*

m *Intus mulso, foras oleo.*

n *Exemplis genitur. præfixis Ephemer. cap. de infirmit.*

o *Quicquid pueritiæ vltimam memoriam recordari potest, non meminit se ægrotum decubuisse.*

p *Lib. de vitâ longâ.*

q *Oper. & dies.*

Diuision of Diseases.

Jf you require a more exact diuision of these ordinary Diseases, which are incident to men, I referre you to Physitians; they will tell you of *Acute* & *Chronicke*, *First* and *Secundary*, *Lethales*, *Salutares*, *Errant*, *Fixed*, *Simple*, *Compound*, *Connexed*, or *Consequent*, belonging to *parts*, or the *whole*, in *Habit*, or in *Disposition*, &c. My diuision at this time (as most befitting my purpose) shal be into those of the Body and of the minde. For those of the Body, a briefe Catalogue of which *Fuschius* hath made, *Institut. lib. 3 sect. 1. cap. 11.* I referre you to those voluminous Tomes of *Galen*, *Areteus*, *Rhasis*, *Auicenna*, *Alexander*, *Paulus*, *Ætius*, *Gordonius*, *Guianerius*: And those exact Neotericks, *Sauanarola*, *Capiuaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*, *Victorius Fauentinus*, *Wecker*, *Piso*, &c. that haue methodically, and elaborately written of them all. Those of the Minde and Head, I will briefly handle, and

r See *Fernelius Path. lib. 1. cap. 9. 10. 11. 12. Fuschius instit. lib. 3. sect. 1. c. 7. Wecker. Syntax.*

Svbsec. 3.

Division of the Diseases of the Head.

THese Diseases of the Minde, forasmuch as they haue their chiefe seate and Organs in the head, are commonly repeated amongst the diseases of the head, which are diuers, and vary much according to their site. For in the head, as there be diuers parts, so there be diuers grieuances, which according to that diuision of [t] *Heurnius*, (which he takes out of *Aretulanus*) are inward or outward (to omit all others which belong to the Eyes and Eares, Nostrills, Gummes, Teeth, Mouth, Palat, Tongue, Weasel, Chops, Face, &c.) belonging properly to the Braine, as baldnesse, falling of haire, furfair, lice, &c. [u] Inward belonging to the skinnes next to the Braine, called *dura* and *Pia mater*, as all head-aches, &c. or to the Ventricles, Caules, Kells, Tunicles, Creekes, and parts of it, and their passions, as *Caro, Vertigo, Incubus, Apoplexie, Falling sickenesse*. The diseases of the *Nerues*; *Crampes, Stupor, Conuulsion, Tremor, Palsie*: or belonging to the excrements of the Brain, as *Catarhes, Sneezing, Rhumes, Distillations*: or else those that pertaine to the substance of the Braine it selfe, in which are conceiued, *Frensie, Lethargie, Melancholy, madnesse, weake memory, Sapor*, or *Coma, Vigilia & vigil Coma*. Out of these againe I will single such as properly belong to the *Phantasie*, or *Imagination*, or *Reason* it selfe, which [x] *Laurentius* calls the diseases of the minde; and *Hildisheim*, *morbos Imaginationis, aut Rationis læsæ*, which are three or foure in number, *Frensie, Madnesse, Melancholy, Dotage*, and their kindes: as *Hydrophobia, Lycanthropia, Chorus sancti Viti, morbi dæmoniaci*: which I will briefly touch and point out, insisting especially in this of *Melancholy*, as more eminent then the rest, and that through all his kindes, causes, symptomes, prognostickes, cures: As *Lonicerus* hath done *de Apoplexiâ*, and many others, of many such particular diseases. Not that I finde fault with others which haue written of this subiect before, as *Iason Pratensis, Laurentius, Montaltus, T. Bright*, &c. they haue done very well in their seuerall kinds and methods, yet that which one omits, another may happily see; that which one contracts, another may enlarge. To conclude with [y] *Scribanius, that which they haue neglected, or perfunctorily handled, we may more throughly examine, that which is obscurely deliuered in them, may be perspicuously dilated and amplified by vs*; & so may be made more familiar and easie for euery mans capacity, and common good, which is the chiefe end of my Discourse.

[t] *Præfat. de morbis capitis. In capite vt variè habitant partes, ita variæ querelæ ibi eueniunt.*

[u] Of which read *Heurnius Montaltus, Hildesheim, Quercetan, Iason Pratensis*, &c.

[x] *Cap. 2 de Melancol.*

[y] *Cap. 2 de Philologiâ sagaci, quod aly minùs rectè fortassè dixerint, nos examinare, meliùs diiudicare, corrigere studeamus.*

Svbsec. 4.

Dotage, Phrensie, Madnesse, Hydrophobia, Lycanthropia, Chorus sancti Viti, Extasis.

DOtage, Fatuity, or Folly, is a common name to all the following Species, as some will haue it. [z] *Laurentius* and [a] *Altomarus* comprehend *Madnesse, Melancholy*, and the rest, vnder this name, and call it the *summum genus* of them all. If it be distinguished from them, it is *naturall* or *ingenite*,

Delirium, Dotage.

[z] *Cap. 4. de Mel.*

[a] *Art. Med. c. 7.*

8 *nite*, which comes by some defect of the Organs, and ouer-moist Braine, as we see in our common fooles; and is for the most part intended or remitted in most men, and thereupon some are wiser then other: or els it is acquisite, an Appendix or Symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it selfe.

Phrensie. 7 *Phrenitis*, which the Greekes deriue from the word φρὴν, is a Disease of the Mind, with a continual Madnesse or Dotage, which hath an acute feauer annexed, or els an inflammation of the Braine, or the Membranes or Kells of it, with an acute feuer, which causeth Madnesse, and Dotage. It differs from *Melancholy* and *Madnesse*, because their Dotage is without an ague: this continuall, with waking, or Memory decayed &c. *Melancholy* is most part silent; this clamorous, and many such like differences are assigned by Physitians.

Madnesse. *Madnesse*, *Phrensie*, and *Melancholy* are confounded by *Celsus*, and many Writers, others leaue out *Phrensie*, and make *Madnesse* and *Melancholy* but one Disease, which [b] *Iason Pratensis* especially labours, and that they differ onely *secundùm maius* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso & remisso gradu*, saith [c] *Gordonius*, as the humor is intended or remitted. Of the same minde is [d] *Aretæus*, *Alexander Trallianus*, *Gulanerius*, *Savanarola*, *Hernius*, and *Galen* himselfe writes promiscuously of them both, by reason of their affinity, but most of our Neotericks doe handle them a part, whom I will follow in this treatise. *Madnesse* is therefore defined to bee a vehement *Dotage*, or raving without a feuer, farre more violent then *Melancholy*, full of anger and clamor, horrible lookes, actions, gestures, troubling the Patient with farre greater vehemency, both of Body and Minde, without all feare & sorrow, with such impetuous force and boldnesse, that sometimes three or foure men can not hold them. Differing onely in this from *Phrensie*, that it is without a Feuer, and their Memory is most part better. It hath the same causes as the other, as Choler adust, and Blood incensed, Braines inflamed &c. [e] *Fracastorius* addes *a due time, and full age to this definition, to distinguish it from children, and will haue it to be a confirmed Impotency, to separate it from such as accidentally come and goe againe, as by taking Henbane, Nightshade, Wine, &c.* Of this fury there be diuers [f] kindes, *Extasies*, *Enthusiasmes*, *Revelations*, & *Visions*, so often mentioned by *Gregory* and *Beda* in their workes; Obsession or Possession of divels, *Sybilline Prophets*, and Poëticall *Furies*: such as come by eating noxious Herbes, Tarantulas stinging, &c. which some reduce to this. The most knowne are these, *Lycanthropia*, *Hydrophobia*, *Chorus sancti Viti*.

Lycanthropia, which *Avicenna* calls *Cucubuth*, others *Lupinam insaniam*, or Wolfe madnesse, when men runne howling about graues and fieldes in the night, and will not be perswaded but that they are Wolues, or some such beasts. [g] *Ætius* and [h] *Paulus* call it a kinde of *Melancholy*, but I should rather referre it to *Madnesse*, as most doe. Some make a doubt of it, whether there be any such Disease. [i] *Donat ab Altomari* saith, that he saw two of them in his time: [k] *Wierus* tels a story of such a one at *Padua* 1541, that would not beleeue to the cõtrary, but that he was a wolfe. He hath another instance of a Spaniard, that thought he was a Beare. [l] *Forestus* confirmes as much by many examples, one amongst the rest, of which hee was an eye-witnesse, at *Alcmar* in *Holland*, a poore Husband-man that still haunted about graues,

and

[b] *Plenis, Medici nõ complexu perstringunt hos duos morbos, quod ex eadem causa oriantur, quodq; magnitudine & modo solum differant, & alter gradus ad alterum existat. Iason Pratensis.*

[c] *Lil. Med.*

[d] *Pars maniæ mihi videtur.*

[e] *Insanus est, qui ætate debitâ, & tempore debito per se non momentaneam & fugacem, ut vini, solani, Hyoscyami, sed confirmatam habet impotentiam bene operandi circa intellectum. lib 2. de intellectione.*

[f] Of which reade *Felix Plater*, ca 3. *de mentis alienatione.*

Lycanthropia.

[g] *Lib.6.cap.11.*

[h] *Lib.3. cap.16*

[i] *Cap.9. Art. Med.*

[k] *De præstig. damonum, lib.3 cap.21.*

[l] *Observat. lib. 10. de morbis cerebri. cap.25.*

and kept in Churchyards, of a pale, blacke, vgly, and fearefull looke! Such belike, or little better, were King *Pratus* [m] Daughters, that thought themselues Kine. And *Nebuchadnezzar* in *Daniel*, as some Interpreters hold, was onely troubled with this kinde of Madnesse. This Disease perhaps gaue occasion to that bold assertion of [n] *Pliny*, *that some men were turned into Wolues in his time; and from Wolues to men againe*: and to that fable of *Pausanias*, of a man that was tenne yeares a Wolfe, and afterwards returned to his former shape: to [o] *Ovids* tale of *Lycaon &c.* He that is desirous to heare of this Disease, or of more examples, let him reade *Austin in his 18 booke de Ciuitate Dei. cap. 5. Mizaldus cent. 5. 77. Sckenkius lib. 1. Hildesheim spicel. 2. de Mania. Forestus lib. 10. de morbis cerebri. Olaus Magnus. Vincentius Bellavicensis, spec. nat. lib. 31. cap. 122.* &c. This Disease, saith *Avicenna*, troubleth men most in February, and is now a dayes most frequent in *Bohemia* and *Hungary*, according to [p] *Hernius*. *Schrenkius* will haue it common in *Livonia*. They lye hid most part all day, and goe abroad in the night, barking, howling at graues and deserts *they haue vsually hollow eyes, stable leggs and thighes, very dry and pale*, saith [q] *Altomarus*: he giues a reason there of all the symptomes, and sets downe a briefe cure of them.

Hydrophobia, is a kinde of Madnesse, well knowne in euery Village, which comes by the biting of a mad dogge, or scratching, saith [r] *Aurelianus*, or touching, or smelling alone sometimes, as [s] *Sckenkius* proues, and is incident to many other creatures aswell as men: so called, because the parties affected cannot endure the sight of water, or any liquor, supposing still they see a mad dogge in it. And which is more wonderfull, though they be very dry, (as in this malady they are) they will rather dye then drinke. [t] *Celius Aurelianus*, an ancient Writer, makes a doubt whether this *Hydrophobia* be a passion of the Body, or the Minde. The part affected is the Braine; the cause, poyson that comes from the mad dogge, which is so hote and dry, that it consumes all the moisture in the Body. [u] *Hildesheim* relates of some that died so mad, and being cut vp, had no water, scarce blood, or any moisture left in them. To such as are so affected, the feare of water beginnes at 14 dayes after they are bitten, to some againe, not till 40. or 60. daies after: commonly saith *Hernius*, they beginne to raue, flye water, and glasses, to looke red and swell in the face, some 20. dayes after (if some remedy be not taken in the meane time) to lye awake, to bee pensiue sad, to see strange Visions, to barke and howle, to fall into a sowne, and sometimes fittes of the Falling sicknesse. [x] Some say, little things like whelpes will bee seene in their vrines. If any of these signes appeare, they are past recouery. Many times these Symptomes will not appeare, till six or seuen moneths after, saith [y] *Codronchus*; and sometimes not till 7 or 8 yeares as *Guinnerius*, 12 as *Albertus*, 6 or 8 moneths after as *Galen* holdes. *Baldus* the great Lawyer dyed of it; an *Austin Frier*, and a woman in *Delphe*, that were [z] *Forrestus* Patients, were miserably consumed with it. The common cure in the Countrey (for such at least as dwell neere the Sea side) is to ducke them ouer head and eares in Sea water; some vse charmes, euery goodwife can prescribe Medicines. But the best cure to be had in such cases, is from the most approued Physitians: they that will reade of them, may consult with *Dioscorides lib. 6. cap. 37. Hernius, Hildesheim, Capivaccius, Forrestus, Sckenkius*, and before all others *Codronchus* an *Italian*,

[m] *Hippocrates lib. de insania.*

[n] *Lib. 2. cap. 8. homines interdum lupos fieri, & è contra.*

[o] *Met. lib. 1.*

[p] *Cap. de Mania.*

† *Vlcerata crura, sitis ipsis adest immodica, pallidi, linguâ siccâ.*

[q] *Cap. 9. art. Hydrophobia.*

[r] *Lib. 3. cap. 9.*

[s] *Lib. 7. de Ver. neuis.*

[t] *Lib. 3. cap. 13. de morbis acutis.*

[u] *Spicel. 3.*

[x] *Sckenkius 7. lib. de Venenis.*

[y] *Lib. de Hydrophobia.*

[z] *Observat. lib. 10. 25.*

who hath lately written two exquisite Bookes of this Subiect.

Chorus sancti Viti, or Saint *Vitus* dance, the lasciuious dance, [a] *Paracelsus* cals it, because they that are taken with it, can do nothing but dance till they be dead, or cured. It is so called for that the parties so troubled, were wont to goe to Saint *Vitus* for helpe, & after they had danced there a while, they were [b] certainly freed. 'Tis strange to heare how long they will dance, and in what manner, ouer stooles, formes, tables, euen great bellyed women sometimes (& yet neuer hurt their childe) will dance so long, that they can stirre neither hand nor foot, but seeme to be quite dead. One in red clothes they cannot abide. Musick aboue all things they loue, & therefore the Magistrates in *Germany* will hire Musitians to play to them, and some lusty sturdy companions to dance with them. This Disease hath beene very common in *Germany*, as appeares by those relations of [c] *Sckenkius*, & *Paracelsus* in his Book of Madnes, who brags how many seueral persons he hath cured of it. *Felix Platter, de mentis alienat. cap. 3.* reports of a woman in *Basil* whom he saw, that danced a whole moneth together. The *Arabians* call it a kinde of *Palsy*. *Bodine* in his 5. Booke *de Repub. cap. 1.* speakes of this infirmity, and *Monavius* in his last Epistle to *Scoltzius*, and in another to *Duditius*, where you may reade more of it.

[d] *Fuschius instit. lib. 3 sect. 1. cap. 11. Felix Platter*, [e] *Laurentius* adde to these another *Fury* that proceedes from *Loue*, and another from *Study*, another divine or *religious Fury*: but these more properly belong to *Melancholy*; of all which, I will speake † apart, intending to write a whole Booke of them.

10 *Chorus sancti Viti.*

[a] *Lasciuam choream, To. 4. de morbis amentium. Tract. 1.*

[b] *Eventu ut plurimum rem ipsam comprobante.*

[c] *Lib. 1. cap. de Mania.*

[d] *Cap. 3. de mentis alienatione.*

[e] *Cap. 4. de mel.*

† PART. 3.

SVBSEC. 5.

Melancholy in disposition, improperly so called. Æquivocations.

Melancholy, the subiect of our present Discourse, is either in Disposition, or in Habite. In Disposition, is that transitory *Melancholy*, which goes and comes vpon euery small occasion of sorrow, need, sicknes, trouble, feare, griefe, passion, or perturbation of the Minde, any manner of care, discontent, or thought, which causeth anguish and vexation of the Spirits, any wayes opposite to pleasure, mirth, ioy, delight, or causing frowardnesse in vs, or a dislike. In which Æquivocall and improper sense, we call any man Melancholy, that is dull, heauy, sad, sowre, lumpish, ill disposed, solitary, or any way moued, or displeased. And from these Melancholy Dispositions, [f] no man liuing is free, no *Stoicke*, none so wise, none so happy, none so patient, so generous, so godly, so diuine, that can vindicate himselfe, so well composed, but more or lesse, sometime or other, hee feeles the smart of it. † *Man that is borne of a woman, is of short continuance, and full of trouble. Zeno, Cato, Socrates* himselfe, whom [g] *Ælian* so highly commends for a moderate temper, that *nothing could disturbe him, but going out, and comming in, still* Socrates *kept the same countenance, what misery soeuer befell him*, (if we may beleeue *Plato* his Disciple) was much tormented with it. *Q. Metellus*, in whom [h] *Valerius* giues an instance of all happinesse, *the most fortunate man then li-*

[f] *De quo homine securitas? de quo certum gaudium? quocunq; se conuertit in terrenis rebus, amaritudinem animi inuenit. August. in Psal. 35.*

† Iob 1. 14.

[g] *Omnis tempore Socratem eodem vultu vidi, siue domum rediret, siue domo egrederetur.*

[h] *Lib. 7. cap. 1. Natus in florentissima totius Orbis ciuitate, nobilissimis parentibus, corporis vires habuit, & rarissimam animi dotes, uxorem conspicuam, pudicam, fœlices liberos, consulare decus, sequentes triumphos, &c.*

uing borne in that most flouriſhing City of Rome, of noble parentage, a proper man of perſon, well qualified, healthfull, rich, honourable, a Senatour, a Conſull, happy in his wife, happy in his children, &c. yet this man was not free from Melancholy, he had his ſhare of ſorrow. [i] *Polycrates Samius*, that flung his Ring into the Sea, becauſe he would participate of diſcontent with others, and had it miraculouſly reſtored to him againe ſhortly after, by a fiſh taken as hee angled, was not free from Melancholy Diſpoſitions. No man can ſecure himſelfe; the very gods had bitter pangs, and frequent paſſions, as their owne [k] Poëts put vpon them. In generall, [l] *as the heauen it ſelfe is, ſo is our life, ſometimes faire, ſometimes ouercaſt, tempeſtuous, and ſerene; as in a roſe, flowres and prickles, in the yeare it ſelfe, a temperate Sommer ſometimes, a hard Winter, a drought, and then againe pleaſant ſhowres: ſo is our life intermixt with ioyes, hopes, feares, ſorrowes, calumnies: Invicem cedunt dolor & voluptas*, there is a ſucceſſion of pleaſure and paine. ——— [m] *medio de fonte leporum,*

Surgit amari aliquid quod in ipſis floribus angat.

Euen in the middeſt of laughing, there is ſorrow, (as [n] *Solomon* holdes:) euen in the middeſt of all our Feaſting and Jollity, as [o] *Auſtin* inferres in his *Com. on the 41. Pſalme*, there is ſorrow and diſcontent. Nothing ſo proſperous and pleaſant, but it hath [p] ſome gall in it, ſome complaining, ſome grudging, t'is all a γλυκύπικρον, a mixt paſſion. We are not here as thoſe Angels and celeſtiall Powers, and Bodies, Sunne and Moone, to finiſh our courſe without all offence, with ſuch conſtancy, to continue for ſo many ages: but ſubiect to infirmities, miſeries, interrupt, toſſed and tumbled vp and downe, carried about with euery ſmall blaſt, often moleſted & diſquieted vpon euery ſlender occaſion, [q] vncertaine, brittle, and ſo is all that wee truſt vnto. [r] *And he that knowes not this, and is not armed to endure it, is not fit to liue in this world* (as one condoles our time) *hee knowes not the condition of it, where with a reciprocal-tye, pleaſure and paine are ſtill vnited, and ſucceede one another in a ring. Exi è mundo*, get thee gone hence, if thou canſt not brooke it, there is no way to avoide it, but to arme thy ſelfe with Patience, with Magnanimitie, to [s] oppoſe thy ſelfe vnto it, to ſuffer affliction as a good Souldier of *Chriſt*; (as [t] *Paul* aduiſeth) conſtantly to beare it. But foraſmuch as ſo few can embrace this good counſell of his, or vſe it aright, but rather as ſo many brute beaſts, giue way to their paſſions, voluntarily ſubiect and precipitate themſelues into a Labyrinth of cares, woes, miſeries; and ſuffer their ſoules to be ouercome by them, cannot arme themſelues with that patience as they ought to do, it falleth out oftentimes that theſe *Diſpoſitions* become *Habits*, and *many Affects contemned*, (as [u] *Seneca* notes) *make a Diſeaſe. Euen as one Diſtillation, not yet growne to cuſtome, makes but a cough; but continuall and inveterate, cauſeth a conſumption of the lungs:* ſo doe theſe our Melancholy provocations: and according as the humor it ſelfe is intended, or remitted in men, or as their temperature of Body, or Rationall ſoule is better able to make reſiſtance; ſo are they more or leſſe affected. For that which is

11

[i] Ælian.

[k] *Homer. Iliad.*
[l] *Lipſius cent. 3. ep. 45 vt cœlum, ſic nos homines ſumus: illud ex intervallo nubibus obducitur & obſcuratur. In roſario flores ſpinis intermixti.*
Vita ſimilis aeri, vdum modo ſudum, tempeſtas, ſereni tacita vices ferum ſunt præmia gaudiis, & ſequaces curæ
[m] *Lucretius lib. 4. 1124.*
[n] Prov. 14. 3. *Extremũ gaudij luctus occupat.*
[o] *Natalitia inquit celebrantur, nuptiæ hic ſunt; at ibi quid celebratur quod non dolet, quod non tranſit?*
[p] *Apuleius 4. florid. nihil quicquam homini tã proſperum, diuinitus datum, quin ei admixtum ſit aliquid difficultatis, vt etiam in ampliſſimâ quâquâ lætitiâ, ſubſit quæpiam vel parva querimonia, coniugatione quâdam mellis, & fellis.*
[q] *Caduca nimirũm & fragilia, & puerilibus conſentanea crepundiis, ſunt iſta quæ vires & opes humanæ vocantur, aſſumunt*

ſubitò, repentè delabuntur, nullo in loco, nullâ in perſonâ, ſtabilibus nixa radicibus conſiſtunt; ſed incertiſſimo flatu fortunæ, quos in ſublime extulerunt improviſo recurſu deſtitutos, in profundâ miſeriarum valle miſerabiliter immergunt, Valerius lib. 6. cap. 11.
[r] *Huic ſeculo parum aptus es, aut potius omnium noſtrorum conditionem ignoras, quibus reciproco quodam nexu &c.* Lorchanus Gallobelgicus. lib. 3. ad annum 1598.
[s] *Horſum omnia ſtudia dirigi debent, vt humana fortiter feramus* † 2 Tim. 2.
[u] *Epiſt. 96. lib. 10. affectus frequentes contemptiq; morbum faciunt, ſicut Diſtillatio vna nec adhuc in morem adducta, tuſſim fecit, aſſiduus & vetus phtiſim.*

hue

12 but as a flea biting to one, causeth vnsufferable torment to another, & that which one by his singular moderation, & wel-composed cariage can happily ouercome, a second is no whit able to sustaine: but vpõ euery smal occasiõ of abuse, iniury, griefe, disgrace, losse, crosse, rumor, &c. (if solitary or idle) yeelds so farre to passion, that his complexion is altered, his digestion hindered, his sleepe gone, his spirits obscured, and his heart heauy, his Hypocondries misaffected, winde, crudity, on a sudden ouertake him, & he himselfe ouercome with *Melancholy*. So that as the Philosophers make [x] eight degrees of heat and cold: wee may make 88. of *Melancholy*, as the parties affected are diversly seized with it, or haue beene plunged more or lesse into this Infernall gulfe, or waded deeper into it. But all these *Melancholy* fits, howsoeuer pleasing at first, or displeasing, violent, and tyrannizing ouer those whom they seize on for the time, yet these men are but improperly so called, because they continue not; but come and goe, as by some obiects they are moued. This *Melancholy* of which we are to treate, is an Habit, *morbus sonticus*, or *Chronicus*, a Chronick or continuate disease, a settled humor, as [y] *Aurelianus*, and [z] others call it, not errant, but fixed, and as it was long increasing, so now being (pleasant, or painefull) growne to an habite, it will hardly be remoued.

[x] *Calidum ad octo: frigidum ad octo.*

[y] *Vna hirundo non facit æstatem.*
[y] *Lib. 1. cap. 6.*
[z] *Fuschius lib. 3. sec. 1. cap. 7. Hildisheim fol. 130.*

SEC. 1.
MEMB. 2.
SVBSEC. 4.

Digression of Anatomy.

BEfore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a briefe Digression of the Anatomie of the body, and faculties of the soule, for the better vnderstanding of that which is to followe; because many hard words will often occurre, as *Myrache*, *Hypocondries*, *Hemrods*, &c. *Imagination*, *Reason*, *Humours*, *Spirits*, *Vitall*, *Naturall*, *Animall*, *Nerues*, *Veines*, *Arteries*, *Chilus*, *Pituita*; which of the vulgar will not so easily be perceiued, what they are, how sited, and to what end they serue. And besides, it may peraduenture giue occasion to some men, to examine more accurately, and search farther into this most excellent subiect, that haue time and leasure enough, and are sufficiently informed in all other worldly businesses; as to make a good bargaine, buy, and sell, to keepe & make choise of a good Hauke, Hound, Horse, &c. but for such matters as concerne the knowledge of themselues, they are wholy ignorant and careless, they knowe not what this Bodie and Soule are, how combined, of what parts and faculties they consist, or how a Man differs from a Dogge. And what can bee more ignominious and filthie (as [a] *Melanthon* well inveighes) *then for a man not to knowe the structure and composition of his owne body, especially since the knowledge of it, tends so much to the preseruation of his health, and information of his manners.* To stirre them vp therefore to this study, to peruse those elaborate workes of [b] *Galen*, *Aviccen*, *Bauhinus*, *Plater*, *Vesalius*, *Falopius*, *Laurentius*, &c. which haue written copiously in Latine; or that which some of our industrious Countrimen haue done in our mother tongue, not long since, as that translation of [c] *Columbus*,

[a] *De Anim. Turpe enim est homini ignorare sui corporis (vt ita dicam) ædificium, præsertim cùm ad valetudinem & mores, hæc cognitio plurimum conducat.*
[b] *De vsu partium.*
[c] *History of man.*

bus, and [d] *Microcosmographia*, in 13. bookes, I haue made this briefe Digression. And because that [e] *Wecker*, [f] *Melancthon*, [g] *Fernelius*, [h] *Fuschius*, and those Tracts *de Animâ* (which haue more compendiously handled, and written of this matter) are not at all times ready to bee had, to giue them some small taste, or notice of the rest, let this Epitome suffice. 13

[d] D. Crooke.
[e] *In Syntaxi.*
[f] *De Animâ.*
[g] *Institut. lib. 1.*
[h] *Physiol. lib. 1. & 2.*

Svbsec. 2.

Division of the Body. Humours, Spirits.

OF the parts of the Body, there be many diuisions: The most approued is that of [i] *Laurentius*, out of *Hippocrates*: That is, into parts *Contained*, or *Containing*. *Contained*, are either *Humours*, or *Spirits*.

[i] *Anat. l. 1. c. 18.*

A *Humour* is a liquid or fluent part of the Body, comprehended in it, for the preseruation of it, and it is either innate and borne with vs, or aduentitious and acquisite. The Radicall or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secundary humors of *Ros* and *Gluten* to maintaine it: or acquisite, to maintaine those foure first primary Humors, comming and proceeding from the first concoction in the Liuer, by which meanes *Chylus* is excluded. Some diuide them into profitable, and excrementitious humors: *Pituita* & *Blood* profitable; the other two excrementitious. But [k] *Crato* out of *Hippocrates* wil haue all foure to be iuyce, ond not excrements, without which no liuing creature can be sustained: which foure though they be comprehended all in the Masse of the *Blood*, yet they haue their seuerall affections, by which they are distinguished from one another, and from those aduentitious, *peccant*, or [l] *diseased humors*, *as Melancthon* calls them.

Humors.

[k] *In Micros. succes, sine quibus animal sustentari non potest.*
[l] *Morbosos humores.*

Blood, is a hot, sweet, temperate, red humor, prepared in the *Meseriacke* veines, & made of the most temperate parts of the *Chylus* in the liuer, whose office is to nourish the whole body, to giue it strength and colour, being dispersed by the veines, through euery part of it. And from it *Spirits* are first begotten in the heart, which afterwards by the *Arteries*, are communicated to the other parts.

Blood.

Pituita, or Fleagme, is a cold and moist humour, begotten of the colder part of the *Chylus*, (or white iuyce comming of the meat digested in the stomacke) in the Liuer; his office is to nourish, and moisten the members of the body, which as the tongue, are moued, that they be not ouer-drye.

Flegme.

Choler, is hot and drie, bitter, begotten of the hotter parts of the *Chylus*, & gathered to the Gall: it helpes the naturall heat, and senses, and serues to the expelling of excrements.

Choler.

Melancholy, cold and drie, thicke, blacke, and sowre, begotten of the more fæculent part of nourishment, and purged from the Spleene, is a bridle to the other two hot humours, *Blood*, and *Choler*, preseruing them in the Blood, and nourishing the bones: These foure humors haue some analogie with the foure Elements, and to the foure ages in Man.

Melancholy.

To these humours, you may adde *Serum*, which is the matter of Vrine, and those excrementitious humours of the third Concoction, Sweat, and Teares.

Serum, Sweate, Teares.

14 Spirits.

* Spirit alganum.

Spirit, is a most subtile vapour, which is expressed from the *Blood*, and the instrument of the Soule, to performe all his actions; a common tye or *medium*, betwixt the body and the soule, as some will haue it; or as * *Paracelsus*, a fourth soule of it selfe. *Melanchon* holds the Fountaine of these Spirits to be the *Heart*, begotten there and afterward conuaied to the Braine, they take another nature to them. Of these *Spirits* there be three kindes, according to the three principall parts, *Braine*, *Heart*, *Liuer*, *Naturall*, *Vitall*, *Animall*. The *Naturall* are begotten in the *Liuer*, & thence dispersed through the Veines, to performe those naturall actions. The *Vitall Spirits* are made in the Heart of the *Naturall*, which by the Arteries, are transported to all the other parts: if these *Spirits* cease, the life ceaseth, as in a *Syncope* or Swouning. The *Animal spirits* formed of the *Vitall*, brought vp to the Braine, and diffused by the Nerues, to the other Members, giue sense and motion to them all.

Svbsec. 3.

Similar parts.

Similar parts

COntaining parts, by reason of their more solid substance, are either *Homogeneall*, or *Heterogeneall*, *Similar*, or *Dissimilar*: so *Aristotle* diuides them, *lib. 1 cap. 1. de hist. Animal. Laurentius cap. 20. lib 1. Similar*, or *Homogeneall*, are such, as if they be diuided, are still diuided into parts of the same nature, as water into water. Of these, some be *Spermaticall*, some *Fleshy*, or Carnall. m *Spermaticall* are such as are immediatly begotten of the Seed, which are *Bones*, *Gristles*, *Ligaments*, *Membranes*, *Nerues*, *Arteries*, *Veines*, *Skins*, *Fibers*, or *Strings*, *Fat*.

m *Laurentius cap. 20. lib. 1. Anat.*

Bones.

The *Bones* are dry and hard, begotten of the thickest of the seed, to strengthen and sustaine the other parts: some say there be 304, some 307, or 313 in Mans Body. They haue no Nerues in them, and are therefore without sense.

A *Gristle*, is a substance softer then bones, and harder then the rest, flexible, and serues to maintaine the parts of motion.

Ligaments, are they that tye the Bones together, and other parts to the Bones, with their subseruing tendons: *Membranes* office is to couer the rest.

Nerues.

Nerues or Sinewes, are Membranes without, and full of Marrow within, they proceed from the Braine, and carry the Animall Spirits for sense and motion. Of these some be harder, some softer; the softer serue the senses, & there be seuen paire of them. The first be the Opticke *Nerues*, by which wee see; the second moue the Eyes; the third paire serue for the Tongue to tast; the fourth paire for taste in the Palate; the fift serue the Eares; the sixt paire is most ample, and runnes almost ouer all the Bowels; the seauenth paire moue the Tongue. The harder Sinewes serue for the motion of the inner parts, Proceeding from the Marrow in the backe, of whom there bee thirtie Combinations, seuen of the Necke, twelue of the Brest, &c.

Arteries.

Arteries are long and hollowe, with a double skinne to conuaie the vitall spirits; to discerne which the better, they say that *Vesalius* the *Anatomist* was wont to cut vp men aliue. n They arise in the left side of the heart, & are principally two, from which the rest are deriued, *Aorta* and *Venosa*, *Aorta* is

n In these they obserue the beating of the Pulse.

the

the root of all the other, which serue the whole body; the other goes to the Lungs, to fetch aire to refrigerate the Heart. 15

Veines, are hollow and round like pipes, arising from the Liuer, carrying blood and natural spirits, they feed all the parts. Of these there be two chiefe, *Vena porta*, and *Vena Cana*, from which the rest are corriuated. That *Vena porta* is a Veine, comming from the concaue of the liuer, & receauing all those meseriacall veines, by whom hee takes the *Chilus* from the stomacke and guts, and conuaies it to the Liver. The other conuaies blood from the liuer to nourish all the other dispersed members. The branches of that *Vena porta* are the *Meseriacall & Hæmorrhoïdes*. The branches of the *Caua*, are *inward* or *outward*. *Inward*, *seminall* or *emulgent*. *Outward*, in the head, armes, feet, &c. and haue seuerall names. Veines.

Fibræ are strings, white & solide dispersed through the whole member, and are right, oblique, transuerse, all which haue their seuerall vses. *Fat*, is a similar part moist without blood, composed of the most thicke and vnctuous matter of the blood. The [o] skinne couers the rest, and hath *Cuticulam* or a little skinne vnder it. *Flesh* is soft and ruddy, composed of the congealing of blood, &c. Fibræ, Fat, Flesh.

o *Cutis est pars similaris à vi cutificâ, vt interiora muniat. Capiuacc. Anat. pag. 252.*

Sect. 4.

Dissimilar parts.

Dissimilar parts, are those which we call *Organicall*, or *Instrumentall*, & they be *Inward*, or *Outward*. The chiefest outward parts are situate forward or backward. *Inward*, the crowne and foretop of the head, scull, face, forehead, temples, chinne, eyes, eares, nose, &c. necke, brest, chest, vpper and lower part of the belly, hypocondries, nauell, groyne, flanks, &c. *Backward*, the hinder part of the head, backe, shoulders, sides, loynes, hipbones, *os sacrum*, buttockes, &c. Or ioynts, armes, hands, feet, legges, thighes, knees, &c. Or common to both, which because they are obuious and well knowne, I haue careleslly repeated, *ea, quæ præcipua & grandiora tantùm: quod reliquum, ex libris de animâ, qui volet, accipiat.*

Inward Organicall parts which cannot be seene, are diuers in number, and haue seuerall names, functions, and diuisions; but that of [p] *Laurentius* is most famous, into *Noble*, or *Ignoble* parts. Of the noble there be three principall parts to which all the rest belong, and whom they serue, *Braine*, *Heart*, *Liuer*. According to whose site, three Regions, or a three-fold diuision is made of the whole body. As first of the *Head* in which the Animal Organes are contained, and Braine it selfe, which by his Nerues giues sense and motion to the rest, and is (as it were) a priuy Counsellor, and Chancellour to the *Heart*. The second Region is the Chest, or middle *Belly*, in which the heart, as king, keeps his court, and by his Arteries communicates life to the whole body. The third Region is the lower Belly, in which the liuer resides, as a *Legat à latere*, with the rest of those naturall Organes, seruing for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the vpper by the *Midriffe*, or *Diaphragma*, and is subdiuided againe by [q] some into three concauities, or regions, vpper, middle, and lower. The vpper of the

p *Anat Lib. 1. c. 19. Celebris est & peruulgata partium diuisio in principes & ignobiles partes.*

q D. *Crooke* out of *Gallen* and others.

16 Hypocondries, in whose right side is the *Liuer*, the left the *Spleene*. From which is denominated *Hypocondriacall Melancholy*. The second of the Navell and Flanckes, diuided from the first by the *Rimme*. The last of the watercourse, which is againe subdiuided into three other parts. The *Arabians* make two parts of this Region, *Epigastrium*, and *Hypogastrium*; Vpper or lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these seuerall Regions I will treat in briefe apart. And first of the third Region, in which the naturall Organs are contained.

De anim. [r] *Vos vero veluti in templum ac sacrarium quoddam vos duci putetis, & e Suauis & utilis comitis.*

But you that are Readers in the meane time, *Suppose you were now brought into some sacred Temple, or Maiesticall Pallace* (as [r] *Melanchthon* saith) *to behold not the matter onely, but the singular Art, Workmanship, and counsell of this our great Creator. And tis a pleasant and profitable speculation, if it be considered aright.* The parts of this *Region*, which present themselues to your consideration and view, are such as serue to *nutrition* or *generation*. Those of *Nutrition* serue to the first or second concoction: As the *œsophagus* or Gullet, which brings meat and drinke into the *Stomacke*. The *Ventricle* or stomacke, which is seated in the midst of that part of the belly beneath the *Midriffe*, the kitchin (as it were) of the first concoction, and which turnes our meat into *Chilus*: It hath two mouthes, one aboue, another beneath. The vpper is sometimes taken for the stomacke it selfe; the lower and neather doore (as *Wecker* calls it) is named *Pylorus*. This stomacke is sustained by a large Kell or Kaull, called *Omentum*: which some will haue the same with *Pœritoneũ*, or rimme of the belly. From the *Stomacke* to the very *Fundament*, are produced the *Guts* or *Inteſtina*, which serue a little to alter and distribute the *Chilus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker. The slender is *Duodenum* or whole gutte, which is next to the stomacke, some twelue inches long (saith [f] *Fuschius.*) *Ieiunum* or empty gut, continuate to the other, which hath many *Meseriacke Veines* annexed to it, which take part of the *Chilus* to the Liuer from it. *Ilion* the third, which consists of many crinckles, which serues with the rest to receiue, keep, & distribute the *Chilus* from the *Stomacke*. The thick guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *Blinde* is a thicke and short gut, hauing one mouth, in which the *Ilion* and *Colon* meet: it receiues the excrements, and conveyes them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast. The *Right gut* is straight, and conveyes the excrements to the *Fundament*, whose lower part is bound vp with certaine *Muscles*, called *Sphincteres*, that the excrements may be the better contained, vntill such time a man be willing to goe to the stoole. In the midst of these guts is situated the *Mysenterium* or *Midriffe*, cõposed of many Veines, Arteries, and much fat, seruing chiefly to sustaine the guts. All these parts serue the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging the *Liuer*, like in colour to congealed blood, the shop of blood, situate in the right *Hypocondrie*, in figure like to an halfe Moone, *Generosum membrum*, *Melanchthon* stiles it, a generous part; it serues to turne the *Chilus* to blood, for the nourishment of the Body. The excrements of it are either *Cholericke* or *Watery*, which the other subordinate parts convey. The *Gaule*

The lower Region Naturall Organs.

[f] *Lib.1.cap.12. sect.5.*

placed

placed in the concaue of the *Liuer*, extracts *Choler* to it: the *Spleene*, *Melancholy*; which is situate on the left side, ouer against the *Liuer*, a spungy matter, which drawes this blacke choler to it by a secret vertue, and feedes vpon it, conveying the rest to the bottome of the stomacke, to stirre vp appetite, or els to the guts as an excrement. That watery matter the two Kidnies expurgate, by those emulgent veines, and *Vreteres*: The emulgent draw this superfluous moisture from the blood; the two *Vreteres* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receiue it, hauing two parts, necke and bottome: the bottome holdes the water, the necke is constringed with a muscle, which as a Porter, keepes the water from running out against our will. 17

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I doe voluntarily omit.

Next in order is the *middle Region*, or chest which comprehends the vitall faculties and parts: which (as I haue said) is separated from the lower belly, by the *Diaphragma* or *Midriffe*, which is a skinne consisting of many nerues, membranes, and amongst other vses it hath, it is the instrument of laughing. There is also a certaine thin membrane, full of Sinewes, which couereth the whole chest within, and is called *Pleura*, the seat of the disease called Pleurisie, when it is inflamed; some adde a third skinne, which is called *Mediastinus*, which diuides the chest into two parts, right and left. Of this Region the principall part is the *Heart*, which is the seat and fountaine of life, of heat, of spirits, of pulse and respiration, the Sunne of our Body, the king and sole commander of it: The seat and Organe of all passions and affections, *Primum viuens, ultimum moriens*, it liues first, and dies last in all creatures: Of a pyramidicall forme, and not much vnlike to a Pine apple; a part worthy of [t] admiration, that can yeeld such variety of affections, by whose motion it is dilated or contracted, to stirre and command the humors in the body: As in sorrow, melancholy; in anger, choler; in ioy, to send the blood outwardly; in sorrow, to call it in; moning the Humors, as Horses doe a Chariot. This *Heart*, though it be one sole member, yet it may be diuided into two creekes, *Right* and *Left*. The *Right* is like the Moone increasing, bigger then the other part, and receiues blood from *Vena Cava*, distributing some of it to the *Lungs* to nourish thē, the rest to the left side, to ingender spirits. *The left Creek* hath the forme of a *Cone*, and is the seate of Life: which as a Torch doth Oyle, drawes blood vnto it, begetting of it, spirits and fire; and as fire in a torch, so are spirits in the blood, and by that great *Artery* called *Aorta*, it sends vitall spirits all ouer the Body, and takes aire from the Lungs, by that *Artery* which is called *Venosa*; So that both creekes haue their Vessels; the Right two Veines; the Left two Arteries, besides those two common anfractuous cares, which serue them both, the one to hold blood, the other aire, for seuerall vses. The *Lungs* is a thinne spungy part, like an Oxe hoofe, (saith [u] *Fernelius*) the Towne-Clarke, or Cryer ([x] one tearmes it) the instrument of voice, as an Orator to a King, annexed to the Heart, to expresse its thoughts by voice. That it is the instrument of voice, it is manifest, in that no creature can speake, or vtter any voice, that wanteth these Lights. It is besides the instrument of respiration, or breathing: and its office is to coole the *Heart*, by sending aire vnto it, by the *Venosall Artery*, which veine comes

Middle Region.

[t] *Hæc res est præcipuè digna admiratione, quòd tantè affectuum varietate cietur cor, quòd omnes res tristes & lætæ statim corda feriunt & mouent.*

[u] *Physiol. l. 1. c. 8.*

[x] *Vt orator Regi sic pulmo vocis instrumenti annectitur cordi, &c. Melanthon.*

18 to the lungs by that *aspera arteria*, which cõsists of many grisles, membranes, nerues, taking in aire at the nose and mouth, and by it likewise exhales the fumes of the *Heart*.

vpper Region

In the vpper *Region* seruing the animall faculties, the chiefe Organ is the *Braine*. which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skinnes, and seated within the skull or braine pan, and it is the most noble Organe vnder Heauen, the dwelling house and seat of the Soule, the habitation of wisdome, memory, iudgement, reason, and in which man is most like vnto God: & therefore nature hath couered it with a skull of hard bone, & two skinnes or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, aboue the other, & includes & protects the braine. When this is taken away, the *pia mater* is to be seene, a thinne membrane, the next and immediate couer of the braine, and not couering only, but entering into it. The *Braine* it selfe is diuided into two parts, the *fore* and *hinder part*; the *fore-part* is much bigger then the other, which is called the *little braine* in respect of it. This *forepart* hath many concauities, distinguished by certaine ventricles, which are the Receptacles of the Spirits, brought thither by the Arteries from the Heart, and are there refined to a more heauenly nature, to performe the actions of the Soule. Of these Ventricles there bee three, *Right*, *Left*, and *Middle*. The *Right* and *Left* answere to their site, and beget animal Spirits; if these be any way hurt, sense and motion ceaseth. These ventricles moreouer, are held to be the seat of the common sense. The *Middle ventricle*, is a common concourse and cauity of them both; and hath two passages; the one to receiue *Pituita*, the other extends it selfe to the fourth creeke: in this they place *Imagination*, and *Cogitation*, and so the three ventricles of the forepart of the *Braine* are vsed. The fourth Creeke behinde the head is common to the *Cerebell* or little braine, and marrowe of the backebone, the least and most sollid of all the rest, which receaues the Animal Spirits from the other ventricles, and conuaies them to the marrow in the back, and is the place where they say the memory is seated.

Svbsec. 5.

Of the Soule and his Faculties.

[y] 2. De anima cap. 1.

ACcording to [y] *Aristotle*, the Soule is defined to bee ἐντελεχεία, *perfectio & actus primus corporis Organici, vitam habentis in potentiâ*: the perfection or first Act of an Organicall body, hauing power of life, which most [z] Philosophers approue. But many doubrs arise about the *Essence*, *Subiect*, *Seat*, *Distinction*, and subordinate faculties of it. For the Essence & particular knowledge of it, of all other things it is most hard (be it of Man or Beast) to discerne, as [a] *Aristotle* himselfe, [b] *Tully*, [c] *Picus Mirandula*, [d] *Tolet*, and other Neotericke Philosophers confesse. [e] *wee can vnderstand all things by her, but what she is we cannot apprehend.* Some therefore make one *Soule*, diuided into three principall faculties; others, three distinct *Soules*. Which question of late hath beene much controuerted by *Piccolomineus*, and *Zaba-*

[z] *Scaliger. exercit. 307. Tollet. in lib. de anima cap. 1. &c.*
[a] 2. *De anima cap. 1.*
[b] *Tuscul. quest.*
[c] *Lib. 6. Doctor Val. Gentil. c. 23. pag. 1216.*
[d] *Aristot.*
[e] *Animâ quæ sit intelligimus, & tamen quæ sit ipsa intelligere non valemus.*

vel

rel. [f] *Paracelsus* will haue foure Soules, adding to the three granted faculties, a *Spirituall Soule*. And [g] some againe, one soule of all Creatures whatsoeuer, differing only in Organs. And that Beasts haue reason as wel as men, though for some defect of Organs, not in such measure. Some make a doubt, whether it be all in all, and all in euery part, which is amply discussed in *Zabarel* amongst the rest. The [h] common diuision of the Soule, is into three principall faculties; *Vegetall*, *Sensitiue*, and *Rationall*, which make three distinct kind of liuing Creatures: *Vegetall* Plants, *Sensible* Beasts, *Rationall* Men. How these three principall faculties are distinguished and connected, *Humano ingenio inaccessum videtur*; is beyond humane capacity, as [i] *Taurellus*, *Philip*, *Flavius*, and others suppose. The inferior may be alone, but the superiour cannot subsist without the other; as *Sensible* includes *Vegetall*, *Rationall* both, which are contained in it (saith *Aristotle*) *ut Trigonus in tetragono*, as a Triangle in a Quadrangle.

[f] *Spiritualem animam à reliquis distinctam, tuetur. etiam in cadavere inhærentem post mortem per aliquot menses.*

[g] *Cœlius lib. 2. cap. 31. Plutarc. in Grillo. Lipsi. Cent. 1. epist. 50. Ioffius de Risu & Fletu.*

[h] *Philip de Animâ cap. 1. Cœlius 2. antiquit. cap. 3. Plutarch. de placit. Philos.*

[i] *De vit. & mort. part. 2. c. 3 prop. 1. De vit. & mort. 2. c. 22.*

Vegetall, the first of the three distinct faculties, is defined to be *a substantiall Act of an Organicall body, by which it is nourished, augmented, and begets another like vnto it selfe*. In which definition, three seuerall operations are specified, *Altrix*, *Auctrix*, *Procreatrix*, the first is [k] Nutrition, whose obiect is nourishment, meat, drinke, and the like; his Organ the Liuer in sensible creatures; in Plants, the root or sap. His office is, to turne the nutriment into the substance of the body nourished, which he performes by naturall heat. This nutritiue operation hath foure other subordinate functions, or powers belonging to it; *Attraction*, *Retention*, *Digestion*, *Expulsion*. [l] *Attraction* is a ministring faculty, which, as a Loadstone doth Iron, drawes meat into the stomacke, or as a lampe drawes oyle, and this attractiue power is very necessary in Plants, which sucke vp moisture by the root, as another mouth, into the sap, as another stomacke. *Retention* keepes it being attracted vnto the stomacke, vntill such time it be concocted, for if it should passe away straight, the body could not be nourished. *Digestion*, is performed by naturall heat; for as the heat of a Torch consumes oyle, wax, tallowe: so doth it alter & digest the nutritiue matter. Indigestion is opposite vnto it, for want of naturall heat. Of this *Digestion* there be three differences, *Maturation*, *Elixation*, *Assation*. *Maturation*, is especially obserued in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it, which Gluttons, Epicures, and idle persons are most subiect vnto, which vse no exercise to stirre vp naturall heat, or choake it, as too much wood puts out a fire. *Elixation*, is the boyling of meat in the stomacke, by the said naturall heat, as meat is boyled in a pot; to which corruption or putrefaction is opposite. *Assation*, is a concoction of the inward moisture by heat, his opposite is *Semiustulation*. Besides these three seuerall operations of *Digestion*, there is a fourefold order of concoction; *Mastication*, or chewing in the mouth; *Chylification* of this so chewed meat in the stomacke. The third is in the *Liuer* to turne this *Chylus* into blood, called *Sanguification*; The last is *Assimilation*, which is in euery part. *Expulsion* is a power of *Nutrition*, by which it expells all superfluous excrements, and reliques of meat and drinke by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, vrine, haires, nailes, &c.

[k] *Nutritio est alimenti transmutatio, vi naturali, Scal. exerc. 101 Sec. 17.*

Vegetal soule. *Subsect. 2.*

Attraction.

[l] See more of Attraction in *Scal. exerc. 343.*

Retention.

Digestion.

Maturation.

Elixation.

Order of concoction fourefold.

Expulsion.

As this *Nutritiue faculty* serues to nourish the body, so doth the *Augmenting*

20 Augmentatiõ

ting facultie (the second operation or power of the *Vegetall faculty*) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, & to make it growe, till it come to his due proportion & perfect shape: which hath his period of augmentation, as of consumption: and that most certain, as the Poet obserues:

Stat sua cuiq; dies breue & irreparabile tempus
Omnibus est vitæ.———

A tearme of life is set to euery man,
Which is but short, and passe it not one can.

The last of these *Vegetall faculties* is *Generation*, which begets another, by meanes of seed, like vnto it selfe, to the perpetuall preseruation of the *Species*. To this faculty they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Generation.

Necessary concomitants or affections of this *Vegetall facultie* are life, & his privation, death. To the preseruation of life the naturall heat is most requisite, though siccitie and humidity, and those first qualities, bee not excluded. This heat is likewise in Plants, as appeares by their increasing, fructifying &c. though not so easily perceaued; In all bodies it must haue radical [m] moisture to preserue it, that it be not consumed, to which preseruation our clime, countrey, temperature, and the good or bad vse of those six non-naturall things auaile much. For as this naturall heat and moisture decaies, so doth our life it selfe: and if not preuented before by some violent accident, or interrupted through our owne default, is in the end dryed vp by old age, and extinguished by death for want of matter, as a Lampe for want of oyle to maintaine it.

Life & death concomitants of the Vegetal faculties.

[m] *Vita consistit in calido & humido.*

Svbsec. 6.

Of the sensible Soule.

NExt in order is the *Sensible Facultie*, which is as farre beyond the other in dignitie, as a Beast is preferred to a Plant, hauing those Vegetall powers included in it. It is defined an *Act of an organicall Body, by which it liues, hath sense, appetite, iudgement, breath, and motion.* His obiect in generall is a sensible or passible quality, because the sense is affected with it. The generall Organ is the Braine, from whom principally the sensible operations are deriued. This *Sensible Soule* divided into two parts, *Apprehending* or *Mouing*. By the *Apprehensiue* power we perceiue the Species of Sensible things present, or absent, and retaine them as waxe doth the print of a Seale. By the *Mouing*, the Body is outwardly caried from one place to another: or inwardly moued by Spirits and Pulse. The *Apprehensiue* faculty is subdivided into two parts, *Inward* or *Outward*. *Outward*, as the fiue senses, of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Tasting*; to which you may adde *Scaligers* sixt sense of *Titillation*, if you please, or that of *Speech*, which is the sixt externall sence, according to *Lullius*. *Inward* are three; *Common sense*, *Phantasie*, *memory*. Those fiue outward Senses haue their obiect in outward things only, & such as are present, as the eye sees no colour except it be at hand, the eare sound. Three of these Senses are of commodity, *Hearing*, *Sight*, and *Smell*: Two of

necessity, *Touch*, and *Taste*, without which we cannot liue. Besides the *Sensitiue* power is *Actiue*, or *Passiue*. Actiue, as in sight, the eye sees the colour; *Passiue* as it is hurt by his obiect, as the eye by the Sunne beames: According to that Axiome, *Visibile forte destruit sensum*. Or if the obiect be not pleasing, as a bad sound to the eare, a stinking smell to the nose, &c. Of these fiue senses, *Sight* is held to be most pretious, and the best, and that by reason of his obiect, it sees all the body at once, by it we learne, and discerne all things, a sense most excellent for vse. To the *Sight* three things are required, the *Obiect*, the *Organ*, & the *Medium*. The *Obiect* in generall is *Visible*, or that which is to be seene, as colours and all shining bodies. The *Medium* is the illumination of the ayre, which comes from [n] light, commonly called *Diaphanum*, for in darke we cannot see: the *Organ* is the Eye, and chiefly the apple of it; which by those Opticke Nerues, concurring both in one, conveies the sight to the common sense. Betwixt the Organ & Obiect a true distance is required, that it be not too neere, or too far off. Many excellent questions appertaine to this sense, discussed by Philosophers: as whether this sight be caused *Intramittendo, vel extramittendo, &c.* By receiuing in the visible Species, or sending of them out, which [o] *Plato*, [p] *Plutarch*, [q] *Macrobius*, [r] *Lactantius*, and others dispute. And besides it is the subiect of the *Perspectiues*, of which *Alhazen* the *Arabian*, *Vitellio*, *Roger Bacon*, *Baptista Porta*, *Guidus Vbaldus*, *&c.* haue written whole volumes.

81

Sight.

[n] *Lumen est actus perspicui. Lumen à luce prouenit, lux est in corpore lucido.*

[o] *Satur.7.c.14.*
[p] *In Phædon.*
[q] *Lac.c.8.de opif. Dei 1.*
[r] *De pract. Philos.4.*

Hearing.

Hearing, a most excellent outward sense, by *which wee learne and get knowledge*. His obiect is sound or that which is heard; the *Medium* the ayre, the *Organ* the eare. To the sound, which is a collision of the ayre, three things are required; a body to strike, as the hand of a Musitian; the body stroken, which must be solid & able to resist; as a bell, lute-string, not wool or spunge: the *Medium*, the ayre, which is *Inward*, or *Outward*; the *Outward* being stroke or collided by a solid body, still strikes the next ayre, vntill it come to that inward naturall ayre, which as an exquisite Organ is contained in a little skin formed like a drumme head, and strucke vpon by certaine small instruments like drumme sticks, conueies the sound by a paire of Nerues, appropriated to that vse, to the *common sense*, as to a iudge of sounds. There is great variety and much delight in them, for the knowledge of which consult with *Boëthius*, and other Musitians.

Smelling.

Smelling, is an *outward sense which apprehends by the Nostrills drawing in ayre*. And of all the rest it is the weakest sense in men. The Organ is the nose, or two little hollow peeces of flesh a little aboue it: the *Medium* the ayre to men, as water to fish: The *Obiect*, *Smell*, arising from a mixt body resolued, which whether it bee a quality, fume, vapor, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as Sight and Hearing, saith [s] *Agellius*, are of discipline, & that by avoiding bad smells, as by choosing good, which doe as much alter and affect the body many times, as *Diet* it selfe.

[s] *Lib.19.cap.2.*

Taste.

Taste, a necessary sense, *which perceiues all sauours by the Tongue and pallat, & that by meanes of a thinne spittle, or watery iuyce*. His *Organ* is the *Tongue* with his tasting nerues, the *Medium* a watery iuice, the *Obiect*, *Taste*, or sauor, which is a quality in the iuyce, arising from the mixture of the things tasted. Some make eight Species or kindes of sauors, bitter, sweet, sharp, salt, &c. all which

22 Touching. sick mens as in an ague) cannot discern, by reason of their organs misaffected.

Touch, the last of the Senses and most ignoble, yet of as great necessity as the other, and of as great pleasure. This sense is exquisite in men, and by his Nerues dispersed all ouer the Body, perceaues any tactile quality. His *Organ* the *Nerues*: his *Obiect* is those first qualities, hot, dry, moist, cold; & those that follow them, hard, soft, thicke, thinne, &c. Many delightsome questions are moued by Philosophers about these fiue senses; their Organs, Obiects, Mediums, which for breuity I omit.

SVBSECT. 7.

Of the Inward Senses.

Common sense. *INner Senses*, are three in number, so called because they are within the braine-panne, as *Common Sense*, *Phantasie*, *Memory*. Their obiects are not only things present, but they perceaue the sensible Species of things *to Come*, *Past*, *Absent*, such as were before in the Sense. This common sense is the Iudge or Moderator of the rest, by whom we discerne all differences of obiects; for by my eye I doe not knowe that I see, or by mine eare that I heare, but by my common Sense, who iudgeth of Sounds, Colours: they are but the Organs to bring the Species to be censured, so that all their obiects are his, & all their offices his: The forepart of the braine is his Organ or seat.

Phantasie. *Phantasie*, or Imagination, which some call *Æstimatiue*, or *Cogitatiue* (confirmed, saith [t] *Fernelius*, by frequent meditation) is an inner sense, which doth more fully examine the Species perceaued by common sense, of things present or absent, and keepes them longer, recalling them to minde againe, or making new of his owne. In time of sleep this facultie is free, & many times conceaues strange, stupend, absurd shapes, as in sicke men we commonly obserue. His *Organ* is the middle cell of the braine; his *Obiects* all the Species communicated to him by the *Common sense*, by comparison of which hee faines infinite other vnto himselfe. In *Melancholy* men this facultie is most powerfull and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred vp by some terrible obiect, presented to it from common sense, or memory. In Poets and Painters *Imagination* forcibly workes, as appeares by their leuerall fictions, Antickes, Images: As *Ovids* house of sleepe, *Psyches* pallace in *Apuleius*, &c. In men it is subiect and gouerned by *Reason*, or at least should be; but in Brutes it hath no superior, & is *Ratio Brutorum*, all the reason they haue.

[t] *Phis.l.5.c.8.*

Memory. *Memory*, layes vp all the Species which the Senses haue brought in, and records them as a good *Register*, that they may be forth-comming when they are called for by *Phantasie* and *Reason*. His obiect is the same with *Phantasie*, his Seat and *Organ* the backe part of the braine.

Affections of the Senses, Sleep, & Waking. The affections of these Senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleepe is a rest or binding of all the outward Senses, and of the common sense, for the preseruation of Body and Soule*, (as [u] *Scaliger* defines it:) For when the common sense resteth, the outward senses rest also: The Phantasie alone is free, and his Commander, Reason; as appeares by those Imaginary Dreames, which are of diuerse kindes, *Naturall*, *Diuine*, *Damoniacall*, *&c.*

[u] *Exercit.120.*

which

which vary according to Humors, Diet, Actions, Obiects &c of which *Artimedorus*, *Cardanus*, and *Sambucus*, with their seuerall Interpretations, haue written great Volumes. This ligation of Senses, proceedes from an inhibition of Spirits, the way being stopped by which they should come, which stopping is caused of vapors arising out of the stomacke, which fill the Nerues, by which the Spirits should be conveyed. When these vapors are spent, the passage is open, and the Spirits performe their accustomed duties, so that *waking is the action and motion of the Senses, which the Spirits dispersed ouer all parts, cause.* 23

Svbsec. 8.

Of the Moving faculty.

THis *Moving Faculty*, is the other power of the *Sensitiue soule*, which causeth all those *Inward and Outward animal motions in the body*. It is divided into two Faculties, the power of *Appetite*, and of *moving from place to place*. This of *Appetite* is threefold, as some will haue it, *Naturall*, as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention*, *Expulsion*, which depend not of Sense, but are *Vegetall*, as the Appetite of meate, and drinke, hunger, and thirst. *Sensitiue* is common to Men and Brutes. *Voluntary*, the third or intellectiue, which commaunds the other two in men, and is a curbe vnto them, or at least should be: but for the most part is captiuated and ouer-ruled by them; & men are led like beasts by sense, giuing reines to their concupiscence and seuerall lusts. For by this Appetite the Soule is led or inclined, to follow that good which the Senses shall approue, or auoide that which they hold euill: his Obiect being good or euill, the one he embraceth, the other he reiecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seeke their owne good, or at least seeming good. This power is inseparable from Sense, for where Sense is, there is likewise pleasure and paine. His *Organ* is the same with the *Common sense*, and is divided into two powers, or inclinations, *Concupiscible* or *Irascible*: or (as [x] one translates it) *Coueting*, or *Anger-inuading*, Impugning. *Concupiscible* couets alwayes pleasant and delightsome things, and abhorres that which is distastefull, harsh, or vnpleasant. *Irascible*, [y] *quasi aversans per iram & odium* as auoiding it with anger and indignation. All affections and perturbations arise out of these two fountaines, which although the *Stoickes* make light of, we hold naturall, and not to be resisted. The good affections are caused by some obiect of the same nature, and if present, they procure ioy, which dilates the Heart, and preserues the body: If absent, they cause Hope, Loue, Desire, Concupiscence. The *Bad* are *Simple* or *mixt*: *Simple* for some bad obiect present, as sorrow which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it selfe: or future as Feare. Out of these two arise those mixt affections, & passions of Anger, which is a desire of revenge, Hatred which is inveterate anger, Zeale which is offended with him which hurts that he loues, and *ἀνεμεσητικὴ*, a compound affection of Ioy and Hate, when we reioyce at other mens mischiefe, and are

Appetite.

[x] *T.W.* Iesuita, in his passiõs of the minde.

[y] *Velsius.*

24 grieued at their prosperity, Pride, Selfe-loue, Emulation, Envy, Shame &c. of which elsewhere.

Moving from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if wee had not likewise power to prosecute or eschue, by mouing the Body from place to place: by this faculty therefore we locally moue the whole Body, or any part of it, and goe from one place to another. To the better performance of which, three things are requisit: That which moues, By what it moues, That which is moued. That which moues, is either the Efficient cause or End. The end is the obiect, which is desired or eschewed; as a Dog to catch a Hare &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends this good or bad obiect: in Brutes *Imagination* alone, which moues the *Appetite*; the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirits, commands the Organe by which it moues: and that consists of Nerues, Muscles, Cordes, dispersed through the whole body, and contracted and relaxed as the Spirits will, which moue the Muscles, or [z] Nerues in the midst of them, and draw the cord, and so *per consequens* the ioint, to the place intended. That which is moued, is the Body, or some member apt to moue. The motion of the Body is diuerse, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creepe, Birds flye, Fishes swimme; and so of parts, the chiefe of which is *Respiration* or breathing, which is thus performed. The outward Aire is drawne in by the *vocall Artery*, and sent by mediation of the *Midriffe* to the Lungs, which dilating themselues as a paire of bellowes, reciprocally fetch it in, and send it out to the Heart to coole it: and from thence now being hot, convey it againe, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many haue written whole Bookes, I will say nothing.

[z] *Nervi à spiritu moventur, spiritus ab animâ. Melanthon*

Svbsec. 9.

Of the Rationall Soule.

IN the precedent Subsections, I haue anatomized those inferiour Faculties of the Soule; the *Rationall* remaineth, *a pleasant, but a doubtfull Subiect* (as [a] one tearmes it) and with the like brevity to be discussed. Many erroneous opinions are about the Essence and Originall of it, whether it be fire, as *Zeno* held; harmony, as *Aristoxenus*; number, as *Xenocrates*; whether it bee Organicall, or Inorganicall; seated in the Braine, Heart, or Blood; mortall, or immortall; how it comes into the Body. Some hold that it is *ex traduce*, as *Phil. 1. de Animâ, Tertullian, Avicenna*, and many [b] late Writers, that one man begets another, Body and Soule: or as a candle from a candle, to be produced from the Seede. [c] *Galen* holdes the Soule *Crasin esse*, to be the Temperature it selfe. *Trismegistus, Musæus, Orpheus, Homer, Pindarus, Pherecides Syrus, Epictetus*, with the *Chaldees*, and *Ægyptians*, affirmed the Soule to be immortall, as did those *Brittan* † *Druides* of old. The [d] *Pythagoreans* hold *Metempsychosis*, and *Palingenesia*, that Soules goe from one body to another, as men into Wolues, Beares, Dogges, Hogges, as they were inclined in their liues.

[a] *Pelcurio. Incundum & asceps subiectũ.*

[b] *Goclenius in quæst. pag. 302. Bright. in Phys. Scrib. l. 1. &c.*

[c] *Lib. an mores sequantur, &c.*

† *Cæsar. 6. Com.*

[d] Read *Æneas Gazeus* dial. of the immortality of the soul.

...*ing*

——— * *in ǫ̃ ferinas*
Possumus ire domus, pecudumq; in corpora condi. * *Ovid.met.15.*

[a] *Lucians* Cock was first *Euphorbus* a Captaine: [a] *In Gallo.*

Ille ego (nam memini) Troiani tempore belli, *Idem.*
Panthoides Euphorbus eram.

a horse, a man, a sponge. [f] *Iulian* the Apostata, thought *Alexanders* Soul was descẽded into his Body: *Plato in Timæo*, & in his *Phædon* (for ought I can perceiue) differs not much from this opinion, that it was frõ God at first, & knew all, but being inclosed in the Body, it forgets, & learnes anew, which he cals *reminiscentia*, or *recalling*, & that it was put into the body at first for a punishmẽt, & thence it goes into a beasts, or mans, as appeares by his pleasant fictiõ *de sortitione animarum, lib. 10. de rep.* & after ẽ 10000. yeares, is to returne into the former body againe. [f] *Nicephorus hist. lib. 10. c. 35*

——— † *post varios annos, per mille figuras,* [g] *In Phædro.* † *Claudian. lib. 1. de rap. Proserp.*
Rursus ad humanæ fertur primordia vitæ.

Others deny the immortality of it, which *Pomponatius* of *Padua* decided out of *Aristotle*, not long since. *Plinius Avunculus cap. 7, lib. 2. & lib. 7. cap. 55. Dicearchus in Tull. Tusc. Epicurus, Aratus, Galen, Lucretius lib. 1.*

(Prætereà gigni pariter cum corpore, & unà
Crescere sentimus, pariterq; senescere mentem)

Averroes, & I know not how many Neotericks. *This question of the Immortality of the Soule, is diversly & wõderfully impugned & disputed, especially amongst the Italians of late*, saith *Iab. Colerus lib. de immort. animæ, cap. 1.* The Popes thẽselues haue doubted of it. *Leo Decimus* that *Epicurean* Pope, as † some record of him, caused this question to be discussed *pro* and *con* before him, and concluded at last, as the *Moderator*, with that verse of *Cornelius Gallus*,

Et redit in nihilum, quod fuit ante nihil.

Hæc quæstio multos per annos variè, ac mirabiliter impugnata &c. † *Colerus ibid.*

It beganne of nothing, and in nothing it ends. *Zeno* and his *Stoickes*, as * *Austin* quotes him, supposed the Soule so long to continue, till the Body was fully putrified, and resolued into *materia prima*: but after that, *in fumos evanescere*, to be extinguished and vanish; and in the meane time, whilest the body was consuming, it wandred all abroad, *& è longinquo multa annunciare*, and (as that *Clazemonian Hermotimus* averred) saw pretty visions, and suffered I know not what. * *De eccles. dog. cap. 16.*

† *Errant exangues sine corpore & ossibus umbræ.* † *Ovid. 4. Met.*

Others grant the immortality thereof, but they make many fabulous fictions in the meane time of it, after the departure from the Body: like *Plato's Elisian fields*, and that *Turkie Paradise*. The Soules of good men they deified; the bad (saith [h] *Austin*) became deuils, as they supposed; with many such absurd tenets, which hee hath confuted. *Hierome*, and other Fathers of the Church, hold that the *Soule* is immortall, created of nothing, and so infused into the Childe or *Embrio* in his Mothers wombe, six moneths after the [i] conception; not as those of Brutes, which are *ex Tradux*, and dying with them, vanish into nothing. To whose diuine Treatises, and to the Scriptures themselues, I rejourne all such Atheisticall spirits, as *Tully* did *Atticus*, doubting of this point, to *Plato's Phædon*. This *Reasonable Soule*, which *Austin* calls a Spirituall substance, mouing it selfe, is defined by Philosophers to bee *the first substantiall Act of a Naturall, Humane, Organicall Body, by which a man liues, perceiues, and vnderstands, freely doing all things, and with election.* Out of which

[h] *Bonorum Lares, malorum verò larvas & Lemures.*

[i] Some say at 3. daies, some six weekes, others otherwise.

26 which Definition we may gather, that this *Rationall Soule* includes the powers, and performes the duties of the two other, which are contained in it, and all three Faculties make one *Soule*, which is inorganicall of it selfe, although it be in all parts, and incorporeall, vsing their Organs, and working by them. It is divided into two chiefe parts, differing in office only, not in Essence. The *Vnderstanding*, which is the *Rationall* power *apprehending*: the *will*, which is the *Rationall* power *moving*, to which two, all the other *Rationall* powers are subiect and reduced.

Svbsec. 10.

Of the Vnderstanding.

k *Melanchth.* *Vnderstanding is a power of the Soule,* k *by which we perceiue, know, remember, and iudge as well Singulars, as vniversals: hauing certaine innate notices or beginnings of arts, a reflecting action, by which it iudgeth of his owne doings, and examines them.* Out of this Definition (besides his chiefe office, which is to apprehend, iudge all which he performes, without the helpe of any Instruments or Organs) three differences appeare betwixt a Man and a beast. As first, the sense only comprehends *Singularities*, the Vnderstanding *universalities*. Secondly, the sense hath no innate notions: Thirdly, Brutes can not reflect vpon themselues. Bees indeed make neate and curious works, and many other Creatures besides, but when they haue done, they cannot iudge of them. His obiect is God, *Ens*, all nature, and whatsoeuer is to be vnderstood: which successiuely it apprehends. The obiect first mouing the *Vnderstanding*, is some sensible thing, after by discoursing, the Minde findes out the corporeall substance, and from thence the spirituall. His actions (some say) are *Apprehension*, *Composition*, *Division*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Invention* and *Iudgment*. The common Divisions are of the Vnderstanding, *Agent*, and *Patient*, *Speculative*, and *Practicke*; In *Habite* or in *Act*; *Simple* or *Compound*. The *Agent* is that which is called the *Wit* of Man, *acumen* or subtilty *sharpnesse* of invention, when he doth invent of himselfe without a Teacher, or learnes anew, which abstracts those intelligible Species from the Phantasie, and transferres them to the passiue Vnderstanding, l *because there is nothing in the Vnderstanding, which was not first in the Sense:* that which the Imagination hath taken from the Sense, this *Agent* iudgeth of, whether it be true or false; and being so iudged, he commits it to the *Passible* to be kept. The *Agent* is a Doctor or Teacher, the *Passiue* a Scholler; and his office is to keepe, and farther iudge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: Actions, by which we take Notions of, and perceiue things; *Habits*, which are durable lights and notions, which we may vse when we will. Some reckon vp eight kindes of them, *Sense*, *Experience*, *Intelligence*, *Faith*, *Suspition*, *Errour*, *Opinion*, *Science*; to which are added *Art*, *Prudency*, *Wisdome*: as also m *Synteresis*, *Dictamen rationis*, *Conscience*; so that in all there bee 14 Species of the *Vnderstanding*, of which some are *innate*, as the three last mentioned; the other are got by doctrine, learning, and vse. *Plato* will haue all to be innate, *Aristotle* reckons

l *Nihil in intellectu, quod non prius fuerat in sensu.*

Vele.

m The pure part of the Conscience.

vp

vp but fiue intellectuall Habits: two *speculatiue*, as that *Intelligence of the principles*, and *Science of conclusion*: Two *practicke*, as *Prudency*, whose end is to practise; *Art* to fabricate; *Wisedome* to comprehend the vse and experiments of all notions and habits whatsoeuer. Which diuision of *Aristotle* (if it be considered aright) is all one with the precedent; for three being innate, and fiue acquisite, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subiect will not permit. Three of them I will only point at, as more necessary to my following Discourse. 27

Synteresis, or the purer part of the *Conscience*, is an innate Habit, & doth signifie *a conseruation of the knowledge of the Law of God and Nature, to know good or euill.* And (as our Diuines hold) it is rather in the *Vnderstanding*, then in the *Will*. This makes the *maior* proposition, in a practicke *Syllogisme*. The *Dictamen rationis*, is that which doth admonish vs to doe Good, or Euill, and is the *minor* in the *Syllogisme*. The *Conscience* is that which approues Good or Euill, justifying or condemning our Actions, and is the *Conclusion* of the *Syllogisme*: as in that familiar example of *Regulus* the *Romane*, taken prisoner by the *Carthaginians*, & suffered to goe to *Rome*, on that condition he should returne againe, or pay so much for his ransome. The *Synteresis* proposeth the question, his word, oath, promise is to be religiously kept, although to his Enemy, and that by the Law of Nature. [n] *Doe not that to another, which thou wouldst not haue done to thy selfe. Dictamen* applyes it to him, and dictates this or the like: *Regulus*, thou wouldst not another man should falsifie his oath, or breake promise with thee: *Conscience* concludes therefore, *Regulus*, thou dost well to performe thy promise, and oughtest keepe thine oath. More of this in *Religious Melancholy*.

[n] *Quod tibi fieri non vis, alteri ne feceris.*

Svbsec. II.

Of the Will.

WILL, is the other power of the *rationall Soule*, [o] *which couets or auoides such things as haue beene before iudged, and apprehended by the Vnderstanding*. If good, it approues it; if euill, it abhorres it: so that his obiect is either good or euill. *Aristotle* cals this our *rationall Appetite*; for as in the *Sensitiue*, we are carried to good or bad by our *Appetite*, ruled and directed by Sense; so in this we are carried by *Reason*. Besides, the *Sensitiue Appetite* hath a particular obiect, good or bad: this an vniuersall, immateriall; that respects only things delectable and pleasant, this Honest. Againe, they differ in liberty. The *Sensuall appetite* seeing an obiect, if it be a conuenient good, cannot but desire it; if euill, auoide it: but this is free in his Essence, [p] *much now depraued, obscured, and falne from his first perfection; yet in some of his operations still free*, as to goe, walke, moue at his pleasure, and to choose whether it will doe, or not doe; steale, or not steale. Otherwise in vaine were Lawes, Deliberations, Exhortations, Counsels, Precepts, Rewards, Promises, Threates, and Punishments: and God should be the Author of sinne. But in [q] spirituall things wee will no good, prone to euill, (except wee be regenerate, and led by the Spirit) wee are egged on by our naturall concupiscence, and there

[o] *Res ab intellectu monstratas recipit vel reijcit approbat vel improbat. Philipp. Ignoti nulla cupido.*

[p] *Melanct. Operationes plerumq; fere, etsi libera sit illa in essentiâ suâ.*

[q] *In tinibus liberæ, sed non in spiritualibus. Osiander.*

28 is ἀπραξία, a confusion in our powers, [r] *our whole Will is auerse from God and his Law*, not in naturall things onely, as to eate & drinke, lust, to which we are led headlong by our temperature, and inordinate Appetite,

[s] *Nec nos obniti contra, nec tendere tantùm*
Sufficimus.———

wee cannot resist, our concupiscence is originally bad, our Heart euill, the seate of our Affections, captivates and enforceth our Will: So that in voluntary things wee are averse from God and goodnesse, bad by Nature, by [t] ignorance worse, by Art, Discipline, Custome, wee get many bad Habits, suffering thē to domineere and tyrannize ouer vs, and the Diuell is still ready at hand, with his euill suggestions, to tempt our depraued will to some ill-disposed action, to precipitate vs to destruction: except our *Will* bee not swayed and counterpoised againe, with some diuine Precepts, and good motions of the Spirit, which many times restraine, hinder, and checke vs, when we are in the full careire of our dissolute courses. So *Dauid* corrected himselfe, when hee had *Saul* at a vantage. Reuenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Feare of God, with held him on the other.

[r] *Tota voluntas auersa à Deo. Omnis homo mendax.*
[s] *Virg.*
[t] *Vel propter ignorantiam, quod bonis studiis non sit instructa mens vt debuit, aut diuinis præceptis exculta.*

The Actions of the *Will* are *Velle*, and *Nolle*, will & nill; which two words comprehend all, and they are, Good or Bad, accordingly as they are directed: and some of them freely performed by himselfe, although the *Stoicks* absolutely deny it, and will haue all things ineuitably done by *Destiny*, imposing a fatall necessity vpon vs, which we may not resist; yet we say that our will is free in respect of vs, and things contingent, howsoeuer in respect of Gods determinate counsell, they are inevitable and necessary. Some other actions of the *Will* are performed by the inferiour powers, which obey him as the *Sensitiue* and *Mouing Appetite*, as to open our eyes, to goe hither and thither, not to touch a Booke, to speake faire or foule: but this *Appetite* is many times rebellious in vs. It was (as I said) once well agreeing with reason, and there was an excellent concent and harmony betwixt them, but that is now dissolued, they often jarre, *Reason* is ouer borne by *Passion*:

Fertur equis auriga, nec audit currus habenas,

as so many wilde horses runne away with a chariot, and will not bee curbed. We know many times what is good, but will not doe it, as she said,

[u] *Trahit inuitam nova vis, aliudq; cupido,*
Mens aliud suadet.———

lust counsels one thing, reason an other, there is a new reluctancy in men.

[u] *Medea Ouid.*

[†] *Odi, nec possum, cupiens non esse, quod odi.*

We cannot resist, but as *Phædra* confessed to her Nurse, [x] *quæ loqueris, vera sunt, sed furor suggerit sequi peiora*: Shee said well and true, shee did acknowledge it, but head-strong passion and fury, made her to doe that which was opposite. So *Dauid* knew the filthinesse of his fact, what a loathsome, foule, crying sinne Adultery was, yet notwithstanding he would commit murther, and take away another mans Wife, enforced against Reason, Religion, to follow his Appetite.

[†] *Ouid.*
[x] *Senec a Hipp.*

Those *Naturall* and *Vegetall* powers, are not commanded by *Will* at all; for *who can adde one cubite to his stature?* These other may, but are not: and thence come all those head-strong Passions, and violent perturbations of the Mind;

And

And many times vitious Habits, customes, ferall Diseases, because wee giue so much way to our *Appetite*, and follow our inclination, like so many beasts. The principall *Habits* are two in number, *Vertue* and *Vice*, whose peculiar Definitions, Descriptions, Differences, and kindes, are handled at large in the *Ethicks*, and are indeed the subiect of *Morall Philosophie*. 29

MEMB. 3.
SVBSECT. 1.

Definition of Melancholy. Name, Difference.

HAuing thus briefly Anatomized the Body & Soule of Man, as a preparatiue to the rest; I may now freely proceed to treat of my intended subiect, to most mens capacity, and after many ambages, perspicuously define what this *Melancholy* is, shew his *Name*, and *Difference*. The *Name* is imposed from the matter, and the Disease denominated from the materiall cause: as *Bruel* obserues, Μελαγχολία, *quasi* Μέλαινα χόλη, from blacke Choler. And whether it be a cause or an effect, a Disease, or Symptome, let *Donatus Altomarus*, and *Saluianus* decide, I will not contend about it. It hath seuerall descriptions, Notations, and Definitions, [y] *Fracastorius* in his second booke of Intellect, calls those *Melancholy, whom abundance of that same depraued humour of blacke Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the Vnderstanding.* [z] *Melanelius* out of *Galen*, *Ruffus*, *Ætius* describes it to be *a bad and peeuish Disease, which makes men degenerate into beasts. Galen, a priuation or infection of the middle cell of the Head, &c.* defining it from the part affected, which [a] *Hercules de Saxoniâ* approues, *lib.1.cap.16.* calling it *a deprauation of the principall function:* and *Fuchsius lib.1. cap.23. Arnoldus Breuiar. lib.1.cap.18. Guianerius* and others: *By reason of blacke Choler, Paulus addes. Halyabbas* simply calls it a *commotion of the minde. Areteus*, [b] *a perpetuall anguish of the soule, fastned on one thing, without an ague:* which Definition of his, *Mercurialis de affect.cap.lib.1.cap.10.* taxeth: but *Ælianus Montaltus* defends, *lib. de morb.cap.cap.1.de Melan*: for sufficient and good. The common sort define it to be *a kinde of dotage, without any feauer, hauing for his ordinary companions, feare and sadnesse, without any apparant occasion.* So doth *Laurentius, cap. 4. Piso, lib.1.cap.43. Donatus Altomarus cap.7.art.medic. Iacchinus in com, in lib.9. Rhasis ad Almansor cap.15. Valesius exerc.17. Fuschius institut.3. sec.1. cap.11. &c.* Which common definition, howsoeuer approued by most, [c] *Hercules de Saxoniâ* will not allow of, nor *Dauid Crusius, Theat.morb. Herm. lib.2. cap.6.* he holds it vnsufficient: *as* [d] *rather shewing what it is not, then what it is:* as omitting the specificall difference, the phantasie and Braine: but I descend to particulars. The *summum genus* is *Dotage*, or *Anguish of the minde*, saith *Areteus, of a principall part, Hercules de Saxoniâ* addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward Sense & motions (*depraued*) † to distinguish it from Folly and Madnesse (which *Montaltus* makes *angor animi* to seperate) in which, those functions are not depraued, but rather abolished (*without an ague*) is added by all, to seuer it from *Phrensie*, and that *Melancholy*, which is a pestilent Feauer. (*Feare* and *Sorrow*) make

[y] *Melancholicos vocamus, quos exuperantia vel prauitas Melancholiæ ita malè habet, vt indè insaniant, vel in omnibus, vel in pluribus iisq; manifestis, siue ad rectam rationẽ, voluntatem, pertinent, vel electionem, vel intellectiuas operationes.*

[z] *Pessimum & pertinacissimum morbum, qui homines in bruta degenerare cogit*

[a] *Panth.Med.*

[b] *Angor animi in vnâ contentione defixus, absq; febre.*

[c] *Cap.16. lib.1.*

[d] *Eorum definitio morbus quid non sit potius, quàm quid sit explicat.*

† *Animæ functiones imminuuntur in fatuitate, tolluntur in maniâ, depranantur solum in melancholiâ. Herc. de Sax. cap.1. Tract.de Melan*

30 make it differ from *Madnesse (without a cause)* is lastly inserted to specifie it from all other ordinary passions of *Feare* and *Sorrow*. We properly call that *Dotage*, as [o] *Laurentius* interprets it, *when some one principall facultie of the mind as Imagination, or reason is corrupted, as all Melancholy persons haue.* It is without a Feauer, because the humour is most part cold and dry, contrary to putrefaction. *Feare* and *Sorrow* are the true Characters, and inseparable companions of most *Melancholy*, not all, as *Her. de Saxonia Tract. posthumo de Melancholia, cap. 2.* wel excepts, for to some it is most pleasant, as to such as laugh most part; some are bold againe, and free from all maner of feare and griefe, as hereafter shall be declared.

[e] *Cap. 4. de Mel.*

Svbsec. 2.

Of the part affected. Affection. Parties affected.

SOme difference I finde amongst Writers, about the principall part affected in this disease, whether it be the *Braine*, or *Heart*, or some other Member. Most are of opinion, that it is the *Braine*: for being a kinde of *Dotage*, it cannot otherwise be, but that the *Braine* must be affected, as a Similar part, be it by †*consent* or *Essence*, not in his Ventricles, or any obstructions in them, for then it would be an Apoplexie, or Epilepsie, as [f] *Laurentius* well obserues; but in a colde dry distemperature of it in his substance, which is corrupt, and become too cold, or too dry, or else too hot, as in mad men, and such as are inclined to it: and this [g] *Hippocrates* confirmes, *Galen*, *Arabians*, & most of our new writers. *Marcus de Oddis*, in a consultation of his, quoted by [h] *Hildisheim*, and fiue others there cited, are of the contrary part, because Feare and Sorrow, which are passions, are seated in the Heart. But this obiection is sufficiently answered by [i] *Montaltus*, who doth not deny that the *Heart* is affected (as [k] *Melanelius* proues out of *Galen*) by reason of his vicinity; and so is the *Midriffe*, and many other parts. They doe *compati*, and haue a fellow feeling by the Law of Nature: but for as much as this malady is caused by precedent *Imagination*; and the *Appetite*, to whom Spirits obey, & are subiect to those principall parts: the *Braine* must needs primarily bee misaffected, as the seat of *Reason*, & then the *Heart*, as the seat of *Affection*. [l] *Capiuaccius*, and *Mercurialis* haue copiously discussed this question, & both conclude the subiect is the Inner *Braine*, and from thence it is communicated to the *Heart*, and other inferiour parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *Stomacke*, or *myrache*, as the *Arabians* tearme it, or whole Body, Liuer, or [m] Splene, which are seldome free [e] *Pylorus*, *Meseriacke*, *Veines*, *&c.* For our Body is like a Clock, if one wheele be amisse, all the rest are disordered, the whole Fabrick suffers: with such admirable Art and Harmony is a man composed, such excellent proportion, as *Lodovicus Viues* in his *Fable of man* hath elegantly declared.

As many doubts almost arise about the [n] *Affection*: whether it be *Imagination* or *Reason* alone, or both. *Hercules de Saxoniâ* proues out of *Galen*, *Ætius*, and *Altomarus*, that the sole fault is in [o] *Imagination*. *Bruel* is of the same minde: *Montaltus* in his second Chapter of *Melancholy*, confutes this

Tenet

† *Per consensum siue per essentiâ.*
[f] *Cap. 4. de Mel.*
[g] *Sec. 7. de mor. vulgar. lib. 6.*
[h] *Spicel. de Melancholia.*
[i] *Cap. 3. de Mel. pars affecta cerebrum, siue per consensum, siue per cerebrum contingat, & procerum auctoritate & ratione stabilitur.*
[k] *Lib. de Melancholiâ. cor verò vicinitatis ratione vnà afficitur, ac septum transuersum ac stomachus cum dorsali spinâ, &c.*
[l] *Lib. 1. cap. 10. Subiectum est cerebrum interius.*
[m] *Rarò quisquã tumorem effugit lienis, qui hoc morbo afficitur. Piso.*
Quis affectus.
[n] *See Donatum ab Altomar.*
[o] *Facultas Imaginandi, non cogitandi, nec memorandi læsa hic.*

Tenet of theirs, and illustrates the contrary, by many examples: as of him, that thought himselfe a shel-fish; of a Nunne, and of a desperate Monke, that would not be perswaded, but that he was damned. *Reason* was in fault as well as *Imagination*, which did not correct this error; they make away themselues oftentimes, and suppose many absurd and ridiculous things. Why doth not *Reason* detect the Fallacy, settle and perswade, if she be free? [p] *Avicenna* therefore holdes both corrupt, to whom most *Arabians* subscribe. The same is maintained by [q] *Areteus, Gordonius, Guianerius, &c.* To end the controuersie, no man doubts of *Imagination*, but that it is hurt and mis-affected here; for the other I determine with [r] *Albertinus Bottonus*, a Doctor of *Padua*, that it is first in *Imagination, and afterwards in Reason, if the Disease be inveterate, or as it is more or lesse of continuance:* but by accident, as [s] *Her. de Saxonià* addes; *faith, opinion, discourse, ratiocination, are all accidentally depraued by default of the Imagination.*

To the part affected, I may here adde the parties, which shall be more opportunely spoken of elsewhere, now only signified. Such as haue the *Moone, Saturne, Mercury* misaffected in their genitures, such as liue in ouer-cold, or ouer-hot Climes: Such as are borne of *Melancholy* parents: as offend in those six non-naturall things, are black, or of an high sanguine complexion, [t] that haue little heads, that haue a hot Heart, moist Braine; hot Liuer, and colde stomacke, haue beene long sicke: such as are solitary by nature, great Students, giuen to much contemplation, idle, lead a life out of action, are most subiect to Melancholy. Of Sexes both, but men more often; yet [u] women when they are, are far more violent, & grieuously troubled. Of seasons of the yeare, the *Autumne* is most melancholy. Of peculiar times, old age, from which naturall Melancholy is almost an inseparable accident; but this artificiall Malady is most frequent in such as are of a [x] middle age. Some assigne 40 yeares, *Gariopontus* 30, *Iobertus* excepts neither young nor old from this aduentitious. *Ætius* and *Areteus* ascribe into the number *not only* [z] *discontented, passionate, and miserable persons, swarty, blacke; but such as are most merry and pleasant, scoffers, and high coloured. Generally*, saith *Rhasis*, [a] *the finest wits, & most generous spirits, are before others obnoxious to it*; so that I cannot except any of any complexion, of any condition, sexe, or age, but [b] fooles & *Stoicks*, which according to [c] *Synesius*, are neuer troubled with any manner of passion, but as *Anacreons cicada, sine sanguine & dolore, similes ferè dijs sunt. Erasmus* vindicates fooles from this Melancholy Catalogue, because they haue most part moist braines, and light hearts, [d] *they are free from ambition, envie, shame and feare, they are neither troubled in conscience, nor macerated with cares, to which our whole life is much subiect.*

[p] *Lib.3. Fen.1. Tract.4. cap. 8.*

[q] *Lib.3. cap.5.*
[r] *Lib. Med. cap. 19. part.2. Trac. 15. cap.2.*
[s] *Hildesheim spicel.2. de Melanchol. fol.107. & fol.127. Quandoq; etiam Rationalis si affectus inueteratus sit.*
[t] *Lib. posthumo de Melanch. edit. 1620. Depranantur, fides, discursus, opinio, &c. per vitium Imaginationis, ex Accidenti.*
Parties affected.
[u] *Qui parvum caput habent, insensati plerique sunt.* Arist. in physiognomia
[x] *Areteus lib.3. cap.5.*
[z] *Qui propè fatum sunt. Aret. Mediis conuenit ætatibus. Piso.*
[y] *De quartana.*
[a] *Pronus ad Melancholiam, non tam mœstus sed & hilares, iocosi, cachinnātes, irrisores, & qui plerumq; prærubri sunt.*
[b] *Qui sunt subtilis ingenii, & multæ perspicacitatis de facilè incidunt in Melancholiam. l.1. cont. Tract. 9.* [b] *Nunquam sanitate mentis excidit, aut dolore capitur. Erasm.* [c] *In laud. calvit.* [d] *Vacant conscientiæ carnificinâ, nec; udesiunt, nec verentur, nec dilacerantur millibus curarum, quibus tota vita obnoxia est.*

Svbsec. 4.

Of the matter of Melancholy.

OF the Matter of *Melancholy*, there is much question betwixt *Auicen* and *Galen*, as you may read in [e] *Cardans* Contradictions, [f] *Valesius* controuersies, *Montanus*, *Prosper Calenus*, *Capiuaccius*, [g] *Bright*, [h] *Ficinus*, that haue written either whole Tracts, or copiously of it, in their seuerall Treatises of this Subiect. [i] *What this humour is, or whence it proceeds, how it is ingendred in the body, neither* Galen, *nor any old Writer hath sufficiently discussed, as* Iacchinus *thinkes*: the Neotericks cannot agree. *Montanus* in his consultations, holds *Melancholy* to be *materiall* or *immateriall*: and so doth *Arculanus*: the *materiall* is one of the foure humors before mentioned, and naturall. The *immateriall* or aduentitious, acquisite, redundant, vnnaturall, artificiall: which * *Hercules de Saxoniâ* will haue reside in the spirits alone, and to proceed from an *hot, cold, dry, moist distemperature, which without matter, alter the braine and functions of it*. *Paracelsus* wholy reiects and derides this diuision of foure humours and complexions, but our *Galenists* generally approue of it, subscribing to this of *Montanus*.

This materiall *melancholy* is either *simple*, or *mixt*; offending in *Quantity* or *Quality*, varying according to his place, where it setleth, as Braine, Spleene, Meseriacke veines, Heart, Wombe, and Stomacke: or varying according to mixture of those naturall humours amongst themselues, or foure vnnatural adust humours, as they are diuersly tempered and mingled. If naturall *melancholy* abound in the Body, which is cold and dry, *so that it be more* [k] *then the Body is well able to beare, it must needs be distempered*, saith *Fauentinus*, *and diseased*: and so of the other, if it bee depraued, whether it arise from that other *Melancholy* or *Choler* adust, or from *Blood*, produceth the like effects, and is, as *Montaltus* contends, if it come by adustion of humours, most part hot and dry. Some difference I finde, whether this *melancholy* matter may be ingendred of all foure humours, about the colour and temper of it. *Galen* holds it may be ingendred of three alone, excluding *Fleagme* or *Pituita*, whose true assertion, [l] *Valesius* and *Menardus* stiffly maintaine, and so doth [m] *Fuchsius*, *Montaltus*, [n] *Montanus*. How (say they) should white become blacke? But *Hercules de Saxoniâ*, *lib. post. de melan. cap. 8.* and *Cardan*, are of the opposite part: it may be ingendred of Fleagme, *etsi rarò contingat*, it seldome comes to passe: so is [p] *Guianerius* and *Laurentius cap. 14.* and *Melanchthon* in his booke *de Anima*, and Chapter of humours; hee calls it *Asininam*, dull, swinish *melancholy*, and saith that he was an eye-witnesse of it: so is [q] *Wecker*. From *melancholy* adust ariseth one kinde, from *Choler* another, which is most brutish: another from Fleagme, which is dull; and the last from Blood, which is best. Of these some are cold and dry, others hot and dry, [r] varying according to their mixtures, as they are intended and remitted. If the humor be cold, it is, saith [s] *Fauentinus*, *a cause of dotage, and produceth milder symptomes: if hote, they are rash, raging mad, or inclining to it*. If the braine be hot, the animall spirits are hot, much madnesse followes with violent actions: if cold, fatuity & sottish-

[e] *Lib 1. tract. 3 contradic. 18.*
[f] *Lib. 1 cont. 21*
[g] *Bright cap. 16*
[h] *Lib. 1. cap. 6. de sanit. tuenda.*
[i] *Quisve aut qualis sit humor, aut quæ istius differentiæ, & quomodo gignãtur in corpore, scrutandum, hâc enim in re multi veterum laborauerunt, nec facilè accipere ex Galeno sententiam ob loquendi varietatem. Leonart. Iacchinus com. in 9 Rasis. cap. 15.*
Cap. 16. in 9. Rasis.
* *Tract. postum. de Melan. edit. Venetiis 1620. cap. 7. & 8 ab intemperiè calida, humida, &c.*
[k] *Secundùm magis aut minùs si in corpore fuerit, ad intemperiem plusquam cornus salubriter ferre poterit: inde corpus morbosum efficitur.*
[l] *Lib. 1. controuers. cap 21.*
[m] *Lib. 1 sec. 4. cap 4.*
[n] *Consil. 26.*
[o] *Lib 2. contradict cap. 11.*
[p] *De feb. tract. 4. diff. 2. cap. 1. non est negandum ex hac fieri Melancholicos*
[q] *In Syntax.*
[r] *Varie aduritur & miscetur, vnde variæ amentium species. Melanchthon.*
[s] *Humor frigidus delirij causa: furoris calidus, &c.*

nesse

neſſe, [t] *Capivaccius.* [u] *The colour of this mixture varies likewiſe according to the mixture, be it hot or cold, 'tis ſometimes blacke, ſometimes not. Altomarus.* The ſame [x] *Melanelius* proues out of *Galen*: and *Hippocrates* in his booke of *melancholy*, if at leaſt it be his, giuing inſtance in a burning coale, *which when it is hot, ſhines, and when it is cold, lookes blacke, and ſo doth the humour.* This diuerſity of Melancholy matter, produceth diuerſity of effects. If it bee within the [y] body, and not putrified, it cauſeth blacke laundiſe: if putrified, a Quartan Ague: if it breake out to the skinne, Leproſie; if to parts, ſeuerall Maladies, as Scurvy, &c. If it trouble the minde, as it is diuerſly mixt, it produceth ſeuerall kindes of Madneſſe and Dotage, of which in their place.

[t] *Lib.1 cap.10. de affect. cap.*

[u] *Nigreſcit hic humor, aliquando ſuper calefactus, aliquando ſuperfrigefactus. cap 7.*

[x] *Humor hic niger aliquando præter modum calefactus, & aliàs refrigeratus evadit: nam vrentibus carbonibus ei quid ſimile accidit, quì durante flammâ pelluciaſſimè candent, eâ extinctâ prorſus nigreſcunt* Hippocrates.

[y] *Guianerius. diff 2.cap.7.*

SVBSEC. 5.

Of the ſpecies or kindes of Melancholy.

WHen the matter is divers and confuſed, how ſhould it otherwiſe be, but that the Species ſhould be divers and confuſed? Many new and old Writers haue written confuſedly of it, confounding *Melancholy* and *Madneſſe*, as [z] *Heurnius, Guianerius, Gordonius, Saluſtius Salvianus, Iaſon Pratenſis, Savanarola*, that will haue *Madneſſe* no other then *Melancholy* in Extent, differing (as I haue ſaid) in degrees. Some make no diſtinct Species, as *Ruffus Epheſius* an old Writer, *Areteus*, [a] *Aurelianus, Paulus Ægineta*: others acknowledge a multitude of kindes, and leaue them indefinite, as [b] *Ætius* in his *Tetrabiblos*, [c] *Avicenna lib.3.Fen.1.Tract.4 cap,18. Arculanus cap.16.in 9.Raſis. Montanus med part.1.* [d] *If naturall Melancholy be aduſt, it maketh one kinde; if blood, another; if choler, a third, differing from the firſt; and ſo many ſeuerall opinions there are about the kindes, as there be men themſelues.* † *Hercules de Saxoniâ* ſets downe two kindes, *materiall and immateriall; one from ſpirits alone, the other from humors and ſpirits. Savanarola Rub.11. Tract 6.cap.1. de ægritud.cap.* will haue the kindes to be infinite, one from the *myrach*, called *myrachialis* of the *Arabians*; another *ſtomachalis*, from the *ſtomack*, another from the *liuer, heart, wombe, hemrods*: [e] *one beginning, another conſummate. Melanthon* ſeconds him, [f] *as the humor is diverſly aduſt and mixt, ſo are the ſpecies diuerſe*: but what theſe men ſpeake of ſpecies, I thinke ought to be vnderſtood of Symptomes, and ſo doth [e] *Arculanus* interpret himſelfe: Infinite ſpecies and ſymptomes: and in that ſenſe, as *Io.Gorrheus* acknowledgeth in his medicinall definitions, the ſpecies are infinite, but they may bee reduced to three kinds, by reaſon of their ſeat, *Head, Body*, and *Hypocondries*. This threefold diviſion is approued by *Hippocrates* in his booke of Melancholy, (if it bee his, which ſome ſuſpect) by *Galen lib.3.de loc. affectis cap.6. by Alexander lib.1. cap.16. Raſis lib.* 1.*Continent.Tract.9.lib.1.cap.16. Avicenna*, and moſt of our new Writers. *Th.Eraſtus* makes two kindes; one perpetuall, which is *Head melancholy*: the other interrupt, which comes and goes by fits, which he ſubdivides into the other two kindes, ſo that all comes to the ſame paſſe. Some againe make foure or fiue kindes, adding [h] *Loue melancholy* to the firſt, and *Lycanthropia*. The moſt receiued diviſion is into three kindes. The firſt proceedes from the ſole fault of the *Braine*, and is called *Head melancholy*: the ſecond, ſympathetically proceedes from the *whole Body*, when the whole tem-

[z] *Non eſt Materia, niſi extenſa Melancholia.*

[a] *Cap.6.lib.1.*

[b] *2.Ser.2 cap.9 Morbus hic eſt omnifarius.*

[c] *Species indefinitæ ſunt.*

[d] *Si aduratur naturalis Melancholia, alia fit ſpecies, ſi ſanguis alia, ſi flaua bilis alia diverſa a primis: maxima eſt inter has differentia, & tot Doctorum ſententiæ, quot ipſi numero ſunt.*

† *Tract.de mel. cap 7.*

[e] *Quædam incipiens, quædam conſummata.*

[f] *Cap.de humor. lib. de Animâ. variè aduritur & miſcetur ipſa Melancholia, unde variæ amentium ſpecies.*

[g] *Cap.16. in 9. Raſis.*

[h] *Laurentius cap.4.de Mel.*

34 perature is Melancholy: The third ariseth from the Bowels, Liuer, Spleene, or Membrane, called *Mesenterium*, named *Hypocondriacall, or windy Melancholy*, which [i] *Laurentius* subdivides into three parts, from those three Members, *Hepaticke, Splenaticke, Meseriacke, Loue Melancholy*, which *Auicenna* cals *Ilishi*: and *Lycanthropia*, which hee cals *Cucubuthe*, are commonly included in Head Melancholy: but of this last, which *Gerardus de Solo* cals *Amoreos*, and most *Knight melancholy*, with that of *Religious melancholy*, and all the other kindes, of *Loue melancholy*, I will speake a-part by themselues in my third Partition. The three precedent species are the subiect of my discourse, which I will anatomize, and treat of, through all their causes, symptomes, cures, together, and a-part; that euery man that is in any measure affected with this malady, may know how to examine it in himselfe, and apply remedies vnto it.

[i] cap. 13.

It is a hard matter, I confesse, to distinguish these three Species, one from the other, to expresse their seuerall causes, symptomes, cures, being that they are so often confounded amongst themselues, hauing such affinity, that they can scarce be discerned by the most accurate Physitians; and so often intermixt with other diseases, that the best experienced haue bene plunged. *Montanus consil. 26.* had a patient that had this disease of Melancholy, and *caninus Appetitus* both together. And *consil. 23.* with *Vertigo*. [l] *Iulius Cæsar Claudinus* with Stone, Gout, Iandice. *Trincavellius* with an Ague, Iandice, *Caninus Appetitus &c.*, [m] *Paulus Regoline* a great Doctor in his time, consulted in this case, and was so confounded with a confusion of Symptomes, that he knew not to what kinde of Melancholy to referre it. [n] *Trincavellius, Fallopius*, & *Francanzanus*, three famous Doctors in *Italy*, all three conferred with about one party, at the same time, gaue three different opinions. And in another place, *Trincavellius* being demaunded what hee thought of a Melancholy young man, to whom he was sent for, ingeniously confessed, that he was indeede melancholy, but he knew not to what kinde to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monke. Those symptomes, which others ascribe to mis-affected parts & humors, † *Herc. de Saxonia* attributes wholly to distempered spirits, & those immateriall, as I haue said. Sometimes they cannot well discerne this Disease from others. In *Reinerus Solenanders* counsels, *Sect. 3. consil. 5.* He and D. *Brande* both agreed, that the Patients Disease was Hypocondriacall melancholy. D. *Matholdus* said it was *Astma*, and nothing else. [o] *Solenander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleue*, with others, could not define what Species it was, or agree amongst themselues. The Species are so confounded, as in *Cæsar Claudinus* his 44 consultation for a *Polonian* Count, In his iudgment [p] *he laboured of Head melancholy, and that which proceedes from the whole temperature both at once*. I could giue instance of some that haue had all three kindes, *semel & simul*, and some successiuely. In such variety of Symptomes, causes: how difficult a thing is it to treat of seuerall kindes apart; to make any certainty amongst so many casualties, distractions, when seldome two men shall be like affected *per omnia?* 'Tis hard, I confesse, yet neuertheless I will aduenture through the midst of these perplexities, and led by the clewe or thread of the best Writers, extricate my selfe out of a Labyrinth of doubts and errors, and so proceed to the Causes.

[l] 480. & 116. *consult. consil.* 12

[m] *Hildisheim spicel. 2. fol.* 166.

[n] *Trincavellius Tom. 2. consil.* 15 & 16.

† *cap.* 13. *tract. postb. de melan.*

[o] *Guarion. cons. med.* 2.

[p] *Laboravit per essentiam, & à toto corpore.*

SECT.

SECT. 2.

MEMB. I. SVBSEC. I.

Causes of Melancholy.
GOD a cause.

IT is in vaine to speake of Cures, or thinke of remedies, vntill such time as wee haue considered of the Causes, so [q] *Galen* prescribes *Glauco:* and the common experience of others, confirmes, that those Cures must bee vnperfect, lame, and to no purpose, wherein the Causes haue not first beene searched, as [r] *Prosper Calenius* well obserues, in his Tract *de Atrâ bile* to Cardinall *Cæsius.* Insomuch that [s] *Fernelius puts a kinde of necessity in the knowledge of the Causes, and without which it is impossible to come, or to preuent any manner of disease.* Empyrickes may ease, and sometimes helpe, but not throughly root out: *sublatâ causâ tollitur effectus,* as the saying is, if the cause be remoued, the effect is likewise vanquished. It is a most difficult thing (I confesse) to bee able to discerne these causes whence they are, and in such [t] variety, to say what the beginning was. [u] He is happy that can performe it aright. I will aduenture to guesse as neere as I can, and rip them all vp, from the first to the last, *Generall* and *particular* to euery *Species*, that so they may the better bee descried.

Generall causes, are either *supernaturall*, or *naturall. Supernaturall* are *from God* and *his Angels*, or *by Gods permission from the Diuell* and his ministers. That God himselfe is a cause for the punishment of sinne, and satisfaction of his Iustice, many examples and testimonies of holy Scriptures make evident vnto vs, *Psal.107.17. Foolish men are plagued for their offence, and by reason of their wickednesse. Gehazi* was stroken with Leprosie, *2.Reg.5.27. Dauid* plagued for numbring his people, *1.Par.21, Sodom* and *Gomorrah* swallowed vp. And this disease is peculiarly specified. *Psal.107.12. He brought down their heart through heauinesse. Deut.28,28. He stroke them with madnesse, blindnesse, and astonishment of heart.* [x] *An euill spirit was sent by the Lord vpon Saul, to vexe him.* [y] *Nabuchadnezzar* did eate grasse like an Oxe, and his *heart was made like the beasts of the field.* Heathen stories are full of such punishments. *Lycurgus*, because hee cut downe the Vines in his Country, was by *Bacchus* driuen into madnesse: so was *Pentheus* and his mother *Agaue* for neglecting their sacrifice. [z] *Censor Fulvi*[a] ran mad for vntiling *Iuno's* Temple, to couer a new one of his owne, which he had dedicated to *Fortune*, [a] *and was confounded to death, with griefe and sorrow of heart.* When *Xerxes* would haue spoiled † *Apollo's* Temple at *Delphos*, of those infinite riches it possessed, a terrible thunder came from Heauen, and stroke 4000 men dead, the rest ran mad. A little after, the like happened to *Brennus*, lightning, thunder, earth-quakes, vpon such a sacrilegious occasion. If wee may beleeue our Pontificiall Writers, they will relate vnto vs many strange and prodigious punishments in this kinde, inflicted by their Saints. How [b] *Clodoveus* sometime King of *France*, the son of *Dogebert*, lost his wits for vncouering the body of S. *Denis:* and how a [c] sacrilegious

[q] *Primo artis curatiuæ.*

[r] *Nostri primùm sit propositi affectionum causas indagare, res ipsa hortari videtur, nam alioquin earum curatio, manca & inutilis esset.*

[s] *Path.lib.1, cap.11. Rerum cognoscere causas, mediciis imprimis necessarium, sine quâ nec mortium curare, nec præcauere licet.*

[t] *Tanta enim morbi varietas ac differentia, ut non facilè dignoscatur, unde initium morbus sumpserit, Melanelius è Galeno.*

[u] *Fælix qui potuit rerum cognoscere causas.*

[x] 1.Sam,16.14

[y] Dan.5.21.

[z] *Lactant instit. lib.2 cap.8.*

[a] *Mente captus, & summo animi mœrore consumptus.*

† *Munster. Cosmog.lib.4. cap.43. de cælo substernabantur, tanquam insani de saxis præcipitati &c.*

[b] *Gaguinus lib.3 cap.4. quòd Dionysii corpus discoopercuerat, in insaniâ incidit*

[c] *Idem lib.9. sub Carol. 6. sa-*

[c] *rorum contemptor, templi foribus effractis, dum* D. *Iohannis argenteum simulachrum rapere contendit, simulachrum aversâ facie dorsum ei versat, nec mora, sacrilegus mentis inops, atq; in semet insaniens in proprios artus desæuit.*

Frenchman,

36 *Frenchman*, that would haue stolne away a siluer Image of S. *Iohn* at *Birburge*, became franticke on a suddaine, raging, and tyrannizing ouer his own flesh. Of a [d] Lord of *Rhadnor*, that comming from hunting late at night, put his Dogges into S. *Auans* Church, (*Llan Auan* they call it) and rising betimes next morning, as Hunters vse to doe, found all his Dogges mad, himselfe being suddenly stroken blind. Of *Tyridates* an [e] *Armenian* King, for violating some holy Nunnes, that was punished in like sort, with losse of his wits. But Poets and Papists may goe together for fabulous tales; let them free their owne credits: Howsoeuer they faine of their *Nemesis*, and of their *Saints*, or by the Diuels meanes may be deluded; we find it true, that *Vltor à tergo Deus*, *He is* [f] *God the Auenger*, as *Dauid* stiles him; and that it is our crying sinnes that pull this and many other maladies vpon our owne heads. That he can by his Angels, which are his Ministers, strike and heale (saith [g] *Dionysius*) whom he will; that he can plague vs by his Creatures, Sunne, Moone, and Starres, which he vseth as his instruments, as a Husbandman (saith *Zanchius*) doth an Hatchet: Haile, Snow, Windes &c:

[h] *Et coniurati veniunt in classica venti:*

as in *Iosuahs* time, as in *Pharaobs* time in *Egypt*; they are but as so many Executioners of his Iustice. Hee can make the proudest spirits stoupe, and cry out with *Iulian* the *Apostate*, *Vicisti Galilæe*: or with *Apollo's* Priest in [i] *Chrysostome*, *O cælum! ô terra! undè hostis hic?* What an enemy is this? And pray with *Dauid*, acknowledging his power, *I am weakned and sore broken, I roare for the griefe of mine heart, mine heart panteth, &c: Psal. 38,8. O Lord rebuke me not in thine anger, neither chastise me in thy wrath, Psal. 38,1. make me to heare ioy and gladnesse, that the bones which thou hast broken, may reioyce, Psal. 51.8. & verse 12. Restore to me the ioy of thy saluation, and stablish me with thy free spirit.* For these causes belike [k] *Hyppocrates* would haue a Physitian take special notice, whether the disease come not from a diuine supernatural cause, or whether it follow the course of Nature. But this is farther discussed by [l] *Fernelius*, and [m] *I. Cæsar Claudinus*, to whom I referre you, how this place of *Hyppocrates* is to be vnderstood. *Paracelsus* is of opinion, that such spirituall Diseases (for so he calles them) are spiritually to bee cured, and not otherwise. Ordinary meanes in such cases, will not availe: *Non est reluctandum cum Deo.* When that monster-taming *Hercules* ouercame all in the *Olympicks*, *Iupiter* at last in an vnknowne shape wrestled with him; the victory was vncertaine, till at length *Iupiter* discryed himselfe, and *Hercules* yeelded, No striuing with supreame powers,

Nil iuvat immensos Cratero promittere montes.

Physitians and Physicke can doe no good, † *wee must submit our selues vnder the mighty hand of God*, acknowledge our offences, call to him for mercy. If he strike vs, *una eademq; manus vulnus opemq; feret*, as it is with them that are wounded with the speare of *Achilles*, hee alone must helpe; otherwise our diseases are incurable, and wee not to be releiued.

[d] *Giraldus Cambrensis, lib.1. cap.1. Itinerar. Cambriæ.*

[e] *Delrio Tom.3 l.6 sect.3. quæ.3*

[f] Psal. 44.1.

[g] *Lib.8. Cap. de Hierar.*

[h] *Claudian.*

[i] *De Babilâ Martyre.*

[k] *Lib.1. cap.5. prog.*

[l] *Lib.1. de Abditis rerum causis.*

[m] *Respons. med. 12. resp.*

† Pet.5.6.

Svbsec. 2.

A Digression of Diuels, and how they cause Melancholy.

HOw farre the power of Diuells doth extend, and whether they can cause this or any other Disease, is a serious question and worthy to be considered, for the better vnderstanding of which, I will make a briefe digression of the nature of Diuels. And although the question be very obscure, according to [n] *Postellus, full of controuersie and ambiguity*: yet as in the rest, I will aduenture to say something of it. In former times, as we read, *Acts 23.* The *Sadducees* denied that there were any such Spirits, Divels, or Angels. So did the *Peripateticks*, and *Aristotle* himselfe, as *Pomponatius* stifly maintaines, and *Scaliger* in some sort grants. Though *Dandinus* the Iesuite, *com. in lib. 2. de animâ*, stifly denies it: *substantiæ separatæ* and Intelligences, are the same which Christians call Angells, and Platonists, Diuels. *Epicures* and *Atheists* are of the same minde in generall, because they neuer saw them. *Plato, Plotinus, Porphyrius, Iamblicus, Proclus*, insisting in the steps of *Trismegistus* and *Socrates*, make no doubt of it. Nor *Stoicks*, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the [o] *Thalmudists* say that *Adam* had a wife called *Lilis*, before hee married *Eue*, and of her he begat nothing but Diuels. The *Turkes* [p] *Alcaron* is altogether as absurd and ridiculous in this point: but the Scripture informes vs *Christians*, how *Lucifer* the chiefe of them, with his associats, [q] fell from heauen for his pride, and ambition, created of God, placed in heauen, & sometimes an Angell of light, now cast downe into Hell, and *deliuered into Chaines of darknesse, 2. Pet. 2. 4. to be kept vnto damnation.* There is a foolish opinion which some hold, that they are the soules of men departed, the which *M. Tyrius ser. 27.* maintaines. *These spirits*, he* saith, *which we call Angels and Diuells, are nought but soules of men departed, which either through loue and pitty of their friends yet liuing, helpe & assist them, or else persecute their enimies, whom they hated*: Appointed by those higher powers to keepe men from their natiuity and protect them, or to punish them as they see cause; and are called *boni* and *mali genij* by the Romans. *Socrat.* had his *Dæmonium*, as the Platonists supposed; *Plotinus* his; and we Christians our assisting Angells, as *Zanch.* and some Diuines hold. But this absurd Tenent of this *Tyrius*, *Proclus* confutes at large, in his booke *de Animâ & dæmone.*

[r] *Psellus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatius*, Emperour of *Greece*, a great obseruer of the nature of Diuels, holds that they are [s] corporeall, and haue *aeriall bodies, that they are mortall, liue and dye, that they are nourished and haue excrements, that they feele paine if they be hurt* (which *Cardan* confirmes, & *Scaliger* iustly laughs him to scorne for, *si pascantur aere, cur non pugnant ob puriorem aera? &c.*) *or stroken*: and if their bodies be cut, with admirable celerity they come together againe. *Austin in Gen. lib. 3. de lib. arbit.* holds as much; *mutata casu corpora in deteriorem qualitatem aëris spissioris.* That in their fall their bodies were changed into a more aeriall and grosse substance. That they can assume aeriall bodies, all maner of shapes at their pleasures, appeare in what likenesse they will themselues

[n] *Lib. 1. cap. 7. de orbis concordiâ. In nullâ re maior fuit altercatio, maior obscuritas, minor opinionum concordia, quam de dæmonibus & substantijs separatis.*

[o] *Pererius in Genesin lib. 4. in cap. 3. ver. 23.*

[p] *See Strozzius Cicogna omnifariæ Mag. lib. 2. cap. 15. Io. Aubanus, Bredenbachius.*

[q] *Angelus per superbiam separatus à Deo, qui in veritate non stetit. Austin.*

Nature of Diuels.

† *Nihil aliud sunt Dæmones quàm nudæ animæ, quæ corpore deposito, priorem miserati vitam, cognatis succurrunt, commoti misericordiâ &c.*

[r] He liued 500 yeares since.

[s] *Apuleius: spiritus animalia sunt animo passibilia, mente rationalia, corpore aeria, tempore sempiterna.*

[t] *Nutriantur, & excrementa habent, quòd pulsata doleant solido percusso corpore.*

38 selues, that they are most swift in motion, and can passe many miles in an instant, and so likewise [u] transforme bodies of others into what shape they please, & with admirable celeritie remoue them from place to place. *Zanch. Bodine, Spondan.* and others are of opinion, that they cause a true Metamorphosis, as *Nabuchadnezar* was really translated into a Beast, *Lots* wife into a pillar of salt; *Vlysses* companions into Hogges and Dogs by *Cyrces* charmes: Turne themselues and others, as they doe Witches into Cats, Dogs, Hares, Crowes, &c. *Strozzius Cicogna* hath many examples, *lib. 3. omnif: mag: cap: 4: & 5.* which he there confutes. As *Austin* doth *de civit: Dei lib: 18.* That they can be seene when and in what shape, and to whom they will, saith *Psellus*, *Tametsi nil tale viderim, nec optem videre:* Though hee himselfe neuer saw them nor desired it; and vse sometimes carnall copulation (as elsewhere I shall [x] proue more at large) with women and men. Many will not beleeue that they can be seene. *Marcus* of his credit told *Psellus* that hee had often seene them. *Paracels.* confesseth that hee saw them diuers times, and conferred with them, and so doth *Alexander ab* [y] *Alexandro, that he so found it by experience, when as before he doubted of it.* Many deny it, saith *Lauater de spectris, part. 1. c. 2. & part: 2. c. 11. because they neuer saw them themselues.* But as hee reports at large all ouer his booke, especially *cap. 19. part: 1.* they are often seen. *Cardan lib: 19. de subtil:* relates of his father *Facius Cardan*; that after the accustomed solemnities, An: 1491: 13: August, hee coniured vp seauen Diuels in Greeke apparell, about 40 yeares of age, some ruddy of complexion, and some pale, as he thought: he asked them many questions, and they made ready answere, that they were aeriall Diuels, that they liued and died as men did sauing that they were farre longer liued (7 or 8 hundred [z] yeares) and that they did as farre excell men in dignitie, as we doe iumentes, and were as farre excelled againe of those that were aboue them: our gouernours and keepers and the Spirits of the meaner sort had such offices, as wee make horsekeepers, neat-heards, and the basest of vs, ouerseers of our cattle. and that we can no more apprehend their natures & functions, then an horse a mans. They knew all things, but might not reueale them to men; & ruled & domineered ouer vs, as we doe ouer horses: the best Kings amongst vs, & the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men, & communicate their skill, reward and cherish, & sometimes againe terrifie and punish, to keepe them in awe, as they thought fit. The same author *Cardan*, in his *Hyperchen*, out of the doctrine of *Stoicks*, will haue some of these *Genij* (for so he calls them) to be [a] desirous of mens company, very affable, and familiar with them as Dogges are; others againe to abhorre as Serpents, and care not for them. [b] *Generally they farre excell men in worth, as a man the meaneſt worme*, though some of them are *inferior to men againe, as some degenerate, base, rationall creatures, are excelled of brute beasts.*

That they are mortall, besides these testimonies of *Cardan*, many other Diuines and Philosophers hold. The [c] *Platonists* and many *Rabbines, Porphyrius* and *Plutarch*, as appeares by that relation of *Thamus.* [d] *The great God Pan is dead.* *Apollo Pythius* ceased; and so the rest. S. *Hierome* in the life of *Paule* the Ermite tels a story, how one of them appeared to S. *Anthony* in the wildernesse, and told him as much. [e] *Paracelsus* of our late writers stifly main-

[u] *Cyprianus in Epist. montes etiam & animalia transferri possunt:* as the diuell did Christ to the top of the Pinacle: & Witches are often translated. See more in *Strozzius Cicogna, lib. 3. cap. 4. omnif. mag. Per aera subducere & in sublime corpora ferre possunt, Biarmannus. Percussi dolent & vruntur in conspicuos cineres, Agrippa, l. 3. c. 19. de occul. Philos.*

[x] *Part. 3 sect. 2 Memb. 1. Sub. 1.* Loue Melancholy.

[y] *Genial. dier. Ita sibi visum & compertum quum prius an essent ambigeret. Fidem suam liberet.*

[z] *Sic Hesiodus de Nymphis vivere dicit 10. etates phœnicis vel 9. 7. 20.*

[a] *Naturâ familiares vt canes hominibus, multi aucrsantur & abhorrent.*

[b] *Ab homine plus distant quâ homo ab ignobilissimo verme, et tamen quidam ex his ab hominibus superantur vt homines à feris, &c.*

[c] *Cibi & potus vti, & venere cum hominibus, ac tandem mori, Cicogna 1. part. l. 2. c. 3.*

[d] *Plutarch. de defect. oraculorum.*

[e] *Lib. de Zilphis & Pigmeis.*

taine

taines that they are mortall, and liue and die, as other creatures doe. *Zozimus lib. 2.* farther addes, that religion and policy dies and alters with them. The [f] Gentiles Gods, he saith, were expelled by *Constantine*, and together with them, *Imperij Romani maiestas, & fortuna, interijt, & profligata est.* The fortune and maiestie of the *Romane* Empire, decayed and vanished. But these paradoxes of their mortality, taking of shapes, transposing bodies, and carnal copulations, are sufficiently confuted by *Zanch. cap. 10. lib. 4. Pererius in his Comment. & Tostatus questions on the 6. of Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio To. 2. lib. 2. quæst. 29.* They may deceaue the eyes of men, but none take true bodies; or make a reall Metamorphosis: but as *Cicogna* proues at large; they are [g] *Illusoriæ & prestigiatrices transformationes, omnif. mag. lib. 4. cap. 4.* meere illusions and cosenings; yet thus much in generall, *Thomas, Durand*, and all the rest grant, that they haue vnderstanding farre beyond men, and can probably coniecture, and [h] foretell many things; they can cause and cure most diseases; that they haue excellent skill in all Arts and Sciences: and that the most illiterate Diuell is *Quouis homine scientior*, as [i] *Cicogna* maintaines out of others. They know the vertues of Hearbs, Plants, Stones, Minerals, &c. Of all Creatures, Birds, Beasts, the foure Elements, Starres, Planets, and can aptly apply them and make vse of them as they see good; knowing the causes of all Meteors, and the like. [k] They can produce miraculous alterations in the ayre, and most wonderfull effects. But that which *Bodine lib. 4. Theat. nat.* thinkes, that they can tell the secrets of a mans heart, is most false. His reasons are weake, and sufficiently confuted by *Zanch. lib. 4. cap. 9.* and others.

As for those orders of good and bad Diuels, which the Platonists hold, is altogether erroneous, and those Ethnicks, *boni* and *mali Genij*, are to bee exploded. That which [h] *Apuleius, Xenophon* and *Plato* contend of *Socrates Dæmonium*, is most absurd. That which *Plotinus* of his, that hee had likewise *Deum pro Dæmonio*; and that which *Porphyry* concludes of them all in generall, if they be neglected in their sacrifice they are angry, and send many plagues amongst vs; but if pleased, then they doe much good; is as vaine as the rest, & confuted by *Austin lib. 9. cap. 8. de Ciuit. Dei. Euseb: lib. 4. præparat. Evangel. cap. 6.* and others. Yet thus much I finde, that our Schoolemen and [i] other Diuines make nine kindes of bad Diuels, as *Dionysius* hath done of Angels. In the first ranke are those false Gods of the Gentiles, which were adored heretofore in seuerall Idols, and gaue Oracles at *Delphos* & elsewhere, whose Prince is *Beelzebub*. The second rancke is of Liers, and Æquivocaters, as *Apollo Pythius*, and the like. The third are those vessels of anger, inventers of all mischiefe, as that *Theutus* in *Plato. Esay* cals them vessels of fury; their Prince is *Beliall*. The fourth are malitious, reuenging Diuels, and their Prince is *Asmodæus*. The fift kinde are cosoners, such as belong to Magitians & Witches; their Prince is *Satan*. The sixt are those aeriall Diuells that [l] corrupt the aire and cause plagues, thunders, fires, &c. spoken of in the *Apocalyps*, and *Paule* to the *Ephesians* names them the princes of the ayre: *Meresin* is their Prince. The seauenth is a destroyer, Captaine of the Furies, causing wars, tumults, combustions, vproares, mentioned in the *Apocalyps*, and called *Abaddon*.

[f] *Dii gentium à Constantino profligati sunt, &c.*

[g] *Omnia spiritibus plena, & ex eorum concordiâ & discordiâ omnes boni & mali effectus promanant, omnia humana regunt. paradox. veterii de quo Cicogna. omnif. mag. lib. 2 cap. 3.*

[h] *Aust. in lib. 2 de Gen. ad literam cap 17. partim quia subtilioris sensus acumine, partim scientia callidiare vigent & experientiâ, præter magnam iugiudinem vitæ, partim ab Angelis discunt, &c.*

[i] *Lib. 3. omnif. mag. cap. 2.*

[k] *Quum tanta sit & tam profunda spirituum scientia, mirum non est tot tantasq; res visu admirabiles ab ipsis patrari, & quidem rerum naturalium ope quas multò melius intelligunt, multoq; peritius suis locis & temporibus applicare norint quam homo. Cicogna.*

Orders.

[h] *De Deo Socratis, adest mihi diuinâ sorte Dæmonium quoddam à primâ pueritiâ me sequutum, sæpe dissuadet impellit nunquam instar vocis. Plato.*

[i] *Agrippa lib. 3. de occul. ph. c. 18. Zanch. Pictorius, Pererius, Cicogna. l. 3. c. 1. &c.* [k] *Vasquez c. 23. Quibus datum est nocere terræ & mari, &c.*

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The eight is that accusing or calumniating Diuell, whom the Greekes call Διάβολος, that driues vs to despaire. The ninth are those tempters in seuerall kindes, and their prince is *Mammon*. *Psellus* makes six kindes, but none aboue the Moone: but *Gazæus* cited by [m] *Lipsius*, will haue all places full of Angells and Diuels, aboue and beneath the Moone, ætheriall and aeriall, which *Austin* cites out of *Varro lib: 7. de Ciuit: Dei cap: 6. The celestiall Diuells aboue, and aeriall beneath*: or as some will, Gods aboue, *Semidei*, or halfe Gods beneath, *Lares, Heroes, Genij*, which clime higher, if they liued well, as the *Stoicks* held; but grouell on the ground as they were baser in their liues, neerer to the earth: and are *Manes, Lemures, &c.* [o] They will haue no place void, but all full of Spirits, Diuels, or some other inhabitants. *Plenum cœlum, aer, aqua, terra, & omnia sub terrâ*, saith [p] *Gazæus*. Not so much as an haire breadth empty in heauen, earth, or waters, aboue or vnder the earth. The earth is not so ful of flies in summer, as it is at all times of inuisible Diuels: this [q] *Paracelsus* stiffely maintaines, and that they haue euery one their seuerall *Chaos*. *Gregorius Tolosanus* makes seauen kindes of ætheriall Diuels, according to the number of the seauen Planets. Saturnine, Iouial, Martiall, &c. which liue about them, and as so many assisting powers cause their operations; and will haue, in a word, as many of them as there bee starres in the Skies. *Marsilius Ficinus* seemes to second this opinion, out of *Plato*, or from himselfe, I know not: As euery Spheare is higher, so hath it more excellent inhabitants: which belike is that *Galilæus à Galilæo*; and *Kepler* aimes at in his *nuncio Syderio*, when hee will haue [t] *Saturnine* and *Iouiall* inhabitants. And which *Tycho Brahe* doth in some sort touch or insinuate in one of his Epistles: but these things * *Zanchius* explodes, *cap: 3 lib: 4.*

So that according to these men, the number of ætheriall Spirits must needs be infinit: For if that be true that some of our Mathematicians say: if a stone should fall from that starry heauen, or eight Spheare, and should passe euery houre an hundred miles, it would bee 65 yeares, or more, before it would come to ground, by reason of the great distance of heauē from earth, which containes, as some say 170 Millions 803 miles, besides those other heauens, whether they be Christalline or watery which *Maginus* ads, which peraduenture holds as much more; how many such Spirits may it containe? And yet for all this [u] *Thomas* and *Albertus*, and most hold that there be farre more Angels then Diuels.

But be they more or lesse, *Quod supra nos nihil ad nos.* Wee are onely to speake in briefe of these sublunary Diuels: for the rest, our Diuines hold that the Diuell hath no power ouer starres, or heauens. [x] *Carminibus cælo possunt deducere lunam, &c.* Those are poeticall fictions, and that they can [y] *sistere aquam fluvijs, & vertere sydera retrò, &c.* as *Canidia* in *Horace*, 'tis all false. [z] They are confined vntill the day of iudgement, to this sublunary world, & can worke no farther then the foure Elements, and as God permits them. Wherefore of these sublunary Diuels, *Psellus* makes six kindes, fiery, aeriall, terrestriall, watery, and subterranean diuels, besides those Fairies, Satyres, Nymphes, &c.

Fiery Diuels are such as commonly worke by blazing starres, fire-drakes, & counterfeit Sunnes and Moones, starres oftentimes, and sit on ship Masts, which neuer appeare, saith *Cardan*, but they signifie some mischiefe or other

to

[m] *Physiol. Stoicorum è Senec. lib. 1. cap. 28.*

[n] *Vsq; ad lunã animas esse æbtreas, vocariq; heroas, lares, genios.*

[o] *Mart Capella.*

[p] *Nihil vacuum ab his, vbi vel capillum in aëre vel aquâ iaceas.*

[q] *Lib. de Zilph.*

[r] *Lib. 7. cap. 3 4. & 5, Syntax. art. mirab.*

[s] *Comment. in dial. Plat. de amore, cap 5. Vt sphæra quælibet super not, ita præstantiores habet habitatores suæ sphæræ consortes, vt habet nostra.*

[t] *Saturninas & Iouial accolas.*

* *In loca detrusi sunt infra cælestes orbes in aërem (scilicet & infra, vbi Iudicio generali reservantur.*

[u] *q. 63. art 9. Sublunary diuels and their kindes.*

[x] *Virg. 8. eg.*

[y] *Æn. 4.*

[z] *Austin: hoc dixi, ne quis existimet habitare ibi mala dæmonia, vbi Solem & Lunam & Stellas Deus ordinauit, & alibi nemo arbitraretur Dæmonem cœlis habitare cum Angelis suis, vnde lapsum credimus. Idem Zanch. l. 4. c 3. de Angel. malis. Perer. in Gen cap. 6. lib. 8. in ver. 2.*

to come vnto men: Our stories are full of such apparitions. Some thinke they keepe their residence in that *Hecla*, a mountaine in *Island*, *Ætna* in *Sicily*, *Lypera*, *Vesuvius*, *&c.* These diuels were worshipped heretofore by that superstitious πνευματολάια, and the like.

Aëriall Diuels are such as keepe quarter most part in the [a] ayre, cause many tempests, thunder, and lightnings, teare Oakes, fire Steeples, Houses, strike Men and Beasts, make it raine stones, as in *Liuies* time, Wooll, Frogges &c. Counterfait armies in the Aire, as at *Vienna*, before the comming of the *Turkes*, and many times in *Rome*, as *Scheretzius lib. de spect. cap. 1 part. 1*, *Iulius Obsequeus* an old *Roman*, in his booke of prodigies, *ab urb. cond. 505.* and [b] *Machiavell* hath illustrated by many examples. They cause whirle winds of a sudden, and tempestuous stormes, as when a desperate man makes away himselfe, which by hanging or drowning they frequently do, as *Kornmannus* obserues, *de mirac. mort part. 7. cap. 76*, *tripudium agentes*, dancing and reioycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sickneese, stormes, shipwrackes, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable example in [c] *Iouianus Pontanus*. And nothing so familiar (if we may beleeue those relations of *Saxo Grammat.* *Olaus Magn*[s], *Damian*[s] *A-Goes*) as for Witches and Sorcerers, in *Lapland*, *Lituania*, and all ouer *Scandia*, to sell winds to Mariners, & cau'e tẽpests, which *Marcus Paulus* the Venetian relates likewise of the *Tartars*. These kindes of Divels are much delight'd in Sacrifice (saith *Porphyry*) held all the World in in awe, and had seuerall names, Idols, Sacrifices in *Rome*, *Greece*, *Egypt*, and at this day tyrannize ouer, and deceiue these Ethnickes and Indians, being adored & worshipped for [e] Gods. For the Gentiles gods were divels (as † *Trismegistus* cõfesseth in his *Asclepius*) and he himselfe could make them come to their Images, by Magicke spells: And are now as much *respected by our Papists* (saith [f] *Pictorius*) *vnder the name of Saints*. These are they which *Cardan* thinkes, desire so much carnall copulation with witches, *Incubi* and *Succubi*, transforme bodies, and are so very cold, that serue Magitians. His father had one of them (as he is not ashamed to [g] relate) an aëriall Divell, bound to him for twenty and eight yeares. As *Agrippa's* dog had a divell tyed to his coller; some thinke that *Paracelsus* (or els *Erastus* belies him) had one confined to his sword pummell: others weare them in rings &c. *Iannes* & *Iambres* did many things of old by their helpe: *Simon Magus*, *Cinops*, and *Tritemius* of late, that shewed *Maximilian* the Emperor his wife, after she was dead, *& verrucã in collo eius*, (saith [h] *Godelman*) so much as the wart in her necke. *Delrio lib. 2*, hath many examples of their feats: And *Cicogna lib. 3. cap. 3.* *Wierus* in his booke *de præstig dæmonum &c.*

[a] *Domos diruunt, muros deyciunt, immiscent se turbinibus & procellis, & pulverem instar columnæ euehunt. Cicogna l. 5. c. 5.*

[b] *Quæst. in Liu.*

[c] *De bello Neapolitano lib. 5.*

[d] *Suffitibus gaudent. Idem iust. Mart. Apol. pro Christianis.*

[e] *In Dei imitationem* saith *Eusebius.*

† *Diy gentium Dæmonia &c. ego in eorum statuas pellexi.*

[f] *Et nunc sub diuorum nomine coluntur à Pontificijs.*

[g] *Lib. 18. de rerum var.*

[h] *Lib. 3. cap. 3. de magis & veneficis, &c.*

Water diuels, are those *Naïades* or water Nymphes, which haue beene heeretofore conversant about Waters and Riuers. The water (as *Paracelsus* thinkes) is their Chaos, wherein they liue: some call them *Fairies*, & say that *Habundia* is their Queene; these cause Inundations, many times shipwracks, and deceiue men seuerall wayes, as *Succubæ*, or otherwise. [i] *Paracelsus* hath seuerall stories of them, that haue liued and beene married to mortall men, and so continued for certaine yeares with them, & after, vpon some dislike, haue forsaken them. Such a one was *Ægeria*, with whom *Numa* was so familiar, *Diana*, *Ceres &c.* [k] *Olaus Magnus* hath a long narration of one *Hotherus* a

Nereides.

[i] *Lib. de Zilphis*

[k] *Lib. 3.*

42 King of *Sweden*, that hauing lost his company, as hee was hunting one day, met with these water Nymphes or Fayries, and was feasted by them. And *Hector Boëthius*, of *Mackbeth*, and *Banco*, two Scottish Lords, that as they were wandering in the Woods, were told their Fortunes by three strange Women. To these heretofore they did vse to sacrifice, by that ὑδρομαντεία, or divination by Waters.

Terrestriall Diuels, are those [l] *Lares, Genij, Faunes, Satyrs,* [†] wood-nymphs, Folios, Fairies, *Robin good fellowes, Trulli* &c. Which as they are most conversant with men, so they doe them most harme. Some thinke it was they alone that kept the Heathen people in awe of old, and had so many Idoles and Temples erected to them. Of this range was *Dagon* amongst the Philistims, *Bell* amongst the Babylonians, *Astartes* amongst the Sydonians, *Baal* amongst the Samaritans, *Isis* and *Osyris* amongst the Egyptians &c. Some put our Fairies into this ranke, which haue beene in former times adored with much superstition, with sweeping their houses, and setting of a payle of cleane water, good victuals and the like, & then they should not be pinched, but finde money in their shooes and be fortunate in their enterprises. These are they that dance on heaths and greenes, as [m] *Lavater* thinkes; and as [n] *Olaus Magnus* addes, leaue that greene circle, which wee commonly finde in plaine fields, (which others hold to proceede from a Meteor falling, or some accidentall rankenesse of the ground, so Nature sports her selfe: they are sometimes seene by old women and children. *Hieron. Pauli*, in his description of the City of *Bercino* in *Spaine*, relates how they haue beene familiarly seene neere that towne, about fountaines and hils. [o] *Paracelsus* reckons vp many places in *Germany*, where they doe vsually walke in little coates, some two foot long. A bigger kind there is of them, called with vs *Hobgoblins*, and *Robin Good fellowes*, that would in those superstitious times, grinde corne for a messe of milke, cut wood, or doe any manner of drudgery worke. They would mend old Irons in those *Æolian* Iles of *Lypara*, in former times, and haue beene often seene and heard. [p] *Tholosanus* calls them *Trullos* and *Getulos*, and saith, that in his dayes they were common in many places of *France*. *Dithmarus Bleskenius* in his description of *Island*, reports for a certainty, that almost in euery family they haue some such familiar spirits. And *Felix Malleolus* in his book *de crudel. dæmon.* affirmes as much, that these *Trolli* or *Telchines*, are very common in *Norway, and* [q] *seene to doe drudgery worke*: To draw water, saith *Wierus, lib.1. cap. 22*, dresse meat, or any such thing. Another kinde of these there are, which frequent forlorne [r] houses, which the Italians call *Foliots*, most part innoxious, [s] *Cardan* holdes: *They will make strange noyses in the night, howle sometimes pittifully, and then laugh againe, cause great flame and sudden lights, fling stones, rattle chaines, shaue men, open doores, and shut them, fling downe platters, stooles, chests, sometime appeare in the likenesse of Hares, Crowes, blacke Dogges &c:* of which reade [†] *Sigismund. Scheretzi* [t] *lib. de spectris, parte 1. cap. 1.* which he saith, he tooke out of *Luther*, most part, there be many instances. [u] *Plini Secundi* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for feare of Divels. Whether I may call these *Zim* and *Ohim*, which *Isay cap. 13. 21.* speakes of, I make no doubt: see more of these in the said *Scheretz. lib. 1. de spect. cap. 4.* he is full of examples. These kinde of Divels many times

appeare

[l] *Pro salute hominum excubare se simulant, sed in eorum perditiem omnia moliuntur. Auct.*

[†] *Dryades, Oreades, Hamadryades.*

Olaus vet. lib. 3.

[m] *Part. 1. c. 19.*

[n] *Lib 3. cap. 11. Siluarum choreas Olaus lib 3. vocat. saltum adeò profundè in terras imprimunt, ut locus insigni deinceps virore orbicularis sit, & gramen non pereat.*

[o] *Lib. de Zilph. & Pigmæis. Olaus lib. 3.*

[p] *Lib. 7. cap. 14 qui & in familitio viris & fœminis inseruiunt, conclauia scopis purgant, patinas mundant, ligna portant, equos curant &c.*

[q] *Ad ministeria utuntur.*

[r] Where treasure is hid (as some thinke) or some murder, or such like villany committed.

[s] *Lib. 16. de rerum varietat.*

[†] *Quidam lemures domesticis instrumentis noctu ludunt: patinas, ollas, cantheras, & alia vasa deiciunt, & quædam voces emittunt, eiulant, risum emittunt, &c. ut canes nigri, feles, variis formis &c.*

[t] *Epist. lib. 7.*

appeare to men, and affright them out of their wits, sometimes walking at [t] noone day, sometimes at nights, counterfeiting dead mens Ghosts, as that of *Caligula*, which (saith *Suetonius*) was seene to walke in *Lavinia's* garden, where his body was buried, spirits haunted, and the house where hee died, * *nulla nox sine terrore transacta, donec incendio consumpta*; euery night this happened, there was no quietnesse, till the house was burned. About *Hecla* in *Island*, ghosts commonly walke, *animas mortuorum simulantes*, saith *Ioh. Anan. lib. 3. de nat. dem. Olaus lib. 2. cap. 2. natal. Tallopid. lib. de apparit. spir. Kornmann° de mirac. mort. parte 1. cap. 44.* such sights are frequently seene *circa sepulchra & Monasteria*, saith *Lavat, lib. 1. cap. 19.* in Monasteries and about Churchyards: and foretell mens deaths, by seuerall signes, as knocking, groanings, &c. † Neare *rupes nova* in *Finlard*, in the Kingdome of *Sweden*, there is a Lake, in which, before the Gouernour of the Castle dyes, a *spectrum* in the habite of *Arion* with his Harpe appeares, and makes excellent musicke, (like those blocks in *Cheshire*, which (they say) presage death to the Master of the family: or that * Oke in *Lanhadran* Parke in *Cornwall*, which fore showes as much. Many families in *Europe*, are so put in mind of their last, by such predictions, and many men are fore-warned (if wee may beleeue *Paracelsus*) by familiar spirits, in divers shapes, as cockes, crowes, Owles, which often hover about sicke mens chambers, *vel quia morientium fœditatem sentiunt*, as † *Baracell°* coniectures, *& ideo super tectum infirmorum crocitant*, because they smell a corse; or for that (as *Bernardinus de Bustis* thinketh) God permits the Diuel to appeare in the forme of Crowes, and such like creatures, to scarre such as liue wickedly heere on earth. A little before *Tullies* death (saith *Plutarch*) the Crowes made a mighty noyse about him, *tumultuosè perstrepentes*, they pulled the pillow from vnder his head. Such prodigies are very frequent in Authors. See more of these in the said *Lavater. Thyreus de locis infestis, part. 3. cap. 58. Pictorius, Delrio, Cicogna, lib. 3. cap. 9.* Negromancers take vpon them, to raise and lay them at their pleasures. And so likewise those which *Mizaldus* cals *Ambulones*, that walke about midnight on great Heaths and desart places, which (saith [x] *Lavater*) *draw men out of the way, and leade them all night a by-way, or quite barre them of their way*: these haue seuerall names in seuerall places; we commonly call them *Pucks*. In the desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceiued, as you may reade in *M. Paulus* the *Venetian* his trauels: If one loose his company by chance, these Diuels will cal him by his name, & counterfeit voyces of his companions to seduce him. *Hieron. Pauli* in his book of the hils of *Spaine*, relates of a great [y] mount in *Cantabria*, where such *spectrums* are to be seen. *Lavat.* & *Cicogna* haue variety of examples, of spirits, and walking Diuels in this kinde.

Subterranean Diuels are as common as the rest, and doe as much harme. *Olaus Magnus, lib. 6. cap. 19.* makes six kinds of them, some bigger, some lesse. These (saith [z] *Munster*) are commonly seene about mines of mettals, and are some of them noxious, some againe doe no harme. The mettall-men in some places account it good lucke, a signe of treasure, and rich Ore when they see them. *Georgius Agricola*, in his book *de subterraneis animantibus, c. 37*, reckons vp two more notable kinds of them, which he cals [a] *Getuli & Cobali*, which *are cloathed after the manner of mettall-men, & will many times imitate their workes*. Their office, as *Pictorius* and *Paracelsus* thinke, is to keepe treasure

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[t] *Meridionales Dæmones Cicogna* cals them, or *Alastores l. 3. c. 9.*

* *Sueton. cap. 69 in Caligula.*

† *Strozius Cicogna lib. 3. mag cap. 5.*

* Mr *Cary* Survay of Cornw. lib. 2. fol. 140.

† *Horto Genesi. fol. 137.*

[x] *Part 1. c. 19. Abducunt eos à rectâ viâ, & viam iter facientibus intercludunt.*

* *Lib. 1. cap. 44. Dæmonum cernuntur & audiuntur ibi frequentes illusiones, undè viatoribus cavendum ne se dissocient, aut à tergo maneant, voces enim fingunt sociorum, ut à recto itinere abducant &c.*

[y] *Mons sterilis & nivosus, ubi intempestâ nocte umbræ apparent.*

[z] *In Cosmogr.*

[a] *Vestiti more metallicorum, gestus & opera eorum imitantur.*

44 treasure in the earth, that it be not all at once revealed: and besides, [b] *Cicogna* averres, that they are the cause many times of horrible Earthquakes; *which swallow vp sometimes not onely houses, but whole Ilands and Cities*: in his 3. book *cap. 11*, he giues many instances.

Thus the Diuell raignes, and in a thousand seuerall shapes, *As a roaring Lion still seekes whom he may deuoure, 1. Pet. 5.* by Earth, Sea, Land, Ayre, as yet vnconfined, he rageth while he may to comfort himselfe, as [c] *Lactantius* thinkes, with other mens falls, hee labours all he can to bring them into the same pit of perdition with him. For [d] *mens miseries, calamities and ruines, are the diuells banqueting dishes.* By many temptations and seuerall engines, hee seekes to captiuate our soules. The Lord of lyes, saith [e] *Austin, as he was deceiued himselfe, he seekes to deceiue others*, the ringleader to all naughtinesse, as he did by *Eue* and *Cain*, *Sodome*, and *Gomorrah*, so would hee doe by all the world. Sometimes he tempts by couetousnesse, drunkennesse, pleasure, pride, &c. He studies our ouerthrowe, and seekes our destruction. And although he pretend many times humane good, and venditate himselfe for a God, by curing of seuerall diseases, *ægris sanitatem, & cæcis luminis vsum restituendo*, as *Austin* declares, *lib: 10. de Civ. Dei cap: 6.* as *Apollo*, *Æsculapius*, *Isis* of old haue done, diuert plagues, and assist them in wars, portend our good, yet *nihil his impurius, sceleſtius, nihil humano generi infestius*, nothing so impure, nothing so pernitious, as may well appeare by their tyrannicall, and bloody sacrifices of men to *Moloch*, which are still in vse amongst those Barbarous *Indians*, their seuerall deceits and cousenings to keepe men in obedience, their false oracles, sacrifices, their superstitious impositions of fasts, penury, &c. heresies, superstitions, obseruations of meats, times, &c. by which they [f] crucify the soules of mortall men, as shall bee shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore sinitur malignari*, as [g] *Bernard* expresseth it, by Gods permission he rages a while, hereafter to be confined to Hell and darknesse, *which is prepared for him and his Angells, Mat: 25.*

How farre their power doth extend, it is hard to determine, what the Ancients held of their effects, power and operations, I will briefly shewe you: *Plato in Critias*, and after him his followers, gaue out that these diuels, *were mens gouernours and keepers, our Lords and Masters as we are of our cattle:* * *They gouerne Prouinces and Kingdomes by oracles, auguries*, dreames, rewards, and punishments, send warres, plagues, peace, sickenesse, health, &c: as appeares by those histories of *Thucidides*, *Liuius*, *Dionysius Halicarnasseus*, with many others, that are full of their stratagems, and were therefore by those *Roman* and *Greeke* commonwealths adored and worshipped for Gods, with prayers and sacrifices, &c: *Tritemius* in his booke *de septem secundis*, assignes names to such Angells, as are gouernours of particular Prouinces, by what authority I knowe not, and giues them seuerall iurisdictions. *Asclepiades* a *Grecian*, *Rabbi Achiba* the Jew, *Abraham Auenezra*, and *Rabbi Azariell* Arabians, as I finde them cited by † *Cicogna*) farther adde, that they are not our

[b] *Immisso in terræ carceres vento horribiles terræmotus efficiunt, quibus sepè non domus modò, & turres, sed ciuitates integræ, & insulæ hauste sunt.*

Their offices, operations, study.

[c] *Lactantius 2. de origine erroris cap. 15. hi maligni spiritus per omnem terram vagantur, & solatium perditionis suæ perdendis hominibus operantur.*

[d] *Mortalium calamitates epule sunt malorum demonum. Synesius.*

[e] *Dominus mendacii à seipso deceptus alios decepere cupit, adversarius humani generis, Inventor mortis, superbiæ institutor, radix malitiæ, scelerum caput, princeps omnium vitiorum, furit inde in dei contumeliam, hominum pernitiem, de horum conatibus & operationibus lege Epiphanium, 2. Tom. lib. 2. Dionysium cap. 4. Ambros. Epistol. lib. 10. ep. 8. & 84. August. de Ciu. Dei lib. 5. cap. 9. lib. 8, cap. 22. lib. 9. 18. lib. 10. 21. Theophil. in 12. Mat. Basil. ep. 141. Leonem Ser. 60. Theodoret. in 11 Cor. Ep. 2. Chrys. hom. 53. in 12. Genes. Greg. in 1. Cap. Ioh. Barthol. de prop. l. 2. c. 20. Zanchium lib. 4. de malis angelis. Perer. in Gen. lib 8. in cap. 6. 2. Origen. sæpe præliis interſunt, itinera & negotia nostra quæcunq; dirigunt cladestinis subsidiis optatos sæpe præbent successus, Pet. Mart. in Sam. &c.*

[f] *Et velut mancipia circumfert, Psellus.*

[g] *Lib. de transmut. Malac. epist.*

* *Custodes sunt hominum & eorum vt nos animalium, tum & pronuncys præpositi regunt auguriis, somniis, oraculis panis, & præmiis, &c.*

† *Omnis mag. lib. 2. cap. 23.*

gouernours

gouernours only, *sed ex eorum concordiâ & discordiâ, boni & mali effectus promanant*, as they agree, so doe we and our Princes, or disagree; Religion, pollicy, publike and priuate quarrells depend on them, our *benè* and *malè esse*, & almost all our other actions, preferments, losses, weddings, deaths, &c. as these *boni* and *mali Genij* fauour or dislike vs: *Saturnini non conueniunt Iouialibus, &c*: he that is *Saturninus*, shall neuer likely be preferred. * That base fellowes are often aduanced, vndeseruing *Gnatoës*, & vitious parasites, when as discreet, wise, vertuous, and worthy men are neglected and vnrewarded, they referre to these domineering spirits, or *Genij*; as they are inclined, or fauour men, so they thriue. All particular euents almost, they referre to these spirits: and (as *Paracelsus* addes) they direct, teach, and instruct men: Neuer was any man extraordinary famous in any Art, or great Commander, that had not *familiarem dæmonem* to informe him, as *Numa*, *Socrates*, and many such. But these are most erroneous paradoxes, *ineptæ & fabulosæ nugæ*, reiected by our Diuines, and Christian Churches. 'Tis true, they haue, by Gods permission, power ouer vs, and we finde by experience, that they can hurt not our fields only, cattell, goods, but our bodies and mindes. At *Hammel* in *Saxony*, An. 1484. 20. Iunij, The diuell in likenesse of a pied piper, carried away 130 children, that were neuer after seene. Many times men are [i] affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, *lib. 1. cap. 4.* and seuerally molested by his meanes. *Plotinus* the *Platonist*, *lib. 14. aduers. Gnost.* laughes them to scorne, that hold the diuell can cause any such diseases. Many thinke he can worke vpon the body, bnt not vpon the mind. But experience pronounceth otherwise, that he can worke both vpon body and minde. *Tertullian* is of this opinion, *cap. 22.*. [k] *that hee can cause both sickenesse and health*, and that secretly. [l] *Taurellus* addes, *by clanculer poysons he can infect the bodies, and hinder the operations of the bowels, though we perceaue it not, closely creeping into them*, saith [m] *Lipsius*, and so crucifie our soules. For being a spirituall body, he struggles with our spirits, saith *Rogers*, and suggests (according to *Cardan*, *verba sine voce*, *species sine visu*, envy, lust, anger, &c.) as he sees men inclined.

The manner how he performes it, *Biarmannus* in his Oration against *Bodine* sufficiently declares, *He* [o] *beginnes first with the phantasie, and moues that so strongly, that no reason is able to resist*. Now the *Phantasie* hee moues by mediation of humours: Although many Physitians are of opinion, that the diuell can alter the minde, and produce this disease of himselfe. *Quibusdam medicorum visum*, saith [p] *Auicenna*, *quòd Melancholia contingat à dæmonio*. Of the same minde is *Psellus*, and *Rhasis* the *Arab. lib. 1. Tract. 9. Cont.* [q] *That this disease proceeds especially from the Diuell, and from him alone*. And *Aculanus cap. 6. in 9. Rhasis*, *Ælianus Montaltus* in his *9 cap.* confirmes as much, that the diuell can cause this disease; by reason many times that the parties affected prophecy, speake strange language, but *non sine interuentu humoris*, not without the humour, as he interprets himselfe: no more doth *Auicenna*, *si contingat à dæmonio, sufficit nobis vt conuertat complexionem ad choleram nigram, &*

* *Quoties fit vt principes nouitium aulicum ditet is & dignitatibus pene obruant, & multorum annorum ministrum, qui non semel pro hero periculum subit, ne terunatio donent. &c.* Idem. *Quod Philosophi non remunerentur, cum scurræ & ineptus ob insulsum iocum sæpe præmium reportet, inde fit &c.*

[h] *Godelmanus cap 3. lib. 1. de Magis.* Idem *Zanchius lib. 4. cap. 10. & 11. de malis angelis.*

[i] *Nociuâ Melancholiâ furiosos efficiant, & quandoq; penitus interficiunt.* G. Pico omnicenus. Idemq; *Zanchius cap 10. lib. 4.*

si Deus permittat, corpora nostra mouere possunt, alterare, quouis morborũ & malorum genere officere, imò & in ipsa penetrare & sæuire.

[k] *Inducere potest morbos & sanitates.*

[l] *Viscerum actiones potest inhibere latenter, & venenis nobis ignotis corpus inficere.*

[m] *Irrepentes corporibus occultè morbos fingunt, mentes terrent, membra distorquent. Lipsius Phil. Stoic. lib. 1. c. 19.* [n] *De rerum var. l. 16. c. 93.* [o] *Quum mens immediatè decipi nequit, primùm mouet phantasiam, & ita obfirmat vanis conceptibus vt ne quem facultati æstimatiuæ, ratione locum relinquat. Spiritus malus invadit animam, turbat sensus, in furorem conijcit. Austin. de vit. Beat.* [p] *Lib. 3. Fen. 1. Tract. 4. cap. 18.* [q] *A Dæmone maximè proficisci, & sæpe solo.*

46 *sit causa eius propinqua cholera nigra*, the immediate cause is choler adust: and therevpon belike this humor of Melancholy, is called *Balneum Diaboli*, the diuels bath: the divell spying his opportunity of such humours, driues them many times to despaire, fury, rage, &c. mingling himselfe amongst those humors. And this is that which *Lemnius* goes about to proue, *Immiscent se mali genij prauis humoribus, atq; atræ bili, &c.* And [r] *Iason Pratensis*, *that the Divell being a slender incomprehensible spirit, can easily insinuate and winde himselfe into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our soules with fearefull dreames, and shake our minde with furies.* And in another place. *These vncleane spirits setled in our bodies, and now mixt with our melancholy humours, doe triumph, as it were, and sport themselues as in another heauen.* Thus he argues, and that they goe in and out of our bodies, as Bees doe in a Hiue, and so prouoke and tempt vs as they perceaue our temperature inclined of it selfe, and most apt to be deluded. [f] *Agrippa* and [t] *Lauater* are perswaded that this humour invites the Diuell to it, whereseoeuer it is in extremity, and of all other, melancholy persons are most subiect to diabolicall temptations, and illusions, and most apt to entertaine them, and the Divell best able to worke vpon them. But whether by obsession, or possession, or otherwise, I will not determine, 'tis a difficult question. *Delrio* the Jesuit, *Tom.3.lib.6.* *Springer* and his Colleague *mall. malef.* *P. Thyreus.* *Hieronimus Mengus Flagel.dæm.* & others of that rancke of pontificial writers, it seemes, by their exorcismes and coniurations approue of it, hauing forged many stories to that purpose. A Nunne did eat a lettice [t] *without grace, or signing it with the signe of the crosse*, and was instantly possessed, *Durand.lib.6.Rational. cap.86.num.8.* relates that hee saw a wench possessed in *Bononia* with two Diuells, by eating an vnhallowed Pomegranet, as shee did afterwards confesse, when she was cured by exorcismes. And therefore our Papists doe signe themselues so often with the signe of the Crosse, *ne dæmon ingredi ausit*, and exorcise all manner of meats, as being vncleane or accursed otherwise, as *Bellarmine* defends. Many such stories I finde amongst Pontificiall writers, to proue their assertions, let them free their owne credits: some few I will recite in this kinde out of most approued Physitians. *Cornelius Gemma lib.2.de nat.mirac.cap.4.* relates of a young maid, called *Katherine Gualter* a Coupers daughter, Aº 1571. that had such strange passions and convulsions, that three men could not sometimes hold her: shee purged a liue Eele, which he saw a foot and a halfe long, and touched himselfe: but the Eele afterward vanished, she vomited after some 24 pounds of black stuffe of all colours, twice a day for foureteene daies: and after that, she vomited great bals of haire, peeces of wood, pigeons dung, parchment, Goose dung, coles; and after them two pound of pure blood, and then againe coles, and stones, of which some had inscriptions, bigger then a walnut, some of them peeces of glasse, brasse, &c. Besides strange paroxismes of laughing, weeping, and extasies, &c. *Et hoc (inquit) cum horrere vidi*, this I saw with horror. They could doe no good on her by physicke, but left her to the Clergy. *Marcellus Donatus lib.2.cap.1.de med.mirab.* hath such another story of a country fellow, that had foure kniues in his belly, *Instar ferræ dentatos*, indented like a saw, euery one a spanne long, and a wreath of haire like a globe, with much baggage of like sort, wonderfull to behold. How it should come into his guts, hee concludes,

[r] *Cap.de mania lib.de morbis Cerebri. Dæmones, quum sint tenues & incomprehensibiles spiritus, se insinuare corporibus humanis possunt, & occulte in visceribus operti valetudinem vitiare, somniis animas terrere & mentes furoribus quatere. Insinuant se melancholicorum penetralibus, intus ibiq; considunt & delitiantur, tanquam in regione clarissimorum siderũ, coguntq; animũ furere.*

[f] *Lib.1.cap.6. occult.Philos.*

[t] *Part.1.cap.1. de Spectris.*

[t] *Sine cruce & sanctificatione sic à dæmone obsessa. dial. Greg.pap.cap.9.*

cludes, *Certè non alio quam dæmonis astutiâ & dolo. Langius epist: med: lib: 1: epist: 38:* hath many relations to this effect, and so hath *Christophorus à Vega: Wierus, Skenkius, Scribanius*, all conclude that they are done by the subtilty & illusion of the Diuell. If you shall aske a reason of all this, 'tis to try vs & our faith, 'tis for our offences, and for the punishment of our sinnes, by Gods permission they doe it, *Carnifices vindictæ iustæ Dei*, as [u] *Tolosanus* stiles them, Executioners of his will: or rather as *David, Psal: 78. ver: 49. Hee cast vpon them the fiercenesse of his anger, indignation, wrath, and vexation, by sending out of euill angells:* So did he afflict *Iob, Saul*, the lunatickes and dæmoniacall persons whom Christ cured, *Mat. 4 8. Luc. 4. 11. Luc. 13. Marc. 9. Tobit. 8. 3. &c.* This, I say happeneth for a punishment of sinne, for their want of faith, incredulity, weaknesse, distrust, &c. 47

[u] *Lib. 28. cap. 26. Tom. 2.*

Svbsec. 3.

Of Witches and Magitians, how they cause Melancholy.

YOu haue heard what the Diuell can doe of himselfe, now you shall heare what he can performe by his instruments, who are many times worse (if it be possible) then he himselfe, and to satisfie their reuenge and lust, cause more mischiefe, *multa enim mala non egisset dæmon, nisi prouocatus à sagis*, as [x] *Erastus* thinkes; much harme had neuer beene done, had hee not beene prouoked by Witches to it; Hee had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those serpents in *Pharao's* presence, had not the Magitians vrged him vnto it: *nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintaines) *si sagæ quiescerent*; men & cattle might goe free, if these Witches would let him alone. Many deny Witches at all, or if there be any, they can doe no harme: of this opinion is *Wierus, lib. 3. cap. 53. de præstig. dæm. Austin Lerchemer* a Dutch writer, *Biarmanus, Ewichius, Euwaldus:* our countryman *Scot:* but on the contrary are most Lawyers, Diuines, Physitians, Philosophers, *Austin, Hemingius, Danæus, Chytreus, Zanchius, Aretius, &c. Delrio, Springer, Cuiatius, Bartolus, consil. 6. To. 1. Bodine dæmomant. lib. 2. cap. 8. Godelman, Damhoderius, &c. Paracelsus, Erastus, Scribanius, Camerarius, &c.* The parties by whom the Diuel deales, may be reduced to these two, such as cõmand him in shew at least, as Coniurers, or such as are cõmanded, as witches that deale *ex parte implicitè*, or *explicitè*, as the [y] *King* hath well defined; Many subdiuisions there are, & many seuerall Species of Sorcerers, Witches, Inchanters, Charmers, &c. They haue beene tolerated heretofore some of them; and Magicke hath beene publikely professed in former times, in [z] *Salamanca*, and some other places, though after censured by seuerall [a] Vniuersities, and now generally contradicted. That which they can doe, is as much almost as the Diuell himselfe, who is still ready to satisfie their desires, to oblige them the more vnto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norway, Island*, as I haue proued. They can make friends enimies, & enimies friends, by philters, [b] *turpes amores conciliare*, enforce loue, tel any man where his friends are, about what employed, though in the most remote places. And if they will, † *bring their sweet hearts to them by night, vpon a Goats backe flying*

[x] *De Lamiis.*

[y] *Rex Iacobus Dæmonol. l. 1. c. 3*

[z] An Vniuersity in Spaine in old Castile.

[a] Oxford and Paris, see fine. P. Lumbardi.

[b] *Erastus.*

† *Ministerio hirci nocturni per aera volantis*

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† Steriles nuptos & inhabiles.

* Infantes matribus suffurantur, aliis suppositiis in locum verorum coniectis.

c Milles.

d D Luther. in primum præceptum, & Leon. Varius lib. 1. de Fascino.

e Lauater. Cicog.

f Erastus.

g Adolphus Scribanius.

g Virg. Æneid 4. incantatricem describens: Hec se carminibus promittit solvere mentes: Quas velit, ast alias duras immittere curas

h Goclalmannus cap. 7. lib. 1. nutricum mammas præsiccant, solo tactu podagram, Apoplexiam, Paralysin, & alios morbos quos medicina curare non poterat.

i Factus inde Maniacus, spic. 2. fol. 147.

k Omnia Philtra etsi inter se differant, hoc habent commune, quod hominem efficiant melancholicum epist. 231. Scolzii.

flying in the ayre. Sigismund Scheretzius, part. 1. cap. 9. de spect. reports confidently, that he conferred with sundry such, that had beene so carried many miles, and that he heard Witches themselues confesse as much: hurt and infect men and beasts, vines, corne, cattle, plants, make women abortiue, not to conceaue, *barren*, men and women vnapt and *vnable*, married and vnmarried, 50 seuerall wayes, saith *Bodine*: flie in the ayre, meet when & where they will, as *Cicogna* proues, and *Lauat. de spect. part: 2. cap: 17. steale young children out of their cradles*, ministerio dæmonum, *& put other deformed in their roomes, which we call Changelings*, saith * *Scheretzius, part: 1. cap: 6.* make men victorious, fortunate, eloquent. And therefore in those ancient [c] Monomachies & combats, they were searched of old, they had no Magicall charmes; they can make [d] stick free's, such as shall endure a rapiers point, or musket shot, and neuer be wounded, [e] represent dead mens shapes, alter and turne themselues & others into seuerall formes, at their pleasures: Last of all, cure and cause most diseases, to such as they hate, & this of [g] *Melancholy* amongst the rest. *Paracelsus To. 4. de morbis amentium, Tract. 1.* in expresse words affirmes, *Multi fascinantur in melancholiam*, many are bewitched into Melancholy, out of his experience. The same, saith *Daneus l: 3. de sortiarijs. Vidi, inquit, qui melancholicos morbos grauissimos induxerunt*: I haue seene those that haue caused Melancholy in the most grieuous manner, [b] *dried vp womens pappes, cured gout, palsie, this, and Apoplexie, Falling Sickenesse, which no Physicke could helpe, solo tactu*, by touch alone. *Ruland in his 3. Cent. Cura. 91.* giues an instance of one *Dauid Helde* a young man, who by eating cakes which a Witch gaue him, *mox delirare cœpit*, began to dote on a suddain, & was mad: *F. H. D. in* [i] *Hildesheim*, consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, because hee vomited peeces of iron and leade, and spake such Languages as he had neuer beene taught: but such examples are common in *Scribanius, Herc. de Saxon*: and others. The meanes by which they work, are vsually Charmes, Images, as that in *Hector Boethius* of King *Duffe*: characters stamped of sundry mettals, and at such and such constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as [k] *Monauius* discourseth at large in an Epistle of his to *Acolsius*, giuing instance in a *Bohemian* Baron that was so troubled, by a Philter taken. Not that there is any power at all in such spells, charmes, characters, and barbarous words: but that the Diuell doth vse such meanes to delude them.

Svbsec. 4.

Starres a cause. Signes from Physiognomy, Metoposcopy, Chiromancy.

NAturall causes, are either *Primary* and *Vniuersall*, or *Secundary*, and more *Particular*. *Primary* causes are the Heauens, Planets, Starres, &c. by their influence (as our Astrologers hold) producing this & such like effects. I will not heere stand to discusse *obiter*, whether Starres be causes, or Signes; or to apologize for Iudiciall Astrology. If either *Sextus Empericus*, *Picus Mirandula*, *Sextus ab Heminga*, *Pererius*, *Erastus*, *Chambers*, &c.

&c. haue so farre prevailed with any man, that he will attribute no vertue at all to the Heauens, or to Sunne and Moone, more then hee doth to their signes, at an In-keepers post, or Tradesmans shop, or generally condemne all such Astrologicall Aphorismes, approued by experience: I referre him to *Bellantius*, *Pirovanus*, *Marascallerus*, *Goclenius*, Sr *Christopher Heydon &c:* If thou shalt aske me what I thinke, I must [l] answer, they doe incline, but not compell; no necessity at all: [m] *Agunt, non cogunt*: and so gently incline, that a wise man may resist them; *sapiens dominabitur astris*: they rule vs, but God rules them. All this (me thinkes) [n] *Ioh. de Indagine* hath comprised in briefe *Quæris à me quantum in nobis operantur astra? &c. Wilt thou know how farre the Starres worke vpon vs? I say, they doe but incline, and that so gently, that if we will be ruled by reason, they haue no power ouer vs; but if wee follow our owne nature, and be led by sense, they doe as much in vs, as in brute beasts, and wee are no better.* So that, I hope, I may iustly conclude with [o] *Caietan*, that *Cælum* is *vehiculum diuinæ virtutis &c.* that the Heauen is Gods Instrument, by mediation of which, he gouernes & disposeth these elementary bodies; or a great booke, whose letters are the starres, (as one cals it) wherein are written many strange things for such as can reade, [p] *or an excellent harpe, made by an eminent workeman, on which, he that can but play, will make most admirable musicke.* But to the purpose.

[q] *Paracelsus* is of opinion, *that a Physitian, without the knowledge of starres, can neither vnderstand the cause or cure of any disease, either of this, or gout, no not so much as tooth-ache: Except he see the peculiar geniture and Scheme of the party affected.* And for this proper malady, hee will haue the principall and primary cause of it proceede from the Heauen, ascribing more to Starres then humors, [r] *& that the constellation alone, many times, produceth melancholy, all other causes set apart.* He giues instance in Lunatick persons, that are depraued of their wits by the Moones motion; and in another place, referres all to the Ascendent, and will haue the true & chiefe cause of it to be sought from the Starres. Neither is it his opinion only, but of many *Galenists* & Philosophers, though they not so stifly and peremptorily maintaine as much. *This variety of melancholy-symptomes, proceedes from the Starres*, saith [s] *Melanæthon*: The most generous melancholy, as that of *Augustus*, comes from the coniunction of *Saturne* and *Iupiter* in *Libra*: the bad, as that of *Catilines* from the meeting of *Saturne* and the *Moone* in *Scorpio*. *Iouianus Pontanus* in his 10. booke, and 13. Chap. *de rebus cælestibus*, discourseth to this purpose at large. *Ex atrâ bile varij generantur morbi &c:* [t] *many diseases proceed from black choler, as it shall be hote or cold: and though it bee cold in its owne nature, yet it is apt to be heated, as water may be made to boyle, and burne as bad as fire: or made cold as Ice: & thence proceed such variety of symptomes, some mad, some solitary, some laugh, some rage &c.* The cause of all which intemperance, he will haue chiefly and primarily proceede from the Heauens, [u] *from the position of Mars, Saturne, and Mercury.* His Aphorismes be these: [x] *Mercury in any geniture*,

[l] *Cum illo dicam, doctus hisce erroribus versatus sum.*

[m] *Astra regunt homines, & regit astra Deus.*

[n] *Chirom. lib. 5. Quæris à me quantum operantur astra? dico in nos nihil astra urgere, sed animos proclives trahere: qui sic tamen liberi sunt, ut si ducem sequantur rationem, nihil efficiant, sin verò naturam, id agere quod in brutis ferè.*

[o] *Cælum vehiculum diuinæ virtutis, cuius mediante motu, lumine, & influentiâ, Deus elementaria corpora ordinat & disponit. Th. de Vio Caietanus in Psal. 104.*

[p] *Mundus iste quasi lyra ab excellentissimo quodam artifice concinnata, quæ qui norit, mirabiles elicies harmonias. I. Dee Aphorismo 11.*

[q] *Medicus sine cæli peritiâ nihil est &c. nisi genesim sciverit, ne tantillum poterit. Lib. de podagrâ.*

[r] *Constellatio in causa est: & influentia cæli morbum hunc movet, interdum omnibus alijs amotis. Et alibi. Origo eius à cælo petenda est. Tr. de morbis amentium.* [s] *Lib. de animâ cap. de humoribus. Ea varietas in Melancholia, habet cælestes causas.* ♂.☿.& ♃. *in* ♎. ♂. ♂. & ☾. *in* ♏.

[t] *Ex atrâ bile varij generantur morbi, perinde ut ipse multum calidi aut frigidi in se habuerit, quum utrique (suscipiendo quàm aptissima sit, tamet si suapte naturâ frigida sit. An non aqua sic afficitur à calore ut ardeat, & à frigore, ut in glaciem concrescat, & hæc varietas affinctionum, alij flent, vident &c.* [u] *Hanc ad intemperantiam gignendam plurimum confert* ♂ & ☿ *positus* ☿ *&c.* [x] ☿ *Quoties alicuius genitura in* ♍ & ♓ *aduerso signo positus, horoscopum partiliter tenuerit, atq; etiam à* ♂ *vel* ☿ □ *radio percussus fuerit, natus ab insaniâ vexabitur.*

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if he shall be found in Virgo or Pisces his opposite signe, and that in the Horoscope, irradiated by those quartile aspects of Saturne or Mars, the childe shall be mad or melancholy. Again, [y] *He that shall haue Saturne or Mars, the one culminating, the other in the 4. house, when he shall be borne, shall be melancholy, of which hee shall be cured in time, if Mercury behold them.* [z] *If the Moone be in coniunction or opposition at the birth time, with the Sun, Saturne, or Mars, or in a quartile aspect with them,* (*è malo cæli loco, Leouitius* addes) *many diseases are signified, especially the Head and Braine is like to be mis-affected with pernitious humors, to be melancholy, lunatick, or mad. Cardan* addes, *quartâ lunâ natos,* Eclipses, Earthquakes. *Garcæus* and *Leovitius* will haue the chiefe Iudgement to bee taken from the Lord of the geniture, or when there is no aspect betwixt the *Moon* and *Mercury*, and neither behold the *Horoscope*: or *Saturne* and *Mars* shall be Lord of the precedent coniunction or opposition in *Sagittary* or *Pisces*, of the *Sunne* or *Moone*, such persons are commonly Epilepticke, dote, Dæmoniacall, Melancholy: but see more of these Aphorismes in the aboue-named *Pontanus. Garcæus cap.23. de Iud. genitur. Schoner. lib.1. cap.8.* which hee hath gathered out of [a] *Ptolomy, Albubater*, and some other *Arabians, Iunctine, Ranzovius, Lindhout, Origan &c:* but these men you will reiect peradventure, as Astrologers, and therefore partiall Iudges, Then heare the testimony of Physitians, *Galenists* themselues. [b] *Crato* confesseth the influence of starres to haue a great hand in this Disease, so doth *Iason Pratensis, Lonicerus præfat. de Apoplexiâ, Ficinus, Fernelius &c.* [c] *P. Cnemander* acknowledgeth the starres an vniversall cause, the particular from parents, from the vse of the six nonnaturall things. *Baptista Porta mag. lib. 1: cap: 10: 11: 15:* will haue them causes to euery particular *individuum*. Instances and examples, to evince the truth of these Aphorismes, are common amongst those Astrologian Treatises. *Cardan* in his 37 geniture, giues instance in *Math. Bolognius. Camerar. hor. natalit. centur. 7. genit. 6. & 7.* of *Daniel Gare*, and others: but see *Garcæus cap.33: Luc. Gauricus Tract. 6: de Azemenis, &c.* The time of this Melancholy is, when the significators of any geniture are directed according to Art, as the Hor: moone, Hylech &c: to the hostile beames or termes of ♄ and ♂ especially, or any fixed starre of their nature, or if ♄ by his revolution, or *transitus*, shall offend any of those radicall promissors in the geniture.

Other signes there are taken from Physiognomie, Metoposcopy, Chiromancy, which because *Ioh. de Indagine*, and *Rotman*, the Landgraue of *Hassia* his Mathematician, not long since in his Chiromancy; *Baptista Porta* in his celestiall Physiognomy, haue proued to haue great affinity with Astrology; to satisfie the curious, I am the more willing to insert.

The generall notions [d] Physiognomers giue, be these: *Blacke colour, argues naturall melancholy: so doth leanenesse, hirsutenesse, broad veines, much haire on the browes*, saith [e] *Gratanarolus cap.7*: and a little Head, out of *Aristotle*, high sanguine, red colour, argues head melancholy; they that stutter and are bald, will be sooneste melancholy (as *Avicenna* supposeth) by reason of the dryenesse of their braines: but hee that will know more of the seuerall signes of humors, and wits out of Physiognomy, let him consult with old *Adamantus* and *Polemus*, that comment, or rather paraphrase vpon *Aristotles* Physiognomy, *Baptista Porta's* foure pleasant bookes, *Michael Scot de secretis naturæ, Iohn de Indagine, Montaltus, Antony Zara, anat. ingeniorum, sect.1. memb.13. & lib.4.*

Chi-

[y] *Qui ♄ & ♂ habet, alterum in culmine, alterum imo cælo, cùm in lucem venerit, melancholicus erit, à quâ sanabitur, si ☿ illos irradiârit.*

[z] *Hâc configuratione natus, aut lunaticus, aut mente captus.*

[a] *Ptolomæus centiloquio, & quadripartito tribuit omnium meloncholicorũ symptomata syderum influentiis.*

[b] *Arte Medicâ. accedunt ab has causas affectiones syderũ. Plurimum incitant & provocant influentiæ cœlestes. Velcurio l.4. cap.15.*

[c] *Hildisheim Spicel.2. de mel.*

[d] *Io. de Indag. c.9. Montaltus c.22.*

[e] *Caput parvũ qui habent, cerebrum habent & spiritus plerunq; angustos, facilè incidunt in Melancholiã rubicundi. Ætius. Idem Montaltus cap.21. è Galeno.*

Chiromancy hath these Aphorismes to foretell melancholy. *Tasneir. lib. 5. cap. 2:* who hath comprehended the summe of *Iohn de Indagine*: *Tricassus*, *Corvinus*, and others, in his book, thus hath it: [f] *The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certain little lines, argues melancholy: so if the Vitall and Naturall make an acute angle, Aphorisme 100. The Saturnine, Epaticke, and Naturall lines, making a grosse triangle in the hand, argue as much*; which *Goclenius cap. 5: Chirosc:* repeates *verbatim* out of him. Ingenerally they conclude all, that if *Saturnes* mount be full of many small lines and intersections, [g] *such men are most part melancholy, miserable, and full of disquietnesse, care, and trouble, continually vexed with anxious and bitter thoughts, alway sorrowfull, fearefull, suspitious: they delight in husbandry, buildings, pooles, marshes, springs, woods, walkes &c. Thaddeus Hagesius* in his *Metoposcopia*, hath certaine Aphorismes deriued from *Saturnes* lines in the fore-head, by which he collects a melancholy disposition: and [h] *Baptista Porta* makes obseruations from those other parts of the body, as if a spot be ouer the spleene; [i] *or in the nailes, if it appeare blacke, it signifieth much care, griefe, contention, and melancholy:* The reason he referres to the humours, and giues instance in himselfe, that for seuen yeares space, had such continuall blacke spots in his nailes, & all that while, was in perpetuall Lawsutes, controversies for his inheritance, feare, losse of honour, banishment, griefe, care &c. and when his miseries ended, the blacke spots vanished. *Cardan* in his booke *de libris proprijs*, tells such another story of his owne person, that a little before his sonnes death, he had a blacke spot, which appeared in one of his nailes, which dilated it selfe, as hee came neerer to his end. But I am ouer tedious in these toyes, which howsoeuer, in some mens too seuere censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Roagues and Gipsies, but out of the writings of worthy Philosophers, and Physitians, yet liuing some of them, and Regious Professors in famous Vniuersities, who are able to patronize that which they haue said, and vindicate themselues from all cavillers and ignorant persons.

[f] *Saturnina à Rascetta per mediam manum decurrens, usq; ad radicē montis Saturni, à parvis lineis intersecta, arguit Melancholicos. Aphoris. 78.*

[g] *Agitantur miserius, continuis inquietudinibus, neq; unquam à solitudine liberi sunt, anxie affliguntur amarissimis intra cogitationibus semper tristes, suspitiosi, meticulosi: cogitationes sunt, velle agrum colere, stagna amant & paludes &c. Io. de Indagine lib. 1.*

[h] *Cælestis Physiognom. lib. 10.*

[i] *Cap. 14. lib. 5. Idem, maculæ in ungulis nigræ, lites, vixas, melancholiam significant, ab humore in corde tali.*

Subsec. 5.

Old age a cause.

Secundary, peculiar causes, efficient, so called, in respect of the other precedent, are either *congenitæ, internæ, innatæ*, as they terme them, inward, innate, and inbred: or els outward and adventitious, which happen to vs after we are borne: congenite or borne with vs, are either naturall, as old age; or *præter naturam* (as [b] *Fernelius* calls it) that distemperature, which we haue from our Parents seede, it being an hereditary disease. The first of these which is naturall to all, and which no man liuing can auoide, is [c] olde age, which being cold and dry, and of the same quality as melancholy is, must needes cause it, by diminution of spirits and substance, and increasing of adust humors. Therefore [d] *Melancthon* averres out of *Aristotle*, as an vndoubted truth, *senes plerunq; delirasse in senectâ*, that old men familiarly dote, *ob atram bilem*, or blacke choler, which is then super-abundant in them. And

[b] *Lib. 1. Path. cap. 11.*

[c] *Venit enim properata malis inopina senectus Et dolor ætatem iussit inesse meâ. Boethius met. 1. de consol. Philos.*

[d] *Cap. de humoribus. lib. de Animâ.*

Rhasis

52 *Rhasis* that Arabian Physitian in his *Cont.lib.1.cap.9.* calls it [e] *a necessary and inseparable accident*, to all old and decrepit persons. *After* † *70 yeares* (as the Psalmist saith) *all is trouble and sorrow*, and common experience confirmes the trueth of it, in all weake old persons, especially in such as haue liued in action all their liues, and haue had great employment, much businesse, much command, and many seruants to ouer-see, & leaue off *ex abrupto*: as [f] *Charles* the fift did to King *Philip*, resigne vp all on a sudden: they are ouercome with melancholy in an instant. Or if they doe continue in such courses, they dote at last, (*senex bis puer*) and are not able to manage their estates, through common infirmities incident to their age: full of ache, sorrow, and griefe, children againe, dizardes, the Carle many times as they sit, and talke to thẽselues, they are angry, waspish, displeased with euery thing, *suspitious of all, wayward, couetous, hard* (saith *Tully*) *selfe willed, superstitious, selfe conceited, braggers, and admirers of themselues*, as [g] *Balthasar Castalio* hath truely noted of them. This naturall infirmity is most eminent in old women, and such as are poore, solitary, liue in most base esteeme and beggery, or such as are witches; Insomuch that *Wierus*, *Baptista Porta*, *Vlricus Molitor*, *Ewichus*, doe referre all that witches are said to doe, to Imagination alone, and this humour of melancholy. And whereas it is controverted, whether they can bewitch cattell &c: to death, ride in the Aire vpon a cowlstaffe, out of a chimny top, transforme themselues into Cattes, Dogges, &c: translate bodies from place to place, meete in companies, and daunce, as they doe, or haue carnall copulation with the Divell, they ascribe all to this redundant melancholy, which domineeres in them, to [k] somniferous potions, and naturall causes, the Diuels policy. *Non lædunt omninò* (saith *Iuterus*) *aut quid mirum faciunt* (*de Lamijs lib.3.cap.36*) *ut putatur, solam vitiatam habent phantasiam*: they doe no such wonders at all, only their [l] Braines are crazed. [m] *They thinke they are Witches, and can doe hurt, but doe not.* But this opinion *Bodine*, *Erastus*, *Danæus*, *Scribanius*, and † *Dandinus* the Iesuite, *lib.2.de Animâ* explode: and [n] *Cicogna* confutes at large. That witches are melancholy, they deny not but not out of a corrupt phantasie alone, so to delude themselues and others, or to produce such effects.

[e] *Necessarium accidens decrepitis, & inseparabile.*
† Psal.90.10.
[f] *Meteran Belg. hist.lib.1.*
[g] *Sunt morosi, anxij, & iracundi, & difficiles senes, si quærimus etiam avari. Tull.de senectute.*
[h] *Lib.2.de Aulico. Senes avari, morosi, tacitibundi, pusillanimi, delliri, superstitiosi, suspitiosi, &c.*
[i] *Lib.3.de Lamijs, cap.17.& 18.*
[k] *Solanum opiũ lupi adeps. lac asini &c. sanguis infantum &c.*
[l] *Corrupta est ijs ab humore Melancholico phantasia. Nymanus.*
[m] *Putant se lædere, quando non lædunt.*
† *Qui hæc in Imaginationis vim referre conati sunt, aut atræ bilis, inanem prorsus laborem sulceperit*
[n] *Lib.3.cap.4. omnif.mag.*

Svbsec. 6.

Parents a cause by propagation.

THat other inward inbred cause of Melancholy, is our temperature, in whole, or part, which we receiue from our Parents, which † *Fernelius* calls *præter naturam*, or vnnaturall, it being an hereditary disease: for as he iustifies, *quale parentum maximè patris semen obtigerit, tales evadunt similares, spermaticæq. partes, quocunq. etiam morbo pater quum generat tenetur, cum semine transfert in prolem*: Such as the temperature of the father is, such is the sonnes; and looke what disease the father had when hee begot him, such his sonne will haue after him, [p] *and is as well inheritour of his infirmities, as of his lands. And where the complexion and constitution of the father is corrupt, there* (saith [r] *Roger Bacon*) *the complexion and constitution of the son must*

† *Lib.1.cap.11. path.*
[o] *Vt arthritici Epilept. &c*
[p] *Vt filii non tam possessionum quam morborum hæredes sint.*
[r] *Epist.de secretis artis & naturæ.cap.1. nam in hoc quòd patres corrupti sunt, generant filios corruptæ complexionis, & compositionis, & filii eorum eâdem de causâ se corrumpunt, & sic derivatur corruptio à patribus, ad filios.*

needes

needes be corrupt, and so the corruption is deriued from the father, to the sonne. Now this doth not so much appeare in the composition of the Body, according to that of [f] *Hippocrates, in habit, proportion, scarres, and other lineaments; but in manners and conditions of the Minde:*

Et patrum in natos abeunt cum semine mores.

Seleucus had an anchor on his thigh, & so had his posterity, as *Trogus* records *lib. 15. Lepidus* in *Pliny lib. 7. cap. 17.* was purblind, and so was his sonne. That famous family of *Ænobarbi*, were knowne of old, so surnamed from their red beardes, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chinne, and goggle eyes amongst the *Iewes*, as [t] *Buxdorfius* obserues: their voyce, pace, gesture, lookes, is likewise deriued, and all the rest of their conditions and infirmities; such a mother, such a daughter; their very [u] affections *Lemnius contends to follow their seede, and the malice and bad conditions of children, are many times wholly to be imputed to their Parents.* I neede not therefore make any doubt of Melancholy, but that it is an hereditary disease. [x] *Paracelsus* in expresse words affirmes it *lib. de morb. amentium To. 4. Tr. 1* so doth [y] *Crato* in an Epistle of his to *Monavius*, so doth *Bruno Seidelius* in his booke *de morb. incurab. Montaltus* proues *cap. 11.* out of *Hippocrates* and *Plutarch*, that such hereditary dispositions are frequent, *& hanc (inquit) fieri reor ob participatam melancholicam intemperantiam*, speaking of a Patient: I thinke he became so by participation of Melancholy. [z] *Foreſtus* in his medicinall obseruations, illustrates this point, with an example of a Merchant his Patient, that had this infirmity by inheritance. *Lodovicus Mercatus* a Spanish Physitian, in that excellent Tract, which hee hath lately written of hereditary diseases, *Tom. 2. oper. lib. 5.* reckons vp Leprosie, as those [a] *Galbots* in *Gascony*, hereditary Lepers, Pox, Stone, Gout, Epilepsie &c: Amongst the rest, this, and Madnesse after a set time, comes to many, which he calls a miraculous thing in Nature, and stickes for euer to them as an incurable Habite. And that which is more to be wondred at, it skippes in some Families the Father, and goes to the Sonne, [b] *or takes euery other, and sometimes euery third in a lineall descent, and doth not alwayes produce the same, but some like, and a symbolizing disease.* These secundary causes so deriued, are commonly so powerfull, that (as [c] *Wolfius* holdes) *sæpè mutant decreta syderum*, they doe often alter the primary causes, and decrees of the heauens. For these reasons belike the Church and common-wealth, humane and diuine Lawes, haue conspired to auoide hereditary diseases, forbidding such marriages as are any whit allied; and as *Mercatus* aduiseth all Families, to take such, *si fieri possit quæ maximè distant naturâ*, & to make choice of those that are most differing in cõplexion from them: if they loue their owne, and respect the common good. And sure, I thinke, that it hath beene ordered by Gods especiall providence, that in all ages there should be (as vsually there is) once in [d] 600 yeares, a transmigration of Nations, to amend and purifie their brood, as wee alter seed vpon our Land, and that there should be, as it were, an inundation of those Northerne *Gothes* and *Vandales*, *Scythians*, and many such like Nations, which came out of that Continent of *Scandia* and *Sarmatia* (as some suppose) and ouer ranne as a deluge, most parts of *Europe* and *Africke*, to alter for our good, our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance we had contracted. A sound

[f] *Non tam (inquit Hippocrates) gibbos & cicatrices oris & corporis habitam agnoscis ex iis, sed verum incessum, gestus, mores, morbos &c.*

[t] *Synagog. Iud.*

[u] *Affectus parentum in fœtus transeunt, & puerorum malitia parentibus imputanda. lib. 4 cap. 3. de occult. nat. mirac.*

[x] *Ex pituitosis pituitosi, ex biliosis biliosi, & lienosis & melancholicis, melancholici,*

[y] *Epist. 174. in Scoltz: nascitur nobis tum illa alitura, & una cum parentibus habemus malum hunc assem. Io. Pelesius lib. 2. de civâ humanorũ affectuum.*

[z] *Lib. 10. observat. 15.*

[a] *Magnus Geog.*

[b] *Sæpè non eundem, sed similem producit effectum, & illa so parente, transit in nepotem.*

[c] *Dial. præfix. genituris Leovitij.*

[d] *Bodine de rep. cap. de periodis reip.*

54 generation of strong & able men were sent amongst vs, as those Northerne men vsually are, innocuous, free from riot, and free from diseases: to qualifie and make vs as those poore naked Indians are generally at this day; and those about *Brasile* (as a late [c] Writer obserues) in the Isle of *Maragnan*, free from all hereditary diseases, or other contagion, whereas without helpe of Physicke they liue commonly 120 yeares or more; as in the *Orchades*, and many other places. Such are the common effects of temperance, and intemperance; but I will descend to particulars, and shew by what meanes, and by whom especially this infirmity is deriued vnto vs.

Filij ex senibus nati, rarò sunt firmi temperamenti, old mens children are seldome of a good temperament, as *Scoltzius* supposeth *consult. 177*, and therefore most apt to this disease: and as [f] *Levinus Lemnius* farther addes, olde men beget most part wayward, peeuish, sad, melancholy sonnes, and seldome merry. He that begets a childe vpon a full stomacke, will either haue a sicke childe, or a crazed sonne (as [g] *Cardan* thinkes) *Contradict. med lib. 1. contradict. 18.* or if the Parents be sicke, or haue any great paine of the head, as megrim, headache (*Hieronymus*, [h] *Wolfius* doth instance in a child of *Sebastian Castalio's*) or if a drunken man get a child, it will neuer likely haue a good braine, as *Gellius* argues *l. 12. c. 1. Ebrij gignunt ebrios*, one drunkard begets another (saith [i] *Plutarch* (*symp. l. 3. quæst. 5*) whose sentence [k] *Lemnius* approues *l. 1. c. 4. Alserius Genuensis de quisit. med. cent. 3. fol. 182. Macrobius lib. 1. Avicenna lib. 3. Fen. 21. Tract. 1. cap. 8.*, and *Aristotle* himselfe, *sect. 3. prob. 4.* foolish, drunken, or haire-braine women, most part bring forth children like vnto themselues, *morosos & languidos*, and so likewise; he that lies with a menstruous woman. Intemperantia Veneris, quam in nautis præsertim insectatur [l] *Lemnius*, qui uxores ineunt, nullâ menstrui decursus ratione habitâ, nec obseruato interluvio, precipua causa est, noxia, pernitiosa, & quartâ lunâ concepti, infælices plerumq; & amentes, deliri, stolidi, omnibus bonis corporis atq; animi destituti: *ad laborem nati*, inquit *Eustathius*, ut *Hercules*, & alii. [m] *Iudæi* maximè insectantur fœdum hunc, & immundum apud *Christianos* concubitum, & ut illicitum abhorrent, apud suos prohibent: & quod *Christiani* toties leprosi, amentes, tot morbilli, tam multi morbi Epidemici, acerbi, & venenosi sint, in hunc immundum concubitū rejiciunt, & crudeles in pignora vocant, qui quartâ lunâ profluente hâc mensium illuvie concubitū hunc non perhorrescunt. Damnavit olim divina Lex, & morte mulctavit hujusmodi homines, *Lev. 18. 20.* & indè nati, si qui deformes aut mutili, pater dilapidatus, quòd non cōtineret ab [n] immundâ muliere. *Gregorius Magnus*, petenti *Augustino* nunquid apud [o] *Britannos* huiusmodi concubitum toleraret, severè prohibuit, viris suis tum misceri fœminas in consuetis suis menstruis &c; I spare to English this which I haue said. Another cause some giue, inordinate Diet, as if a man eate garlicke, onions, or fast over-much, or study too hard, or be ouer-sorrowfull, dull, heavy, *their children* (saith [p] *Cardan subtil. lib. 18.*) *will be subiect to madnes and melancholy: for if the spirits of the braine be fusled, or mis-affected by such meanes, at such a time, their children will be fusled in the braine: they will be dull, heauy, discontented all their liues.* Some are of opinion, and maintaine that Paradoxe or Probleme, that wise men beget commonly fooles; and which [q] E-

[c] *Claudius Abaville* Capuchian, in his voyage to Maragnan 1614. *cap. 45. Nemo ferè ægrotus, sano omnes & robusto corpore, viuunt annos 120. 140. sine Medi iná.* *Idem Hector Boethius de Insulis Orchad: & Damianus à Goes de Scandiâ*

[f] *Lib. 4 cap. 3. de occult. nat. mir. Tetricos plerunq; filios senes progenerant, & tristes varius exhilaratos.*

[g] *Coitus super repletionem pessimus, & filii qui tum gignuntur, aut morbosi sunt aut stolidi.*

[h] *Dial. præfix. Lequitio.*

[i] *Lib. de educ. liberis.*

[k] *De occult. nat. mir. temulentæ & stolidæ mulieres, liberos plerunq; producunt sibi similes.*

[l] *Lib 2 cap. 8. de occult. nat. mir.* Good Master Schoolmaster doe not English this.

[m] *Buxdorfius cap, 31. Synag. Iud.* Ezek. 18.

[n] *Drusius obseru. lib. 3, cap. 20.*

[o] *Beda eccl. hist. lib. 1. cap. 27. responsio 10.*

[p] *Nam spiritus cerebri si tum malè afficiantur, tales procreant, & quales fuerint affectus, tales filiorum: ex tristibus tristes, ex iucundis iucundi nascuntur &c.* [q] *Fol. 129, mer.* Socrates children were fooles. *Sabel.*

Erasmus

rasmus vrgeth in his *Moriâ*, fooles beget wise men. *Cardan subt. lib. 12*, giues this cause, *quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde*: becauſe their naturall ſpirits are reſolued by ſtudy, and turned into animall, drawne from the Heart, & thoſe other parts to the braine. [r] *Lemnius* ſubſcribes to that of *Cardan*, and aſſignes this reaſon, *quòd persolvant debitum languidè, & oscitanter, undè fœtus à parentum generositate desicit*: they pay their debt (as *Paul* calls it) to their wiues, remiſſely, by which meanes their children are weaklings, and many times idiots and fooles. 55

[r] *Lib. 1. cap. 4. de occult. nat. mir.*

Some other cauſes are giuen, which properly pertaine to, and proceed from the mother: If ſhe be ouer-dull, heauy, angry, peeuiſh, diſcontented, & melancholy, not only at the time of conception, but euen all the while ſhee carries the childe in her wombe, (ſaith *Fernelius path. lib. 1. cap. 11.*) her ſonne will be ſo likewiſe affected, and worſe, as [s] *Lemnius* addes, *lib: 4. cap: 7.* If ſhee grieue ouer-much, be diſquieted, or by any caſualty be affrighted, and terrified by ſome fearefull obiect, heard or ſeene, ſhee endangers her child, and ſpoiles the temperature of it: for the ſtrange Imagination of a woman, works effectually vpon her Jnfant, that as *Baptiſta Porta* proues, *Phiſiog: cœleſtis, lib: 5. cap: 2.* ſhee leaues a marke vpon it, which is moſt eſpecially ſeene in ſuch as prodigiouſly long for ſuch and ſuch meats, the child will loue thoſe meats, ſaith *Fernelius*, and bee addicted to like humours: [t] *If a great-bellied woman ſee a Hare, her child will often haue an Hare lip*, as we call it. *Gareæus de Iudiciis geniturarum cap: 33.* hath a memorable example of one *Thomas Nickell* borne in the citty of *Brandeburge*, *Aº 1551.* [u] *that went reeling and ſtaggering all the dayes of his life, as if he would fall to the ground; becauſe his mother being great with childe, ſaw a drunken man ſo reeling in the ſtreet.* Such another I finde in *Martin Wenrichius, com: de ortu monſtrorum, cap: 17.* I ſaw (ſaith he) at *Wittenberge* in *Germany*, a Cittizen that looked like a carkaſſe, † *I asked him the cauſe, he replyed, his mother when ſhe bore him in her wombe, ſaw a carkaſſe by chance, & was ſo ſore affrighted with it, that* Ex eo fœtus ei aſſimulatus, *from that gaſtly impreſſion the childe was like it.*

[s] *De occult. nat. mir. Pica morbus mulierum.*

[t] *Baptiſta Porta loco præd. Ex leporum intuitu plerique infantes edunt bifido ſuperiore labello.*

[u] *Quaſi mox in terram collapſurus, per omnem vitam incidebat cùm mater gravida, ebrium hominem ſic incedentem viderat.*

† *Cuiem facie cadaueroſa, quæ dixit, &c.*

So many ſeuerall waies are we plagued and puniſhed for our fathers defaults: Inſomuch, that as *Fernelius* truely ſaith, [x] *it is the greateſt part of our felicity to be well borne, and it were well for humane kinde, if onely ſuch parents as are ſound of body and minde, ſhould be ſuffered to marry.* An husbandman will ſowe none but the beſt and choiſeſt ſeed vpon his land, hee will not reare a Bull or an Horſe, except he be well ſhapen in all parts, or permit him to cover a Mare, except hee be well aſſured of his breed: wee make choice of the beſt Rammes for our ſheepe, and reare the neateſt Kine, keep the beſt Dogs, *quantò id diligentiùs in procreandis liberis obſeruandum?* And how careful then ſhould we be in begetting of our children? In former times ſome [y] countries haue beene ſo chary and prouident in this behalfe, & ſo ſterne, that if a child were crooked or deformed in body or minde, they made him away: ſo did the *Indians* of old by the relation of *Curtius*, and many other well gouerned commonwealths, according to the Diſcipline of thoſe times. Heretofore in *Scotland*, ſaith [z] *Hector Boëthius*, *if any were viſited with the falling ſickneſſe,*

[x] *Optimum benè naſci. Maxima pars felicitatis noſtræ benè naſci; quâ ob rem præclarè humano generi conſultum videretur, ſi ſolùm parentes bene habiti & ſani, liberis operam darent.*

[y] *Infantes infirmi præcipitio necati. Bohemus l. 3. cap. 3. Apud Lacones olim. Lipſius epiſt. 85. cent. ad Belgas. Dionyſio Villerio ſi quos aliquâ membrorum parte inutiles notaverint, necari iubent.*

[z] *Lib. 1. De veterum Scotorum moribus. Morbo comitiali, demẽtiâ, maniâ, lepra &c. aut ſimili labe, quæ facile in pvolem transmittitur, laborantes inter eos, ingenti factâ indagine, inuentos, ne gens fœdâ contagione læderetur, ex iis nata, caſtrauerunt, mulieres huiuſmodi procul à virorum conſortio ablegárunt, quod ſi harum aliqua concepiſſe inveniebatur, ſimul cum fœtu nondum edito, defodiebatur viva.*

56 *or madnesse, gout, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the sonne, he was instantly gelded: a woman kept from all company of men; & if by chance hauing some such disease, she were found to be with childe, she with her brood were buried aliue:* and this was done for the common good, least the whole nation should bee iniured or corrupted. A seuere doome you will say, and not to be vsed amongst Christians, yet more to bee looked into then it is. For now by our too much facility in this kinde, in giuing way for all to marry that will, or too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grieuous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the Race, or if rich, be they fooles or dizzards, lame or maimed, vnable, intemperate, dissolute, exhaust through riot, as he said, [a] *iure hæreditario sapere iubentur*; they must be wise and able by inheritance; it comes to passe that our generation is corrupt, we haue many weake persons both in body and minde, many ferall diseases raging amongst vs, crased families, our fathers bad, and we are like to be worse.

[a] *Euphormio Satyr.*

Memb. 2.
Subsec. 1.

Bad diet a cause. Substance. Quality of meats.

According to my proposed method, hauiug opened hitherto these secundary causes, which are inbred with vs; I must now proceed to the outward and aduentitious, which happen vnto vs after wee are borne. And those are either Evident, Remote, or inward Antecedent, and the neerest: Continent causes some call them. These outward, remote, precedent causes are subdiuided againe, into *necessary* and *not necessary*. *Necessary* (because we cannot avoid them, but they will alter vs, as they are vsed, or abused) are those six non-naturall things, so much spoken of amongst Physitians, which are principall causes of this disease. For almost in euery consultation, whereas they shall come to speake of the causes, the fault is found, & this most part obiected to the patient, *peccauit circa res sex non naturales:* hee hath still offended in one of those six. *Montanus consil. 22.* consulted about a Melancholy Iew, giues that sentence, so did *Frisemelica* in the same place: & in his 244 counsell, censuring a melancholy souldier, giues that reason of his malady, [b] *that he offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions:* and so in the rest.

[b] *Fecit omnia delicta quæ fieri possunt circa res sex non-naturales, & ea fuerunt causæ extrinsecæ, ex quibus postea ortæ sunt obstructiones.*

[c] *Path. lib. 1. cap. 2. Maximum in gignendis morbis vim obtinet, pabulum, materiamq; morbi suggerens: nam nec ab aere, nec à perturbationibus, vel alijs euidentibus causis morbi sunt, nisi consentiat corporis præparatio, & humorum constitutio. Vt semel dicam vna gula est omnium morborum mater, etiamsi alius est genitor. Ab hac morbi sponte sæpè emanant, nullâ aliâ cogente causâ.*

These six non-naturall things, are Diet, Retention & Evacuation, which are more materiall then the other, because they make new matter, or else are conuersant in keeping or expelliug of it. The other foure are, Aire, Exercise, Sleeping Waking, and perturbations of the minde, which onely alter the matter. The first of these is Diet, which consists in meat and drinke, and causeth Melancholy, as it offends in Substance or Accidents, that is, quantity, quality, or the like. And well it may be called a materiall cause, since that as [c] *Fernelius* hath it: *It hath such a power in begetting of diseases, and yeelds the matter & sustenance of them: for neither aire, nor perturbations, nor any of those*

other

other euident causes take place, or worke this effect, except the constitution of body, and preparation of humours doe concurre. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone Melancholy, and many other maladies arise. Many Physitians, I confesse, haue written copious volumes of this one subiect, of the nature and qualities of all manner of meats; as namely *Galen, Isaac* the *Iew, Halyabbas, Auicenna, Mesue*, all *Arabians: Gordonius, Villanouanus, Wecker, Iohannes Bruerinus Syttologia de Esculentis et Poculentis, Michael Sauanarola, Tract.2. cap.8. Anthony Fumanellus, lib. de regimine senum. Curio* in his Comment on Schola Salerna, *Godefridus Stekius arte med. Marsilius Cagnatus. Ficinus, Ranzouius, Fonseca, Lessius, Magninus regim. sanitatis, Frietagius, Hugo Fridevallius, &c.* besides many other in [d] English, and almost euery peculiar Physitian, discourseth at large of all particular meats in his Chapter of Melancholy: yet because these bookes are not at hand to euery man, I will briefly touch what kinde of meats ingender this humour, through their severall species, and which are to be avoided. How they alter and change the matter, spirits first, and after humours, by which wee are preserued, and the constitution of our body, *Fernelius* and others will shew you. I haste to the thing it selfe: And first of such Diet as offends in substance.

57

[d] *Cogan, Eliot.*

Beefe, a strong and hearty meat (cold in the first degree, dry in the second, saith *Galen lib.3. cap.1. de alim.fac.*) is condemned by him, and all succeeding Authors, to breed grosse melancholy blood: Good for such as are sound, & of a strong constitution, for labouring men, if ordered aright, corned, yong, of an Oxe (for all gelded meats in euery species are held best) or if old, [e] such as haue beene tired out with labour, are preferred. *Auhanus* and *Sabellicus* commend *Portingall* Beefe to be the most sauory, best, and easiest of digestion; we commend ours: but all is reiected, and vnfit for such as lead a resty life, or any waies inclined to Melancholy, or dry of complexion: *Tales, Galen* thinkes, *de facili melancholicis ægritudinibus capiuntur.*

Beefe.

[e] *Frietagius.*

Porke, of all meats is most nutritiue in his owne nature, but altogether vnfit for such as liue at ease, or are any waies vnsound of body or minde: Too moist, full of humours, and therefore *noxia delicatis*, saith *Sanavorola, ex earum vsu vt dubitetur, an febris quartana generetur*: naught for queasy stomackes, in so much, that frequent vse of it may breed a quartan ague.

Porke.

Isaacke.

Savanarola discommends Goates flesh, and so doth [f] *Bruerinus, lib. 13. cap.19.* calling it a filthy beast, and rammish, and therefore supposeth it will breed ranke and filthy substance: yet Kid, and such as are young, and tender, *Isaac* accepts. *Bruerinus* and *Galen lib.1.cap.1. de alimentorum facultatibus.*

Goat.

[f] *Non laudatur, quia melancholicum præbet alimentum.*

Hart, and red Deere [g] *hath an euill name, it yeeldes grosse nutriment*; a strong and great grained meat, and next vnto a Horse. Which although some countries eate, as *Tartars*, and they of *China*: yet [h] *Galen* condemnes. Yong foales are as commonly eaten in *Spaine* as red Deere, and to furnish their Navies, about *Malaga* especially, often vsed; but such meats aske long baking, or seething, to qualify them, and yet all will not serue.

Hart.

[g] *Malè audit cervina (inquit Frietagi⁹) crassissimum & atribilarium suppeditat alimentum.*

[h] *Lib. de subtiliss. dictâ. Equina caro & asinina, equinis danda est hominibus & asininis.*

All *Venison* is melancholy, and begets bad blood; a pleasant meat, in great esteeme with vs, (for we haue more Parkes in *England*, then there are in all *Europe* besides) in all our solemne Feasts. T'is somewhat better hunted, then otherwise, and well prepared by cookery; but generally bad, & seldome to be vsed.

Venison. Fallow Deere.

58

Hare. *Hare*, a black meat, melancholy, and hard of digestion, it breedes *Incubus* often eaten, and causeth fearefull Dreames, so doth all *Venison*, and is condemned by a Iury of Physitians. *Mizaldus* and some others, say, that *Hare* is a merry meat, and that it will make one faire, as *Martials* Epigram testifies to *Gellia*, but this is *per accidens*, because of the good sport it makes, merry company, and good Discourse that is commonly at the eating of it, and not otherwise to be vnderstood.

Conies. [i] *Conies* are of the nature of Hares. *Magninus* compares them to Beefe, Pig, and Goat, *Reg. sanit. part. 3. cap. 17.* yet yong Rabbets, by all men are approued to be good.

[i] *Parùm absunt à naturâ leporũ. Brucrinus l. 13. cap. 25. pullorum tenera & optima.*

[k] *Illaudabilis succi nauseam prouocant.*

Generally, all such meates as are hard of Digestion, breed melancholy. *Areteus lib. 7. cap. 5.* reckons vp heades and feete, [k] bowels, braines, entrals, marrow, fat, blood, skinnes, and those inward parts, as Heart, lungs, liuer, spleene &c. They are reiected by *Isaack lib. 2. part. 3. Magninus part. 3. cap. 17. Bruerinus lib. 12. Savanarola Rub. 32. Tract. 2.*

Milke. Milke, and all that comes of milke, as Butter and Cheese, Curds &c: increase melancholy (Whey only excepted) which is most wholesome: [l] some except Asses milke. The rest, to such as are sound, is nutritiue and good, especially for yong children, but because soon turned to corruption, [m] not good for such as haue vncleane stomacks, or be subiect to head-ach, or haue green wounds, Stone, &c. Of all Cheeses, I take that kinde which we call *Banbury* Cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his Epistle to *Melancthon*, cited by *Mizaldus. Isaac part. 5. Galen. lib. 3. de cibis boni succi, &c,*

[l] *Piso. Altomar.*

[m] *Curio Frietagius. Magninus. part. 3. cap. 17. Mercurialis de affect. lib. 1. cap. 10.* excepts all milke meates in Hypocondriacall Melancholy.

Fowle. Amongst Fowle, [n] Peacocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geese, Swans, Hearnes, Cranes, Coots, Didappers, Waterhennes, and all those Teales, Curres, Sheldrakes, and peckled Fowles, which come hither in winter out of *Scandia*, *Muscovy*, *Greenland*, *Freisland*, which halfe the yeare be couered all ouer with snow, and frozen vp. Though these bee faire in feathers, pleasant in taste, and haue a good outside, like hypocrites, white in plumes, and soft, their flesh is hard, blacke, vnwholsome, dangerous, melancholy meat; *gravant & putrefaciunt stomachum*, saith *Isaack part. 5. de vol.* their yong ones are more tollerable, but young Pigeons hee quite disprooues.

[n] *Wecker Syntax. Theor. p. 2. Isaack. Brueri-nus. lib. 15. c. 30 & 31.*

Fishes. *Rhasis*, and [o] *Magninus* discommend all Fish, and say they breed *Viscosities*, slimy nutriment, little & humorous nourishment, *Savanarola* adds cold, moist, and phlegmaticke, *Isaack*: and therefore vnwholesome for all cold and melancholy complexions. Others make a difference, reiecting only amongst fresh water fish, Eele, Tensh, Lampray, Crawfish, (which *Bright* approues *cap. 6.*) and such as are bred in muddy and standing waters, and haue a taste of mud, as *Franciscus Bonsuetus* poetically defines, *lib. de aquatilibus.*

[o] *Cap. 18. part. 3*

Nam pisces omnes, qui stagna, lacusq; frequentant,
Semper plus succi deterioris habent.
All Fish, that standing pooles and lakes frequent,
Doe euer yeeld bad iuyce and nourishment.

[p] *Omni loco & omni tempore medici detestantur anguillas præsertim circa solstitium. Damnantur tum sanis tum ægris.*

Lampreyes *Paulus Iouius cap. 34. de piscibus fluvial.* highly magnifies, and saith, none speake against them but *inepti* and *scrupulosi*, some scrupulous persons; but [p] *Eeles cap. 33. he abhorreth in all places, at all times, all Physitians detest*

deteſt them, eſpecially about the Solſtice. Gomeſius lib.1.cap.22.de ſale doth immoderately extoll all Sea fiſh, which others as much vilifie, and aboue the reſt, dryed, ſowced, indurate fiſh, as Ling, Fumados, Red herrings, Sprats, Stockfiſh, Habberdine, poore Iohn, all ſhellfiſh.[q] *Tim.Bright* excepts Lobſtar and Crab. *Meſſarius* commends Salmon, which *Bruerinus* contradicts *lib.22.cap.17. Magninus* reiects Congre, Sturgeon, Turbut, Mackerell, Skate.

[q] *Cap.6.* in his Tract of Melancholy.

Carpe, is a fiſh, of which I know not what to determine. *Franciſcus Bonſuetus* accompts it a muddy fiſh, *Hippolitus Salvianus* in his booke *de Piſcium naturâ & præparatione*, which was printed at *Rome* in fol.1554. with moſt elegant pictures, eſteemes Carp no better then a ſlimy watery meat. *P. Iovius* on the other ſide, diſallowing Tench, approues of it: So doth *Dubravius* in his bookes of Fiſh ponds. *Freitagius* [r] extols it for an excellent wholeſome meat, and puts it amongſt the Fiſhes of the beſt ranke: and ſo doe moſt of our Countrey Gentlemen, that ſtore their Ponds almoſt with no other Fiſh. But this controuerſie is eaſily decided, in my iudgement, by *Bruerinus lib.22.cap.13.* The difference riſeth from the ſite and nature of Pooles, ſometimes muddy, ſometime ſweet: they are in taſte as the place is from whence they be taken. In like manner almoſt wee may conclude of other freſh-fiſh. But ſee more in *Randoletius, Bellonius, Oribaſius lib.7.cap.22. Iſaac, lib.1.* eſpecially *Hippolitus Salvianus*, who is *inſtar omnium ſolus, &c.* Howſoeuer they may be wholeſome and approued, much vſe of them is not good; *P. Foreſtus* in his Medicinall obſeruations, [t] relates that *Carthuſian* Friers, whoſe liuing is moſt part Fiſh, are more ſubiect to Melancholy then any other order, and that he found by experience, being ſometimes their Phyſitian ordinary at *Delph* in *Holland*. He exemplifies it with an inſtance of one *Buſcodneſe* a *Carthuſian* of a ruddy colour, and well liking, that by ſolitary liuing and fiſh eating, became ſo miſ-affected.

[r] *Optimè nutrit omnium iudicio inter primæ notæ piſces guſtu præſtanti.*

[t] *Non eſt dubium, quin pro vivariorum ſitu, ac naturâ, magnas alimentorũ ſortiantur differentias, alibi ſuaviores alibi lutulentiores.*

[t] *Obſeruat. 16. lib.10.*

Amongſt hearbes to be eaten, I find Gourds, Cowcumbers, Coleworts, Mellons diſallowed, but eſpecially cabbage. It cauſeth troubleſome dreames, and ſends vp blacke vapors to the braine. *Galen loc. affect. lib.3. cap.6.* of all hearbes condemnes Cabbage: And *Iſaac lib.2. cap.1. animæ gravitatem facit*, it brings heauineſſe to the Soule. Some are of opinion, that all raw herbs and ſallets breed Melancholy blood, except Bugloſſe and Lettice. *Crato conſil.21.lib.2.* ſpeakes againſt all hearbes and worts, except Borrage, Bugloſſe, Fennell, Parſly, Dill, Bawme, Succory. *Magninus regim. ſanitatis 3. part. cap. 31. omnes herbæ ſimpliciter malæ, viâ cibi*, All hearbes are ſimply euill to feed on (as he thinkes.) So did that ſcoffing Cooke in [u] *Plautus* holde,

Hearbes.

[u] *Pſeudolus, act. 3. ſcen.2.*

——*Non ego cœnam condio ut alij coqui ſolent.*
Qui mihi condita prata in patinis proferunt,
Boves qui convivas faciunt, herbaſq; aggerunt.
Like other Cookes I doe not ſupper dreſſe,
That put whole Meddowes in a platter,
And make no better of their Gueſts then Beeues,
With hearbes and graſſe to feed them fatter.

Our *Italians* and *Spaniards* doe make a whole dinner of hearbes and ſallets, by which meanes as he followes it.

[x] *Hic homines tam brevem vitam colunt,——*
Qui herbas huiuſmodi in alvum ſuum congerunt,

[x] *Plautus ibid.*

For-

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Formidolosum dictu, non esu modò,
Quas herbas pecudes non edunt, homines edunt.
Their liues that eate such hearbes, must needes be short,
And t'is a fearefull thing for to report,
That men should feed on such a kinde of meat,
Which very juments would refuse to eat.

y They are windie, and not fit therefore to be eaten of all men raw, though qualified with oyle, but in brothes or otherwise. See more of these in euery z Husbandman and Herbalist. Rootes, *Etsi quorundam gentium opes sint*, saith *Bruerinus*, the wealth of some countries, and sole food, are windy and bad, or troublesome to the head; as Onions, Garlicke, Scallions, Turneps, Carrets, Radishes, Parsnips; *Crato lib.2. consil.11.* disallowes all Rootes, though a some approue of Parsnips, and Potatoes. b *Magninus* is of *Crato's* opinion, c *they trouble the mind, sending grosse fumes to the braine, make men mad*, especially, Garlicke, Onions, if a man liberally feed on them a yeare together. *Guianerius Tract.15. cap.2.* complaines of all manner of Rootes, and so doth *Bruerinus*, euen Parsnips themselues, which are the best. *l.9.c.14. pastinacarum usus succos gignit improbos. Crato consil.21. lib.1.* vtterly forbids all manner of Fruits, as Peares, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serues, &c. *Sanguinem inficiunt*, saith *Villanovanus*, they infect the blood, & putrifie it, *Magninus* holdes, and must not therefore be taken, *vîâ cibi, aut quantitate magnâ*, not to make a meale of, or in any great quantity. d *Cardan* makes that a cause of their continuall sicknesse at *Fessa* in *Africke*, *because they liue so much on Fruits, eating them thrice a day. Laurentius* approues of many fruits, in his Tract of Melancholy, which others disallow, & amongst the rest Apples, which many likewise commend, as Sweetings, Pairmaines, Pippins, as good against Melancholy. But to him that is any way inclined to, or touched with this malady, e *Nicholas Piso* in his Practickes, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, f *Bruerinus* out of *Galen*, excepts Grapes and Figges, but I find them likewise reiected. All Pulse are naught, Beanes, Pease, Fitches &c. They fill the Braine (saith *Isaack*) with grosse fumes, breed blacke thicke blood, and cause troublesome dreames. And therefore that which *Pythagoras* said to his Schollers of old, may be for euer applyed to Melancholy men, *à fabis abstinete*, Eat no Pease, nor Beanes: yet to such as will needs eate them, I would giue counsell to prepare them according to those rules that *Arnoldus Villanovanus, Frietagius* prescribe, for eating and dressing Fruits, Hearbs, Roots, Pulse &c.

Spices.

Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloues, Mace, Dates &c. Hony and Sugar. g Some except Hony, to those that are cold it may be tollerable, but h *Dulcia se in bilem vertunt*, they are obstructiue. *Crato* therefore forbids all spice, in a consultation of his, for a melancholy Schoolemaster, *Omnia aromatica, & quicquid sanguinem adurit:* so doth *Fernelius consil.45. Guianerius tract.15. cap.2. Mercurialis cons.189.* To these I may adde all sharpe and sowre things, or luscious and ouer sweet; or Fat, as Oyle; Vineger, Veriuice, Mustard, Salt. As sweet things are obstructiue, so these are corrosiue. *Gomesius* in his bookes

de

y *Quare rectius valetudini sue quisq; consulet, qui lapsus priorum parentum memor eas planè vel omiserit vel parcè degustârit Kerckringius cap.4. de vero vsu med.*

z *In Mizaldo de Horto. P. Crescent. Herbastein &c.*

Rootes.

a *Cap.13 part.3* Bright in his Tract of Mel.

c *Intellectum turbant, producunt insaniam.*

b *Audivi (inquit Magninus) quod si quis ex ys per annum continuè comedat, in insaniam caderet cap.13.*

Fruits.

Improbi succi sunt. Cap.12.

d *De rerum varietat.*

In Fessâ plerúq; morbosi, quòd fructus comedant ter in die.

e *Cap. de Mel.*

f *Lib.11. cap.3.*

Pulse.

g Bright cap. 6. excepts hony.

h *Hor. apud Scoltzium consil.186.*

de Sale lib.1.cap.21. highly commends Salt; so doth *Codronchus* in his Tract *de sale Absynthij. Lemn. lib.3.cap.9. de occult. nat. mir.* yet common experience findes Salt, and salt meates, to be great causes of this disease. And for that cause belike those *Egyptian* Priests abstained from Salt, euen so much as in their Bread, *ut sine perturbatione animæ essent*, saith mine Author, that their soules might be free from perturbations. 61

Bread. Bread that is made of baser graine, as Pease, Beanes, Oates, Rye, or [k] ouer hard baked, crusty and blacke, is much spoke against, as causing melancholy iuyce and winde. *Ioh. Maior* in his first booke of his History of *Scotland*, contends much for the wholsomnesse of Oaten Bread; It was obiected to him then liuing at *Paris* in *France*, that his Countreymen fed on Oates and base graine, as a disgrace: but hee doth ingeniously confesse, that *Scotland*, *Wales*, and a third part of *England*, did most part vse that kinde of Bread, and that it was as wholesome as any graine, and yeelded as good nourishment. And yet *Wecker* out of *Galen*, calls it horse meat, and fitter for juments, then for men to feed on. But read *Galen* himselfe *lib. 1. de cibis boni & mali succi*, more largely discoursing of Corne and Bread.

[k] *Ne comedas crustam, cholerã quia gignit adustam. Schol. Sal.*

Wine. All black Wines, ouer hot, compound, strong thick drinkes, as Muscadine, Malmesie, Allegant, Rumny, Browne bastard, Metheglen, and the like, of which they haue 30 seuerall kindes in *Muscouy*, all such made drinkes are hurtfull in this case, to such as are hot, or of a sanguine cholericke complexion, or yong, or inclined to head melancholy. For many times the drinking of wine alone causeth it. *Arculanus cap.16.in 9. Rhasis*, puts in Wine for a great cause, especially, if it be immoderatly vsed. *Guianerius Tract.15. cap.2.* tells a story of two Dutch men, to whom hee gaue entertainment in his house, *that in* [m] *one moneths space were both melancholy by drinking of Wine*, one did nought but sing, the other sighe. *Galen lib. de causis morb. cap.3. Mathiolus* on *Dioscorides*, and aboue all other *Andreas Bachius lib.3, cap.18.19, 20.* haue reckoned vp those inconueniences that come by Wine. Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of Wine is good Physick, and so doth *Mercurialis* grant, *consil.25.* in such cases, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately vsed. Cider and Perry are both cold and windy drinkes, and for that cause to be neglected, and so are all those hot spiced strong drinkes.

[l] *Vinum turbidum.*

[m] *Ex vini patentis bibitione, duo Alemani in unomense melancholici facti sunt.*

Cider. Perry.

Beere. *Beere*, if it be ouer new or ouer stale, ouer strong, or not sod, smell of the caske, sharpe or sower is most vnwholsome, it frets and gaules, &c. *Henricus Ayrerus* in a [n] consultation of his, for one that laboured of Hypocondriacall melancholy discommends Beere. So doth [o] *Crato* in that excellent counsell of his *lib.2.consil.21.* as too windie because of the Hoppe. But hee meanes belike that thicke blacke *Bohemian* beare vsed in some other parts of [p] *Germany*,

[n] *Hildisheims spicel. fol.273.*

[o] *Crassum generat sanguinem.*

[p] About *Dantzick* in *Spruce*, *Hamburg*, *Lipsicke*.

——— *nil spissius illâ*
Dum bibitur, nil clarius est dum mingitur, vnde
Constat quòd multas faces in corpore linquat.

Nothing comes in so thicke
Nothing goes out so thinne,
It must needs follow then
The dregges are left within.

62 As that old [q] Poet scoffed, calling it *Stygiæ monstrum conforme paludi*, a monstrous drinke, like the riuer *Styx*. But let them say as they list to such as are accustomed vnto it, *'tis a most wholsome* (so [r] *Polidor Virgil* calleth it) *and a pleasant drinke*, it is more subtill and better for the hop that rarifies it, & hath an especiall vertue against melancholy, as our Herbalists confesse, *Fuchsius* approues, *lib. 2. sect. 2. Instit. cap. 11.* and many others.

Waters.

Standing Waters, thicke and ill coloured, such as come forth of Pooles and Motes, where hemp hath beene steeped, or slimy fishes liue, are most vnwholsome, putrified and full of mites, creepers, slimy, muddy, vncleane, corrupt, impure, by reason of the Sunnes heat and still standing, they cause foul distemperatures in the body and minde of man, are vnfit to make drinke of, to dresse meat with, or to be [s] vsed about men inwardly or outwardly. They are good for many domesticall vses, to steepe Malt, water Cattle, &c. or in time of necessity, but not otherwise. Some are of opinion, that such fat standing wates makes the best Beere, and that seething doth defecate it, as [t] *Cardan* holds *lib. 13. subtil. It mends the substance and sauour of it*, but it is a paradoxe. Such beere may bee stronger, but not so wholsome as the other, as [u] *Iobertus* truely iustifieth out of *Galen, Paradox. dec. 1. Paradox. 5.* that the seething of such impure waters doth not purge or purifie them. *Pliny lib. 31. cap. 3.* is of the same Tenent, and *P. Crescentius agricult. lib. 1. & lib. 4. cap. 11. & c. 45. Pamphilus Herilacus, lib. 4. de nat. aquarum.* such waters are naught, not to be vsed, and by the testimony of [x] *Galen, Breed Agues, Dropsies, Pleurisyes, Spleneticke, and melancholy passions, hurt the eyes, cause a bad temperature, and dispositiõ of the whole body, with bad colour.* This *Iobertus* stifly maintaines *Paradox. lib. 1. par. 5.* that it causeth bleare eyes, bad colour, and many loathsome diseases to such as vse it. This which they say stands with good reason: for as Geographers relate, the water of *Astracan* breeds wormes in such as drinke it. [*] *Axius*, or as now called *Verduri*, the faire st riuer in *Macedonia*, makes all cattell blacke that taste of it. *Aleacman* now *Peleca*, another streame in *Thessaly*, makes cattell most part white, *si potuè ducas. I. Aubanus Bohemus* refers that [y] *Struma*, or poke of the *Bauarians* and *Styrians* to the nature of their waters, as *Munster* doth that of the *Valesians* in the *Alpes*, and [z] *Bodine* supposeth that stutting of some families in *Aquitania* about *Labden*, to proceed from the same cause, *and that the filth is deriued from the water to their bodies*, So that they that vse filthy standing, ill coloured, muddy water, must needs haue muddy, ill coloured, impure, and infirme bodies. And because the body workes vpon the minde, they must haue grosser vnderstandings, dull, foggy, melancholy spirits, and be really subiect to all manner of infirmities.

To these noxious simples, wee may reduce an infinite number of compound, artificiall made dishes, of which our Cooks affourd vs a great variety, as Taylers doe fashions in our apparell. Such are [a] Puddings stuffed with bloud, or otherwise composed, Baked meats, sowced, indurate meats, fryed, and broyled, buttered meats, condite, powdred, and ouer-dryed, [b] all Cakes, Simnells, Bunnes, Cracknells made of butter, spice, &c. Fritters, Pancakes, Pies, Salsages, and all those seuerall sauces, sharpe or ouer sweet, of which *Scientia popinæ*, as *Seneca* calls it, hath serued those [c] *Apician* trickes, and per-

[q] *Henricus Abrincensis.*
[r] *Potus tum salubris tum iucundus, lib. 1.*
[s] *Galen. l. 1. de san. tuend. Cauendæ sunt aquæ quæ ex stagnis hauriuntur, & quæ turbidæ & malè olentes, &c.*
[t] *Inmoxium reddit & benè olentem.*
[u] *Contendit hæc vitia coctione non emendari.*
[x] *Lib. de bonitate aquæ, hydropem auget. febres putridas, splenẽ, tusses, nocet oculis, malum habitum corporis & colorem.*
[*] *Maginus nigritatem inducit si pecora biberint.*
[y] *Aquæ ex niuibus coactæ strumosos faciunt.*
† *Cosmog. lib. 3. cap. 36.*
[z] *Method. hist. cap. 5. balbutiunt Labdoni in Aquitania ob aquas atq; hi morbi ab aquis in corpora deriuantur.*
[a] *Edulia ex sanguine & suffocato parta. Hildesheim.*
[b] *Cupedia vero placentæ, bellaria commentaq; alia curiosa pistorum & coquorum, gustui seruientium conciliant morbos tum corpori tum animo insanabiles. Philo Iudæus, lib. de victimis. P. Iou, vita eius.*
[c] As Lettice steeped in Wine, Birds fed with Fennell and Sugar, as a Popes Concubine vsed in Avignion. Stephanus

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fumed dishes, which [d] *Adrian* the 6. Pope, so much admired in the accounts of his predecessor *Leo Decimus*: And which prodigious riot and prodigality haue inuented in this age. These doe generally ingender grosse humours, fill the stomacke with crudities, & all those inward parts with obstructions. *Montanus consil.22.* giues instance in a melancholy Iew, that by eating such tart sauces, made dishes, and salt meats, with which hee was ouermuch delighted, became melancholy, and was euill affected. Such examples are familiar and common.

[d] *Animæ negotium illa facessit, & de templo dei immundæ flabellum facit. Peletius, 10. cap.*

Svbsec. 2.

Quantity of Diet a cause.

There is not so much harme proceeding from the substance it selfe of meat, and quality of it, in ill dressing and preparing of it, as there is from the quantity, disorder of time and place, vnseasonable vse of it, [d] intemperance, or ouermuch, or ouer little taking of it. A true saying it is, *Plures crapula quàm gladius*, this gluttony kills more then the sword. And that of [e] *Pliny* is truer, *Simple diet is the best, heaping vp of seuerall meats is pernitious, and sauces worse, many dishes bring many diseases.* [f] *Auicen* cries out, that *nothing is worse then to feed on many dishes, or to protract the time of meats longer then ordinary, from thence proceed our infirmities, and 'tis the fountaine of all diseases, which arise out of the repugnancy of grosse humours.* Thence, saith [g] *Fernelius*, come crudities, winde, oppilations, *cachochymia, plethora, Cacexia, Bradiopepsia,* * *Hinc subitæ mortes atq; intestata senectus*, sudden death, &c. and what not.

[e] *Lib.11. cap. 52. Homini cibus vtilissimus simplex; acervatio ciborum pestifera, & condimenta pernitiosa, multos morbos multa fercula ferunt.*

[f] *3.1 doct.2.cap. Nihil deterius quàm si tempus iusto longius comedendo protraharur, & varia ciborum genera coniungantur: inde morborum scaturigo, quæ ex repugnantia humorum oritur.*

[g] *Path. lib.1. cap.14.*

As a Lampe is choaked with a multitude of oyle, or a little fire with ouer much wood quite extinguished: so is the naturall heat with immoderate eating strangled in the body. *Pernitiosa sentina est abdomen insaturabile*; one saith; an insatiable paunch is a pernitious sinke, and the fountaine of all diseases both of body and minde. [h] *Mercurialis* will haue it a peculiar cause of this priuate disease. *Solenander consil. 5. sect.3.* illustrates this of *Mercurialis*, with an example of one so melancholy, *ab intempestiuis commessationibus*, vnseasonable feasting. [i] *Crato* confirmes as much, in that often cited counsell, *21. lib.2.* putting superfluous eating for a maine cause. But what need I seeke farther for proofes? Heare *Hippocrates* himselfe, *lib.2. Aphoris. 10. Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vitious humours.*

[h] *Nimia repletio ciborum facit melancholicum.*

[i] *Comestio superflua cibi, & potus quantitas nimia.*

[k] *Impura corpora quanto magis nutris tanto magis lædis: putrefacit enim alimentum vitiosis humor.*

And yet for all this harme, which apparently followes surfetting and drunkennesse, see how we luxuriate and rage in this kinde, *quàm* [l] *portentosæ cœnæ*, prodigious suppers, what *Fagos, Epicures, Apitios, Heliogables* our times affourd? *Lucullus* Ghost walkes still, and every man desires to sup in *Apollo*: *Æsops* costly dish is ordinarily serued vp,

[l] *Vid Goclen. de portentosis cœnis. &c.*

* *Iuvenal.*

* *Magis illa iuvant, quæ pluris emuntur,*

The deerest cates are best, and 'tis an ordinary thing to bestowe 20 or 30 [l] vpon a dish, some thousand Crownes vpon a dinner: *Mully-Hamet* King of *Fez* and *Morocco* spent three pound on the sauce of a Capon: 'tis nothing in our times, we scorne all that is cheape. *We loath the very light* (some of vs, as

† *Guicciardine.*

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* *Nat.quæst.4. cap.vlt. fastidio est lumen gratuitum, dolet quòd solem, quòd spiritum emere non possimus, quòd hic aër non emptus ex facili, &c. adeò nihil placet, nisi quod carum est.*

m *Ingeniosi ad Gulam.*

†*Olim vile mancipiũ, nunc in omni æstimatione, nunc ars haberi cœpta, &c.*

n *Epist 28. l.7. quorum in ventre ingenium, in patinis, &c.*

o *In lucem cœnat Sertorius.*

p *Seneca.*

r *Mancipia gulæ, dapes non sapore sed sumptu æstimantes. Seneca consol. ad Heluidium.*

* *Sæuientia guttura satiare non possunt fluvii et maria, Æneas Sylvius de miser. curial.*

† *Plautus.*

* *Seneca* notes *)because it comes free, and we are offended with the Sunnes heat, & those coole blasts, because we buy them not.* This aire wee breath is so common, *we care not for it*, nothing pleaseth but what is deare. And if we bee m witty in any thing, it is *ad gulam:* If we study at all, it is *erudito luxu*, to please the pallat, and to satisfie the gut. *A* †*Cooke of old was a base knaue* (as *Liuy* complaines *)but now a great man in request: Cookery is become an art, a noble science, Cookes are Gentlemen. Venter Deus*, They weare *their braines in their bellies, and their guts in their heads*, as n *Agrippa* taxed some Parasites of his time, rushing on their owne destruction, as if a man should runne vpon the point of a sword, *vsq; dum rumpantur comedunt*, o all day, all night, let the Physitian say what he will, imminent danger, and ferall diseases are now ready to seize vpon them, they will eat till they vomit, *Edunt vt vomant, vomunt vt edant*, saith *Seneca*, which *Dion* relates of *Vitellius, solo transitu ciborũ nutriri iudicat*°, his meat did passe through, and away: or till they burst againe. P *Strage animantium ventrem onerant*, and rake ouer all the world, as so many r slaues & belly-gods, *& totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. * *Sea, land, riuers, lakes, &c cannot giue content to their raging guts.* To make vp the messe, what immoderate drinking in euery place? As if they were *fruges consumere nati*, borne to no other ende but to eat and drinke. *Quæ fuerant vitia mores sunt:* 'tis now the fashion of our times, an honour, as in like case *Epidicus* told *Thesprio* his fellow seruant, in the † Poet. *Ædipol facinus improbum*, one vrged, the other replied: *at iam aliy fecere idem, erit illi illa res honori.* 'tis now no fault, there be so many braue examples to beare one out: 'tis a credit to haue a strong braine, and carry his liquor well; the sole contention who can drinke most and fox his fellow soonest. 'Tis the *summum bonum* of our *Tradesmen*, their felicity, *tantâ dulcedine affectant*, saith *Pliny, lib. 14. cap. 22. Vt magna pars non aliud vitæ præmium intelligat*, they will labour hard all day long to be drunke at night, and conuert day into night, as *Seneca* taxeth some in his times, *peruertunt officia noctis & lucis*, when we rise, they commonly goe to bed, like our *Antipodes*,

Nosq; vbi primus equis oriens afflauit anhelis
Illis sera rubens accendit lumina vesper.

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

----* *Noctes vigilabat ad ipsum*
Mane, diem totum stertebat,---- and so doe *Myrriads* in our

* *Mor.*

ſ *Et quò plus capiant, irritamenta excogitantur.*

t *Foràs portantur vt ad conuiuium reportentur, repleri vt exhauriant & exhauriri vt bibant. Ambros.*

u *Ingentia vasa velut ad ostentationem, &c.*

x *Gratiam conciliant potando.*

y *Notis ad Cæsares.*

* *Lib de educandis principum liberis.*

* *Virg.*

dayes. They inuent new trickes, as Sausages, Anchoues, Tobacco, Caveare, pickled Oysters, Herrings, Fumados, &c. innumerable salt meates to increase their appetite, and study how to hurt themselues by taking Antidotes, ſ *to carry their drinke the better:* t *And when nought else serues, they will goe forth, or be conuayed out to empty their gorge, that they may returne to drinke afresh.* They make lawes *contra bibendi fallacias*, and u bragge of it when they haue done, x inuiting and incouraging others to doe as they doe, and loue them dearely for it (no glew like to that of goodfellowship) So did *Alcibiades* in *Greece*, *Nero*, *Bonosus*, *Heliogabalus* in *Rome*, or *Alegabalus* rather, as he was styled of old, (as y *Ignatius* proues out of some old coynes.) So doe many great men still, as * *Heresbachius* obserues. When a Prince drinkes till his eyes stare, like *Bitias* in the Poet,----(* *Ille impiger hausit*
Spumantem vino pateram)---- and comes of clearely, sound Trum-

pets

pets, Fife and Drummes, the spectators will applaud him, *the* * *Bishop himselfe* (if he bely them not) *with his Chaplain will stand by and doe as much, O dignum principe hausium,* 'twas done like a Prince. *Our Dutch men invite all commers, with a peale and a dish, making barrells of their bellies. Incredibile dictu,* as [z] one of their owne countrymen complaines: [a] *Quantum liquoris immodestissima gens capiat, &c. How they loue a man that will bee drunke, crowne him and honour him for it,* hate him that will not pledge him, stab him, kill him, a most intolerable offence, and not to bee forgiuen. * *He is a mortall enimy that will not drinke with him, as Munster* relates of the *Saxons.* So in *Poland,* he is the best seruitor, and the honestest fellow, saith *Alexander Gaguinus,* * *that drinkes most healths to the honour of his master,* he shall be rewarded as a good seruant. Thus they many times wilfully peruert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some againe are in the other extreame, and draw this mischiefe on their heads by ouermuch fasting: Pining adaies, saith [b] *Guianerius*, and waking a nights, as many *Moores* & *Turkes* in these our times doe. *Anchorites, Monks, and the rest of that superstitious ranke* (as the same *Guianerius* witnesseth, *that he hath often seene to haue happened in his time*) *through immoderate fasting, haue beene frequently madde.* Of such men belike *Hippocrates* speakes, *1. Aphor. 5.* when as he saith, [c] *They more offend in too sparing diet, & are worse damnified, then they that feed liberally, and are ready to surfet.*

* *Idem, strenui potatoris Episcopi Sacellanus, cum ingentem pateram exhausit princeps.*

z *Bohemus in Saxonia, adeò immoderatè & immodestè ab ipsis bibitur, vt in compotationibus suis non cyathis solum & cantharis sat infundere possint, sed impletis mulctrale apponant, & scutellâ iniectâ hortantur quemlibet ad libitum potare.*

a *Dictu incredibile, quantum huiusce liquoris immodestia gens capiat; plus potantem amicissimum habent, & serto coronant; inimicissimum è contra qui non vult & cæde & fustibus expiant.* * *Qui potare recusat, hostis habetur, & cæde nonnunquam res expiatur.* * *Qui melius bibit pro salute domini melior habetur minister.* b *Qui de die ieiunant & nocte vigilant facilè cadunt in melancholiam; & qui naturæ modum excedunt. cap. 5 tract. 15. cap. 2. Longa famis tolerantia, vt ijs sæpe accidit qui tanto cum fervore Deo servire cupiunt per ieiunium, quod maniaci efficiantur; ipse vidi sæpè.* c *In tenui victu ægri delinquunt, ex quo fit vt maiori afficiantur detrimento, maiorq; sit error tenui quam pleniore victu.*

SVBSEC. 3.

Custome of diet, Delight, Appetite, Necessity, how they cause or hinder.

NO rule is so generall which admits not some exception: to this therfore which hath beene hitherto said, and all those inconueniences which proceed from the substance of meats, or intemperate and vnseasonable vse of them, custome somewhat detracts, & qualifies, according to that of *Hippocrates, 2. Aphoris. 50.* [d] *Such things as wee haue beene long accustomed to, though they be euill in their owne nature; yet they are lesse offensiue.* Otherwise it might well be obiected, that it were a meere [e] tyranny to liue after those strict rules of Physicke. For [f] custome doth alter nature it selfe, and to such as are vsed to them it makes bad meats wholsome, and vnseasonable times to cause no disorder. Cider and Perry are windy drinkes, so are all fruits windy in themselues, cold most part, yet in some parts of [g] *England, Normandy* in *France, Guipuscoa* in *Spaine*, 'tis their common drinke, and they are no whit offended with it. In *Spaine, Italy,* and *Africke*, they liue most on roots, on raw hearbes, [h] Camels milke, and it agrees well with them, which to a stranger would cause much grieuance. In *Wales, lactiniys vescuntur*, as *Humfry Lluyd* confesseth, a *Cambro-Brittaine* himselfe in

d *Quæ longo tempore consueta sunt, etiam si deteriora, minus in assuetis molestare solent.*

e *Qui medicè vivit, miserè vivit.*

f *Consuetudo altera natura.*

g Herefordshire, Glocestershire, Worcestershire.

h *Leo Afer, l. 1. solo camelorum lacte contenti, nil præterea delitiarum ambiunt.*

66 in his elegant Epistle to *Abraham Ortelius*, They liue most on whit-meats, in *Holland* on Fish, Roots, Butter: and so at this day in *Greece*, as * *Bellonius* obserues, they had much rather feed on Fish then Flesh. With vs *Maxima pars victus in carne consistit*, we feed on flesh most part, saith [k] *Polydor Virgil*, as all northerne countries doe; and it would bee very offensiue to vs, to liue after their diet, or they to liue after ours. Wee drinke beere, they wine; they vse oyle, we butter: we in the north are [l] great eaters, they most sparing in those hotter countries: and yet they and wee following our owne customes, are well pleased. In *China* the common people liue in a manner altogether on roots and hearbs, and to the wealthiest, Horse, Asse, Mule, Dogges, Cattes flesh is as delightsome as the rest, as [m] *Mat. Riccius* the Iesuite relates, that liued many yeares amongst them. The *Tartars* eat raw meat, and most commonly [n] horse flesh; drinke milke and bloud as the *Nomades* of old,

Et lac concretum cum sanguine potat equino,

They scoffe at our *Europeans* for eating bread, which they call tops of weeds, and horse meat, not fit for men. And yet *Scaliger* accounts them a sound & witty nation, liuing an hundred yeares; euen in the ciuilist country of them they doe thus, as *Benedict* the Iesuit obserued in his travells from the great *Mogors* Court by land to *Paquin*, which *Riccius* contendes to bee the same with *Cambalu* in *Cataia*. In *Scandia* their bread is vsually dryed fish, & so likewise in the *Shetland* Iles: And their other fare as in *Island*, saith [o] *Dithmarus Bleskenius*, *Butter, Cheese, and Fish; their drinke water, their lodging on the ground.* In *America* in many places their bread is roots, their meat Palmitos, Pinas, Potatos, &c. and such fruits. With some, Fish, Serpents, Spiders; and in some places they [p] eat mans flesh raw, & rosted, even the Emperour [q] *Metazuma* himselfe. In some places againe, [r] one tree yeelds them Coquernuts, meat and drinke, fire, fuell, apparell, with his leaues, oyle, vineger, couer for houses, &c. And yet these men going naked, feeding course, liue commonly 100 yeares, and are seldome or neuer sick; all which diet our Physitians forbid. In *Westphaling* they feed most part on fatte meats and wourts, knuckle deepe, and call it [s] *cerebrum Iouis*. In the Low countries with roots. In *Italy* Frogges and Snailes are vsed. The Turkes, saith *Busbequius*, delight most in fried meats. In *Muscouy* Garlicke and Onions, are ordinary meat & sauce, al which would be pernitious to such as are vnaccustomed vnto them, delightsome to others; and all is [t] because they haue beene brought vp vnto it. Husbandmen and such as labour can eat salt, fat bacon, grosse meat, hard cheese, &c. course bread at all times, and goe to bed and labour vpon a full stomacke, which to some idle persons would be present death, and is against all the rules of Physicke; so that custome is all in all. Our trauellers finde this by common experience when they come into farre countries, and vse their diet, they are [u] suddainely offended, as our *Hollanders* and *Englishmen* when they touch vpon the coasts of *Affricke*, and those *Indian* Islands, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. [x] *Peregrina, etsi suauia, solent vescentibus perturbationes insignes adferre*, strange meats though pleasant, cause notable alterations and dis-

* *Delectantur Græci piscibus magis quàm carnibus.*

[i] *Flandri vinũ, butiro dilutum bibunt (nauseo referens) vbiq; butirum inter omnia ferculaꝝ bellaria locum obtinet. Stephan. præfat. Herod.*

[k] *Lib 1. hist. Aug.*

[l] *P. Ionius descrip. Britonum.* they sit, eat & drinke all day at dinner, in *Island*, *Muscouy* and those northerne parts.

[m] *Expedit in Sinas lib. 1. cap. 3. hortensium herbarum & olerum, apud Sinas quàm apud nos longe frequẽtior vsus, complures quippe de vulgo reperias nullâ aliâ re vel tenuitatis vel religionis causa vescentes. Equus mulus, asellus, &c. equè ferè vescuntur ac pabula omnia, Mat. Riccius, l. 5. cap. 12.*

[n] *Tartari mulis, equis, vescuntur & crudis carnibus, & fruges contemnunt, dicentes, hoc iumentorum pabulum & boum, non hominum.*

[o] *Islandiæ descriptione: victus eorum butiro lacte, caseo, constit: pisces loco panis habent, potus aqua aut serum, sic viuunt sine medicinâ multi ad annos 200.*

[p] *Patagones.* [q] *Benzo. & Fer. Cortesius lib. novus orbis inscripto.* [r] *Linschoosten cap. 56. palmæ instar, totius orbis arboribus longè præstantior &c.* [s] *Lipsius Epist. Epist. 6. sect. 3.* [t] *Teneris assuescere multum est.* [u] *Repentinæ mutationes noxam pariunt. Hippocrat. Aphorism. 21.* [x] *Bruerinus lib. 1. cap. 23.*

tempers.

tempers. On the other side vse and custome mitigates or makes all good againe. *Mithridates* by often vse, which *Pliny* wonders at, was able to drinke poyson; and a maid, as *Curtius* records, that was sent to *Alexander* from King *Porus*, was brought vp with poyson from her infancy. The *Turkes*, saith *Bellonius obseruat. lib. 3. cap. 15.* take *Opium* familiarly, a dramme at once, which we dare not take in graines. [y] *Garcius ab Horto* writes of one, whom he saw at *Goa* in the *East Indies*, that tooke tenne drammes of *Opium* in three daies; and yet *Consultò loquebatur*, spake vnderstandingly: so much can custome doe. [z] *Theophrastus* speakes of a Shepheard that could eate *Hellebor* in substance. And therefore *Cardan* concludes out of *Galen*, *consuetudinem vt cunq; ferendam, nisi valde malam.* Custome is howsoeuer to be kept, except it be extreame bad: and he aduiseth all men to keepe their old customes, and to [a] continue as they began, be it diet, bath, exercise, &c. or whatsoeuer else.

Another exception is Delight, or Appetite, to such and such meats. Though they be hard of digestion, melancholy: yet as *Fuchsius* excepts *cap. 6. lib. 2. Instit. sect. 2.* [b] *The stomacke doth readily digest, and willingly entertaine such meats as we loue most, and are pleasing to vs, and abhorres on the other side such as we distast.* Which *Hippocrates* confirmes *Aphoris. 6. 38.* Some cannot endure Cheese, out of a secret Antipathy, or to see a rosted Duck, which to others is a [c] delightsome meat.

The last exception is necessity, pouerty, want, hunger, which driues men many times to doe that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beuerage in ships, and in seiges of great Cities, to feed on Dogges, Cattes, Rats, and Men themselues. Three outlawes in [d] *Hector Boethius* being driuen to their shifts, did eat raw fish & flesh of such fowle as they could catch, in one of the *Hebrides* for some fewe months. These things doe mitigate or disanull that which hath beene said of Melancholy meats, and make it more tolerable: but to such as are wealthy, liue plenteously, at ease, may take their choice, and refraine if they will, these meats are to be forborne, if they bee inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their perill be it. *Qui monet amat, Ave & cave.*

Simpl. med. cap. 4. lib. 1.

[z] *Heurnius l. 3. cap. 19. prax. med.*

[a] *In dubijs consuetudinem sequatur adolescens, & in cœptis perseueret.*

[b] *Qui cum voluptate assumũtur cibi, ventriculus auidius cõplectitur, expeditiusq; concoquit, & quæ displicent aversatur.*

[c] Nothing against a good stomacke, as the saying is.

[d] *Lib. 7. hist. Scot.*

Svbsec. 4.

Retention and Evacuation a cause, and how.

OF Retention and Evacuation, there be diuerse kindes, which are either concomitant, assisting, or sole causes many times of melancholy. [e] *Galen* reduceth defect and aboundance to his head; others, [f] *all that is separated or remaines.* In the first ranke of these I may well reckon vp Costiuenesse, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of Melancholy in particular. [g] *Celsus lib. 1. cap. 3.* saith, *it produceth inflammation of the head, dulnesse, cloudinesse, headache &c. Prosper Calenus lib. de atrâ bile,* will haue it distemper, not the Organ onely, [h] *but the minde it selfe, by troubling of it:* And sometimes it is a sole cause of Madnesse, as you may read in the first booke of [i] *Skenkius* his medicinall obseruations, A yong Merchant going to *Nordeling* Faire in *Germany*, for ten dayes

[e] 3° *artis.*

[f] *Quæ excernuntur aut subsistunt.* Costiuenesse.

[g] *Ex ventre suppresso, inflammationes capitis, dolores, caligines, crescunt.*

[h] *Excrementa retenta, mentis agitationem parere solent.*

[i] *Cap. de Mel.*

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dayes space neuer went to stoole, at his returne he was [k] grieuously melancholy, thinking that he was robbed, and would not be perswaded but that all his money was gone: His friends thought he had some *Philtrum* giuen him, but *Cnelinus* a Physitian being sent for, found his [l] costiuenes alone to be the cause, & thereupon gaue him a Clister, by which he was speedily recouered. *Trincavellius consult. 35. lib. 1.* saith as much of a melancholy Lawyer, to whō he administred Physick. Other Retentions and Evacuations there are, not simply necessary, but at some times, as *Fernelius* accompts them, *Path: lib: 1: cap: 15:* as suppression of Hemrods, monthly issues in women, bleeding at nose, immoderate vse, or no vse at all of *Venus:* or any other ordinary issues.

[m] Detention of hemrods, or monethly issues, *Villanovanus Breviar. lib. 1. cap. 18. Arculanus cap. 16. in 9. Rhasis, Vittorius Faventinus pract. mag. Tract. 2. cap. 15. Bruel &c.* put for ordinary causes. *Fuschius lib. 2. sect. 5. cap. 30.* goes farther, and saith, that [n] *many men vnseasonably cured of the hemroids, haue beene corrupted with Melancholy, seeking to auoide Scilla, they fall into Charybdis. Galen lib. de hum. commen. 3. ad text. 26.* illustrates this by an example of *Lucius Martius*, whom he cured of madnesse, contracted by this meanes: And [o] *Skenkius* hath two other instances of two Melancholy and mad women, so caused from the suppression of their moneths. The same may be said of bleeding at nose, if it be suddainly stopt, and haue beene formerly vsed, as [p] *Villanovanus* vrgeth; And [q] *Fuschius lib. 2. sect. 5. cap. 33.* stiffely maintaines, *that without great danger, such an issue may not be stayed.*

Venus omitted, produceth like effects. *Mathiolus epist. 5. lib. penult.* [r] *avoucheth of his knowledge, that some through bashfulnesse abstained from Venery, and thereupon became very heauy and dull: and some others that were very timorous, melancholy, and beyond al measure sad. Oribasius med. collect. lib. 6. cap. 37.* speakes of some, [s] *that if they doe not vse carnall copulation, are continually troubled with heauinesse and headach; and some in the same case by intermission of it.* Not vse of it hurts many, *Arculanus cap. 16. in 9. Rhasis,* & *Magninus part. 3. cap. 5.* thinke, because it [t] *sends vp poysoned vapours to the Braine and Heart.* And so doth *Galen* himselfe hold, that if this *naturall Seede be ouer long kept (in some parties) it turnes to poyson. Hieronymus Mercurialis* in his Chapter of Melancholy, cites this for an especiall cause of this malady, and of [u] *Priapismus, Satyriasis &c. Haliabbas. 5. Theor. cap. 36.* reckons vp this and many other diseases. *Villanovanus Breviar. lib. 1. cap. 18:* saith, he *knew* [x] *many monks, and widowes grieuously troubled with melancholy, and that from this sole cause. Ælianus Montaltus cap. 27. de melanchol.* confirmes as much out of *Galen:* so doth *Wierus*, and *Christopherus à Vega de art. med. lib. 3. cap: 14:* relate many such examples of men, & [y] women, that he had seene so melancholy. *Fælix Platter* in the first booke of his obseruations, [z] *tels a story of an ancient Gentleman in Alsatia, that married a yong wife, and was not able to pay his debts in that kinde for a long time together, by reason of his seuerall infirmities: but she because of this inhibition of Venus, fell into a horrible fury, and desired euery one that came to see her, by words, lookes, and gestures to haue to doe with her, &c.* [a] *Bernar-*

[k] *Tam delirus, ut vix se hominem agnoscceret.*
[l] *Alvus astrictus causa.*
[m] *Sive pernaves, sive hæmorroides.*
[n] *Multi intempestive ab Hæmorrhoidibus curati, melancholiâ corrupti sunt. Incidit in Scyllam &c.*
[o] *Lib. 1. de Maniâ.*
[p] *Breviar. lib. 7. cap. 18.*
[q] *Non sine magno incommodo eius, cui sanguis à naribus fromanat, noxij sanguinis vacuatio impediri potest.*
[r] *Novi quosdam præ pudore à coitu abstinentes, torpidos, pigrosq; factos: nonnullos etiam melancholicos præter modum mœstos, timidosq;.*
[s] *Nonnulli nisi coeant, assiduè capitis gravitate infestantur. dicit se noviſſe quosdam tristes & ita factos ex intermissione Veneris.*
[t] *Vapores venenatos mittit sperma ad cor & cerebrum. Sperma plus diu retentum, transit in Venenum.*
[u] *Graves producit corporis & animi ægritudines.*
[x] *Ex spermate supra modum retento, monachos, & viduas melancholicos sæpè fieri vidi.*
[y] *Melancholia orta à vasis seminarijs in utero.*
[z] *Nobilis senex Alsatus, iuvenem uxorem duxit, at ille cholicho dolore, & multis morbis correptus, non potuit præstare officiū mariti, vix inita matrimonio ægrotus. Illain horrendum furorem incidit, ob Venerem cohibitum, ut omniū eam invisentiū, congressum voce, vultu, gestu expeteret, & quum non consentirent, molossos Anglicanos expetyt magno clamore.*
[a] *Vidi sacerdotem optimum & pium, qui quod nollet uti Venere, in melancholica symptomata incidit.*

dus

dus Paternus a Phvsitian, saith, he knew *a good honest godly Priest, that because he would neither marry, nor make vse of the Stewes, fell into grieuous melancholy fits. Hildisheim spicel.2.* hath such another instance of an *Italian* melancholy Priest, in a consultation had Ao 1580. *Iason Pratensis* giues instance in a married man, that after his wiues death abstaining, [b] *after marriage, became exceeding melancholy.* To these you may adde, if you please, that conceited tale of a *Iew*, so visited in like sort, and so cured, out of *Poggius Florentinus.*

Intemperate *Venus* is all out as bad in the other extreame, *Galen lib.6. de morbis popular. sect.5.tert.26.* reckons vp Melancholy amongst those diseases which are [c] *exasperated by Venery:* so doth *Avicenna 2.3.cap.11. Oribasius loc. citat. Ficinus lib.2.de sanitate tuendâ, Marsilius Cognatus, Montaltus cap.27. Guianerius Tract. 15.cap.2. Magninus cap: 5: part: 3:* [d] giues the reason, because [e] *it infrigidates and dryes vp the body, consumes the spirits; and would therefore haue all such as are cold & dry, to take heed of, and avoide it as a mortal enimy. Iacchinus in 9 Rhasis cap.15.* giues the same cause and instance in a Patient of his, that married a young wife in a hot Summer, [f] *and so dryed himselfe with chamber-worke, that he became in short space from melancholy, mad:* he cured him by moistning remedies. The like example I finde in *Lælius à Fonte, Eugubinus consult.129.* of a Gentleman of *Venice*, that vpon the like occasion, was first melancholy, afterwards mad: Read the story at large.

Any other Evacuation stopped, will cause it, as well as these aboue named, be it bile, [g] vlcer, issue, &c. *Hercules de Saxoniâ lib.1.cap.16.* & *Gordonius*, verifie this out of their experience. They saw one wounded in the head, who as long as the sore was open, *lucida habuit mentis intervalla*, was well: but when it was stopped, *redyt melancholia*, his melancholy fit seized on him againe.

Artificiall Evacuations are much like in effect, as hote-houses, bathes, blood letting, purging, vnseasonably and immoderately vsed. [h] Bathes dry too much, if vsed in excesse, bee they naturall or artificiall, and offend extreame hote, or cold; one dries, the other refrigerates ouer much. *Montanus consil.137.* saith, they ouer-heate the Liuer. *Ioh. Struthius Stigmat. artis, lib:4: cap: 9:* contends, [i] *that if one stay longer then ordinary at the Bathe, or goe in too oft, or at vnseasonable times, he putrifies the humors in his body.* To this purpose writes *Magninus lib.3: cap:5: Guianerius Tract.15: cap:21:* vtterly disallowes all hot bathes in melancholy adust. [l] *I saw* (saith he) *a man that laboured of the gout, who to be freed of his malady, came to the Bathe, and was instantly cured of his gout, but got another which was worse, and that was Madnesse.* But this iudgment varies as the humor doth, in hote, or colde: Baths may be good for one Melancholy man, bad for another: that which may cure it in one party, may cause it in a second.

Phlebotomy, many times neglected, may doe much harme to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when these humors heate and boyle, if this be not vsed in time, the parties affected, so inflamed, are in great danger to be mad; but if it be vnadvisedly, importunately, immoderately vsed, it doth as much harme by refrigerating the body, dulling the spirits, and consuming them: as *Ioh. Curio in his 10: chap:* well reprehends, such kinde of letting blood, doth more harme then good: [n] *the humors rage much more then they did before, and is so farre*

[b] *Ob abstinentiam à concubitu incidit in melancholiam.*

[c] *Quæ à coitu exacerbantur.*

[d] *Superfluum coitum causam ponunt.*

[e] *Exsiccat corpus, spiritus consumunt &c. cauendi ab hoc sicci, velut inimico mortali.*

[f] *Ita exsiccatus ut è melancholico statim fuerit insanus, ab humectantibus curatus.*

[g] *Ex cauterio & ulcere exsiccato.*

[h] *Gord cap.10. lib.1.* discommends colde baths as noxious.

[i] *Siccum reddunt corpus.*

[k] *Si quis longiùs moretur in is, aut nimis frequenter, aut importunè utatur, humores putrefacit.*

[l] *Ego anno superiore, quendam guttosum vidi aduſtum, qui ut liberaretur de guttâ, ad balneas accessit, & de guttâ liberatus, maniacus factus est.*

Phlebotomy.

[m] On *Schola Salernitana.*

[n] *Calefactio & ebullitio per venæ incisionem, magis sæpè incitatur & augetur, maiore impetu humores per corpus discurrunt.*

70 *from avoiding melancholy, that it increaseth it, and weakeneth the sight.* [o] *Prosper Calenus* obserues as much of all Phlebotomy, except they keepe a very good diet after it: Yea, and as [p] *Leonartus Iacchinus* speakes out of his owne experience, [q] *the blood is much blacker to many men after their letting of blood, then it was at first.* For this cause belike *Salust. Salvinianus lib: 2: cap:1:* will admit or heare of no blood-letting at all in this Disease, except it bee manifest it proceede from blood: he was (it appeares) by his owne words in that place, Master of an Hospitall of mad men, [r] *and found by long experience, that this kinde of evacuation either in head, or arme, or any other part, did more harme then good.*

Purging vpward and downeward, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if it be ouer-much, or too frequent, or violent, it [s] weakeneth their strength, saith *Fuchsius lib. 2. sect. 2. cap. 17.* or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better then an Apothecaries shop, and this, and such like infirmities must needes follow.

[o] *Lib. de flatulentâ Melancholiâ Frequens sanguinis missio, corpus extenuat.*
[p] *In 9. Rhasis. atram bilem parit, & visum debilitat.*
[q] *Multò nigrior spectatur sanguis post dies quosdam, quàm fuit ab initio.*
[r] *Non laudo eos qui in desipientiâ docent secãdam esse venam frontis, quia spiritus debilitatur indè, & ego langâ experientiâ observavi in proprio Xenodochio, quòd desipientes ex phlebotomiâ magis læduntur, & magis desipiunt, & melancholici sæpè fiunt inde peiores.* [s] *Vires debilitat.*

Subsec. 5.

Bad Aire a cause of Melancholy.

AIre is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. [t] *If it be impure and foggy, it deiects the spirits, and causeth Diseases by infection of the heart,* as *Paulus* hath it *lib. 1: cap: 49: Avicenna lib. 1. Gal. de san. tuendâ. Mercurialis, Montaltus &c.* [u] *Fernelius* saith, *a thicke aire thickneth the blood and humors.* [x] *Lemnius* reckons vp two maine things most profitable, and most pernitious to our bodies, Aire, and Diet: and this peculiar Disease, nothing sooner causeth ([y] *Iobertus* holdes) *then the Aire wherein wee breathe and liue.* † Such as is the Aire, such be our spirits: and as our spirits, such are our humors. It offends commonly if it be too [z] hote and dry, or too cold and dry, thicke, fuliginous, cloudy, blustering, or a tempestuous Aire. *Bodine in his 5. booke de repub. cap. 1. and 5.* of his method of history, proues that hote Countries are most troubled with melancholy, and that there are therefore in *Spaine, Africke,* and *Asia minor,* great numbers of mad men, in so much that they are compelled in all Cities of note, to build peculiar Hospitals for them: *Leo* [a] *Afer lib. 3: de Fessâ urbe. Ortelius* and *Zuinger* confirme as much: and they are ordinarily so cholericke in their speeches, that scarce two words passe without railing or chiding, in common talke, and often quarrelling in their streetes. [b] *Gordonius* will haue euery man take notice of it: *Note this* (saith he) *that in hote countries it is farre more familiar, then in cold.* Although this be not alwayes true: for as [c] *Acosta* truely saith, vnder the Æquator it selfe, is a most temperate habitation, wholesome Aire, a Paradise of pleasure: the leaues euer greene, cooling showres. But it holdes in such as are intemperately hote, as [d] *Iohannes à Meggen,* found in *Cyprus,*

[t] *Impurus aër, spiritus deijcit, Infecto corde gignit morbos.*
[u] *Sanguinem densat, & humores. lib. 1. Path. cap. 13.*
[x] *Lib. 3. cap. 3.*
[y] *Lib. de quartanâ. Ex aere ambiente contrahitur humor melancholicus.*
† *Qualis aer, talis spiritus; & cuiusmodi spiritus, humores.*
[z] *Ælianus Montaltus cap. 11. calidus & siccus, frigidus & siccus, paludinosus, crassus.*
[a] *Multa hic in Xenodochiis fanaticorum millia quæ strictissimè catenata servantur.*
[b] *Lib. med. parte 2. cap. 19. Intellige quod in calidis regionibus, frequenter accidit mania, in frigidis autem tardè.* [c] *Lib. 2.* [d] *Hodoporicum cap. 7.*

others

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others in *Malta*, *Apulia*, and the * *Holy land*, where at some seasons of the yeare is nothing but dust, their riuers dryed vp, the Aire scorching hote, and Earth inflamed; in so much, that many Pilgrims going barefoot for Devotions sake, from *Ioppa* to *Ierusalem* vpon the hot sands, often run mad. [e] *Hercules de Saxoniâ* a Professor in *Venice*, giues this cause, why so many *Venetian* women are melancholy, *quòd diù sub sole degant*, they tarry too long in the Sunne. *Montanus consil. 21.* amongst other causes, assignes this; why that *Iew* his Patient was mad, *quòd tam multum exposuit se calori & frigori*, he exposed himselfe so much to heat and cold. And for that reason in *Venice*, there is little stirring in those brick-paved streetes in Sommer about noone, they are most part then a-sleepe: As they are likewise in the great *Mogors* Countries, and all ouer the *East Indies*. At *Aden* in *Arabia*, as [f] *Lodovicus Vertomannus* relates in his trauels, they keepe their markets in the night, to avoid extremity of heat: and in *Ormus*, like cattle in a Pasture, people of all sorts lye vp to the chinne in water all day long. At *Braga* in *Portugall*; *Burgos* in *Castile*; *Messina* in *Sicily*; all ouer *Spaine* and *Italy*, their streetes are most part narrow, to avoide the Sunne beames. The *Turkes* weare great Turbants, *ad fugandos solis radios*, to refract the Sunne beames; and much inconvenience, that hote Aire of *Bantam* in *Iaua*, yeeldes to our men, that sojourne there for traffick, where it is so hote, [g] *that they that are sicke of the Pox, lye commonly bleaching in the Sunne, to dry vp their sores.* Such a complaint I read of those Isles of *Cape Verdo*, 14. degrees from the *Æquator*, they doe *malè audire*: † one calls them the vnhealthiest Clime of the World, for fluxes, feauers, frenzies, Calentures, which commonly seaze on Sea-faring men, which touch at them, and all by reason of an hote distemperature of the Aire. The hardiest men are offended with this heat, and stiffest Clownes cannot resist it, as *Constantine* affirmes *agricult. lib. 2. cap. 45.* They that are naturally borne in such Aire, cannot [h] endure it, much lesse weakelings and strangers. *Amatus Lusitanus cent. 1. curat. 45.* records of a yong maide, that was one *Vincent* a Curriers Daughter, some 13. yeares of age, that would wash her haire in the heat of the day (in Iuly) and so let it dry in the Sunne, [i] *to make it yellow, but by that meanes tarrying too long in the heat, shee inflamed her head, and made her selfe mad.*

Cold Aire in the other extreame, is almost as bad as hote, and so doth *Montaltus* esteeme of it *cap. 11:* if it be dry withall. In those Northerne Countries, the people are therefore generally dull, heauy, & many witches, which (as I haue before quoted) *Saxon Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy. But these cold Climes are more subiect to naturall melancholy (not this artificiall) which is cold and dry: For which cause my worthy Countriman [k] *Mercurius Britannicus* belike, puts melancholy men to inhabite iust vnder the Pole. The worst of the three is a [l] thick, cloudy, misty, foggy Aire, or such as comes from fennes, mooriish grounds, lakes, muckhils, draughts, sinkes, where any filthy carcasses or carrion lies, or from whence any stinking fulsome smell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physitians, hold that such Aire is vnwholesome, and ingenders melancholy, plagues, and what not? [m] *Alexandreta* an hauen towne in the Mediterranean Sea, is much condemned for a bad Aire, so is *Durazzo* in *Albania*, *Lituania*, *Ditmarshe*, *Pomptinæ paludes* in *Italy*, the territories about

* *Apuleia æstivo calore maximè fervet, ita ut antè finem May pene exusta sit.*

[e] *Pantheo seu Pract. Med. lib. 1. cap. 16. Venetæ mulieres, quæ diu sub sole vivunt, aliquandò melancholicæ evadunt.*

[f] *Navig. lib. 2. cap. 4. commercia nocte, horâ secundâ, ob nimios, qui sæviunt interdiu, æstus exercent.*

[g] *Morbo Gallico laborantes, exponunt ad solem, ut morbos exiccent.*

† *Sr Richard Haukins in his observations, sect. 13.*

[h] *Hippocrates 3. Aphorismorum idem ait.*

[i] *Quum ad solis radios in leone longam moram traheret, ut capillos flavos redderet, in maniam incidit.*

[k] *Mundus alter & idem, seu Terra Australis incognita.*

[l] *Crassus & turbidus aer, tristem efficit animam.*

[m] Commonly called *Scandarene* in *Asia minor.*

72 *Pisa, Ferrara*, &c. *Rumny* marsh with vs; the Hundreths in *Essex*, the Fennes in *Lincolneshire*. *Cardan de rerum varietate, lib.17. cap.96.* findes fault with the site of those rich, and most populous Cities in the Low Countreyes, as *Bruges, Gant, Amsterdam, Leyden, Vtrect* &c: the Aire is bad; and so at *Stockholne* in *Sweden*; *Regium* in *Italy*: our *Salisbury*, and *Linne*? They may be commodious for navigation, this new kinde of fortification, and many other good necessary vses; but are they so wholesome? Old *Rome* hath descended from the hils, to the Valley, and 'tis the site of most of our new Cities, and held best to build in plaines, to take the opportunity of Riuers. *Leander Albertus* pleades hard for the Aire and site of *Venice*, though the black mooriſh sands appeare at euery low water; the Sea, Fire, and Smoake (as he thinkes) qualifie the Aire: and [n] some suppose, that a thick foggy Aire helpes the Memory, as in them of *Pisa* in *Italy*; and our *Camden* out of *Plato*, commends the site of *Cambridge*, becausе it is so neare the Fennes. But let the site of such places be as it may, how can they be excused that haue a delicious seat, a pleasant Aire, and all that Nature can affoord, and yet through their own nastinesse and sluttishnesse, immund, and sordide manner of life, suffer their Aire to putrifie, and themselues to be choaked vp? Many Cities in *Turkie* doe *malè audire* in this kind: *Constantinople* it selfe, where commonly carrion lyes in the street. Some finde the same fault in *Spaine*, euen in *Madrit* the Kings seat, a most excellent Aire, a pleasant site; but the Inhabitants are slouens, and the streets vncleanely kept.

[n] *Atlas Geographicus. memoriâ valent Pisani, quòd crassiore fruantur aere.*

A troublesome tempestuous Aire is as bad, as impure, rough and foule weather, impetuous windes, cloudy darke dayes, as it is commonly with vs, *cœlum visu fœdum*, [o] *Polidore* cals it, a filthy sky, *& in quo facilè generantur nubes*: as *Tullyes* Brother *Quintus* wrote to him in *Rome*, being then *Quæstor* in *Britaine*. In a thick and cloudy Aire (saith *Lemnius*) *men are tetricke, sad, and peeuish: and if the Westerne windes blow; and that there be a caime, or a faire sunshine day, there is a kinde of alacrity in mens minds, it cheares vp men & beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much deiected, angry, waspish, dull, and melancholy.* This was [p] *Virgils* experiment of old:

[o] *Lib.1. Hist. Lib.2 cap.41. Aura densa ac caliginosa, tet ici homines existunt, & subtristes. & cap.3. flante subsolano & Zephyro, maxima in mentibus hominum alacritas existit, mentisq; erectio ubi cœlum solis splendore nitescit. Maxima deiectio, mœrorq; si quando aura caliginosa est.*

[p] *Georg.*

[q] *Hor.*

[r] *Mens quibus vacillat ab aere, citò offenduntur, & multi insani apud Belgas ante tempestates sæviunt, aliter quieti. Spiritus quoque aeris, & maligenij aliquandò se tempestatibus ingerunt, & menti humanæ se latenter, insinuant, eamq; vexant, exagitant, & ut fluctus marini, humanum corpus ventis agitatur.*

Verum ubi tempestas, & cœli mobilis humor,
Mutauere vices, & Iupiter humidus Austro,
Vertuntur species animorum, & pectore motus
Concipiunt alios ———
But when the face of Heauen changed is
To tempests, raine, from season faire:
Our mindes are altered, and in our brests,
Forthwith some new conceipts appeare.

And who is not weather-wise against such and such coniunctions of Planets, moued in foule weather, dull and heauy in such tempestuous seasons? [q] *Gelidum contristat Aquarius annum*: the time requires, and the *Autumne* breeds it; winter is like vnto it, vgly, foule, squalid, the Aire workes on all men, more or lesse; but especially on such as are melancholy, or inclined to it, as *Lemnius* holdes, [r] *they are most moued with it, and those which are already mad, raue downe-right, either in, or against a tempest. Besides, the diuell many times takes his opportunity of such stormes, and when the humors by the Aire bee stirred,*

stirred, hee goes in with the Aire, and exagitates our spirits, and vexeth our Soules: and as the Sea waues, so are the spirits and humors in our bodies, tossed with tempestuous windes and stormes. To such as are melancholy therefore, *Montanus consil. 24.* will haue tempestuous and rough Aire to be avoided: & *consil. 27.* all night aire, and would not haue them to walke abroad, but in a pleasant day. *Lemnius lib. 3. cap. 3.* discommends the South and Easterne windes; commends the North. *Montanus consil. 31.* [f] *will not any windowes to be opened in the night. Consil. 229. & consil. 230.* he discommends especially the South winde, and nocturnall Aire: So doth [t] *Plutarch*, The night and darkenesse makes men sad, so doe all subterranean vaults, darke houses in caues and rocks, desart places cause melancholy in an instant, especially such as haue not beene vsed to it, or otherwise accustomed. Read more of Aire in *Hippocrates, Ætius lib. 3. à capit. 171, ad 175. Oribasius à cap. 1. ad 22. Avicen. lib. 1. can. Fen. 2. doc. 2. Fen. 1. cap. 123.* to the 12 &c.

[f] *Aer noctu densatur, & cogit mœstitiam.*

[t] *Lib. de Iside & Osyride.*

Svbsec. 6.

Immoderate Exercise a cause, and how. Solitarinesse, Idlenesse.

NOthing so good, but it may be abused: nothing better then Exercise (if opportunely vsed) for the preseruation of the Body: nothing so bad, if it be vnseasonable, violent, or ouermuch. *Fernelius* out of *Galen, Path. lib. 1. cap. 16:* saith, [u] *that much exercise and wearinesse, consumes the spirits and substance, refrigerates the body; and such humors which Nature would haue otherwise concocted and expelled, it stirres vp, and makes them rage: which being so inraged, diuersly affect, and trouble the body and minde.* So doth it, if it be vnseasonably vsed, vpon a full stomacke, or when the body is full of crudities, which *Fuschius* so much inveighes against, *lib. 2: instit: sec. 2: cap: 4:* giuing that for a cause, why boyes in *Germany* are so often scabbed, because they vse exercise presently after meates. [x] *Bayerus* puts in a caveat against such exercise, because *it* [y] *corrupts the meat in the stomacke, and carries the same iuyce raw, and as yet vndigested, into the veines* (saith *Lemnius*) *which there putrifies, and confounds the animall spirits.* [Crato consil. 21. lib. 2:] [z] exclaimes against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humors, which produce this, and many other diseases. Not without good reason then, doth *Salust. Salvianus lib. 2. cap. 1:* and *Leonartus Iacchinus in 9. Rhasis. Mercurialis, Arculanus*, and many other, set downe [a] immoderate exercise, as a most forcible cause of melancholy.

Opposite to Exercise is Idlenesse, or want of Exercise, the bane of body and minde, the chiefe author of all mischiefe, one of the seauen deadly sins, and a sole cause of this & many other maladies, the Diuells cushion, as [b] *Gualter* calls it, his pillow, and chiefe reposall. *For the mind can neuer rest, but still meditates on one thing or other, except it bee occupied about some ho-*

[u] *Multa defatigatio, spiritus, vitiu mq; substantiam exhaurit, & corpus refrigerat. Humores corruptos, qui aliter à naturâ concoqui & domari possint, & demum blandè excludi, irritat, & quasi in furorem agit, qui poste à mota camerinâ tetro vapore corpus variè lacessunt, animúq;.*

[x] *In* Veni mecum. *Libro sic inscripto.*

[y] *Instit. ad vit. Christ. cap. 44. cibos crudos in venas rapit, qui putrescentes illic, spiritus animales inficiunt.*

[z] *Crudi hæc humoris copia per venas aggreditur, unde morbi multiplices.*

[a] *Immodicum exercitium.*

[b] *Hom. 31. in 1. Cor. 6. Nam quum mens hominis quiescere non possit, sed continuò circa varias cogitationes discurrat, nisi honesto aliquo negotio occupetur, ad Melancholiam sponte delabitur.*

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[c] *Crato consil. 21. Vt immodica corporis exercitatio, nocet corporibus, ita vita deses, & otiosa: otium animal pituosum reddit, viscerum obstructiones, & crebras fluxiones, & morbos concitat.*

[d] *Et vidi quòd una de rebus quæ magis generat Melancholiam, est otiositas.*

[e] *Reponitur otium ab aliis causa, & hoc à nobis observatum. eos huic malo magis obnoxios, qui plenè otiosi sunt, quàm eos qui aliquo munere versantur exequendo.*

[f] *De tranquill. animæ. Sunt quos ipsum otium in animi conjicit ægritudinem.*

[g] *Nihil est quòd æquè Melancholiam alat ac augeat, ac otium & abstinentia à corporis & animi exercitationibus.*

[h] *Nihil magis excæcat intellectum, quàm otium. Gordonius de observat. vitium lib. 1.*

[i] *Path lib. 1. ca. 17. exercitationis intermissio, inertem calorem, languidos spiritus & ignavos, & ad omnes actiones, segniores reddit: crudidates, obstructiones, & excrementorũ proventus facit.*

[k] *Hor. Ser. 1. Sat. 3.*

nest businesse, of his owne accord it rusheth into melancholy. [c] *As too much and violent exercise offends on the one side, so doth an idle life on the other* (saith *Crato*) *it fills the body full of fleagme, grosse humors, and all manner of obstructions, rhumes, catarres, &c. Rhasis cont. lib. 1. tract. 9.* accounts of it as the greatest cause of Melancholy: [d] *I haue often seene* (saith he) *that Idlenesse begets this humour more then any thing else. Montaltus cap. 1.* seconds him, [e] out of his experience, *that they that are idle, are farre more subiect to melancholy, then such as are conuersant or employed about any office or businesse.* [f] *Plutarch* reckons vp Idlenesse for a sole cause of the sicknesse of the Soule: *There are they* (saith he) *troubled in mind, that haue no other cause but this. Homer, Iliad 1.* brings in *Achilles* eating of his owne heart in his Idlenesse, because he might not fight. *Mercurialis consil. 86.* for a melancholy young man vrgeth it as a chiefe cause; why was he melancholy? because idle. Nothing begets it sooner, encreaseth and continueth it oftner then Idlenesse. A disease familiar to all idle persons, an inseparable companion to such as liue at ease, a life out of action, and haue no calling or ordinary imployment to busie themselues about, that haue little businesse, and though they haue, such is their lazinesse, they will not compose themselues to it. Especially if they haue beene formerly brought vp to businesse, and vpon a sudden come to lead a sedentary life, it crucifies their soules, and seazeth on them in an instant: And is such a torture, that as wise *Seneca* well saith, *malò mihi malè quam molliter esse*: I had rather be sicke then Idle. This Idlenesse is either of body or minde. That of body is nothing but a kinde of benumming lazinesse, intermitting Exercise, which if we may beleeue [i] *Fernelius, causeth crudities, obstructions, excrement all humours, quencheth the naturall heat, dulls the spirits, and makes them vnapt to doe any thing whatsoeuer.*

[k] *Neglectis vrenda filix innascitur agris.*

As Ferne growes in vntill'd grounds, and all manner of weeds, so doe grosse humours in an idle body, *Ignavum corrumpunt otia corpus.* A horse in a stable that neuer trauells, a hawke in a mew that neuer flies, are both subiect to diseases, which left vnto themselues are most free from any such incumbrances. An idle Dogge will be mangie, and how shall an idle person thinke to escape? Idlenesse of the minde is much worse then this of the body: witte without imployment is a disease. [l] *Ærugo animi, rubigo ingenij:* the rust of the Soule, [m] a plague, a hell it selfe, *maximum animi nocumentum, Galen* cals it. [n] *As in a standing poole, wormes and filthy creepers increase; so doe euill and corrupt thoughts in an idle person.* In a Commonwealth where there is no publike enimie, there is likely ciuill warres, and they rage vpon themselues: & this body of ours when it is idle, and knowes not how to bestow it selfe, macerates and vexeth it selfe with cares, grieses, false-feares, and suspitions, it tortures and preyes vpon his owne bowels, & is neuer at rest. This much I dare boldly say, that he or she that is idle, bee they of what condition they will, neuer so rich, so well allied, fortunate, happy, let them haue all things in abundance, all felicity that heart can wish & desire, all contentment, so long as hee or shee, or they are idle, they shall neuer bee pleased. Well they may build castles in the ayre for a time, and sooth vp themselues with phantasti-

[l] *Seneca.* [m] *Mœrorem animi, & maciem* Plutarch calls it. [n] *Sicut in stagno generantur vermes, sic & otioso malæ cogitationes. Seneca.*

call

call humours, but in the end they will proue as bitter as gall, they shall be stil discontent, suspitious, [p] fearefull, iealous, sad, fretting, and vexing of themselues: so long as they be idle, it is vnpossible to please them. *Otio qui nescit vti, plus habet negotij, quam qui negotium in negotio*: as that [q] *Agellius* could obserue; Hee that knowes not how to spend his time, hath more businesse, care, griefe, and anguish of minde, then hee that is most busie in the midst of all his businesse: *Otiosus animus nescit quid volet*: An idle person (as hee followes it) knowes not when he is well, or what he would haue, or whether he would goe, *quum illuc ventum est, illinc lubet*, he is tired out with euery thing displeased with all, weary of his life: *nec benè domi, nec militiæ*, neither at home, nor abroad, *errat, & præter vitam viuitur*, he wanders, & liues besides himselfe. In a word, what the mischieuous effects of Lazinesse and Idlenesse are, I doe not find any where more accuratly expressed, then in these Verses of *Philolaches* in the Comicall Poet, which for their elegancy, I will in part insert.

[p] *Prou.18. Pigrum deiicict timor. Heautontimerumenos.*

[q] *Lib.19.cap.10*

[†] *Plautus prolog. mostellar.*

Nouarum ædium esse arbitror similem ego hominem,
Quando hic natus est: ei rei argumenta dicam.
Ædes quando sunt ad amussim expolitæ,
Quisq; laudat fabrum, atq; exemplum expetit, &c.
At vbi illo migrat nequam homo indiligensq;, &c.
Tempestas venit, confringit tegulas, imbricesq;,
Putrefacit aer operam fabri, &c.
Dicam vt homines similes esse ædium arbitremini,
Fabri parentes fundamentum substruunt liberorum,
Expoliunt, docent literas, nec parcunt sumptui,
Ego autem sub fabrorum potestate frugi fui,
Postquam autem migraui in ingenium meum,
Perdidi operam fabrorum illicò, oppidò,
Venit ignauia, ea mihi tempestas fuit,
Aduentuq; suo grandinem & imbrem attulit,
Illa mihi virtutem deturbauit, &c.

A young man is like a faire new house, the Carpenter leaues it well built, in good repaire, of solid stuffe; but a bad tenant lets it raine in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, spare no cost to bring vs vp in our youth, in all manner of vertuous education; but when we are left to our selues, Idlenesse as a tempest driues out all vertuous motions out of our mindes, *& nihili sumus*, on a sudden, by sloth and such bad waies, we come to naught.

Cosen German to Idlenes, & a concomitating cause, which goes hand in hand with it, is [r] *nimia solitudo*, too much solitarinesse, by the testimony of al Physitians, Cause & Symptome both: but as it is here put for a cause, it is either coact, enforced, or else voluntarlie. Enforced solitarinesse is commonly seene in Students, Monks, Friers, Anchorites, that by their order & course of life, must abandon all company, and society of other men, & betake themselues to a priuate cell, *Otio superstitioso secluſi*, as our *Bale* and *Hospinian* wel tearmes it, such as are the *Carthusians* of our time, that eat no flesh (by their order) keepe perpetuall silence, neuer goe abroad. Such as liue in prison, or in some desert place, and cannot haue company, as many of our countrey

[r] *Piso, Montaltus, Mercurialis &c.*

Gentlemen

76 Gentlemen doe in solitary houses, they must either be alone without companions, or liue beyond their meanes, and entertaine all commers, as so many hostes, or else converse with their seruants and hindes, such as are vnequall, inferiour to them, and of a contrary disposition; or else, as some doe, to auoid solitarinesse, spend their time with lewd fellowes in Tauernes, and in Ale-houses, and thence addict themselues to some vnlawfull disports, or dissolute courses. Some againe are cast vpon this rock of solitarinesse for want of meanes, or out of a strong apprehension of some infirmity, disgrace, or through bashfullnesse, rudenesse, simplicity, they cannot apply themselues to others company. This enforced solitarinesse takes place, and produceth this effect soonest in such, as haue spent their time Iouially peraduenture in all honest recreations, in all good company, and are vpon a sudden confined, and restrained of their liberty, and barred from their ordinary associats: solitarinesse is very irkesome to such, most tedious, and a sudden cause of great inconvenience.

Voluntary solitarinesse is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horne, or some Sphinx to this irrevocable gulfe, [s] a primary cause *Piso* cals it: most pleasant it is at first, to such as are Melancholy giuen, to lye in bed whole dayes, and keep their chambers, to walke alone in some solitary groue, betwixt wood and water, by some brooke side, and to meditate vpon some delightsome and pleasant subiect, which shall affect them most; *amabilis insania*, and *mentis gratissimus error*. A most incomparable delight, to build castles in the ayre, to goe smiling to themselues, acting an infinite variety of parts, which they suppose, & strongly imagine they act, or that they see acted and done; *Blandæ quidem ab initio*, saith *Lemnius*, to conceaue and meditate of such pleasant things, sometimes, *present, past, or to come*, as *Rhasis* speakes. So delightsome these toyes are at first, they could spend whole dayes and nights without sleepe, euen whole yeares alone in such contemplations, and phantasticall meditations, which are like so many dreames, and will hardly be drawne from them, winding and vnwinding themselues as so many clocks, and still pleasing their humours, vntill at last the Sceane turnes vpon a sudden, & they being now habituated to such meditations & solitary places, can endure no company, can like of nothing but harsh and distastfull subiects. Feare, sorrow, suspition, *subrusticus pudor*, discontent, cares, and wearinesse of life, surprise them on a sudden, and they can thinke of nothing else: continually suspecting, no sooner are their eyes open, but this infernall plague of Melancholy seizeth on them. and terrifies their soules, representing some dismall obiect to their minds, which now by no meanes, no labour, no perswasions they can auoid, *hæret lateri lethalis arundo*, they cannot be rid of it, [u] they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kinde of solitarinesse to be embraced, which the Fathers so highly commend, [x] *Hierome, Chrysostome, Cyprian, Austin*, in whole Tracts, which *Petrarch, Erasmus, Stella*, and others so much magnifie in their bookes; a Paradise, a Heauen on earth, if it be vsed aright, good for the body, and better for the Soule: As many of those old Monkes vsed it, to diuine contemplations, as *Simulus* a Courtier in *Adrians* time, *Diocletian* the Emperour retired themselues &c. Or the bettering of their knowledge, as *Democritus, Cleanthes*,

[s] *A quibus malum, velut à primariâ causa, occasionem nactũ est.*

[t] *Iucunda rerum præsentium præteritarum, et futurarum meditatio.*

[u] *Facilis descensus Averni: Sed revocare gradũ, superasq; evadere ad auras, Hic labor, hoc opus est.* Virg.

[x] *Hieronymus epist. 72. dixit oppida & vrbes videri sibi tetros carceres: solitudo Paradisus: solum scorpionibus infectum, sacco amictus, humi cubans, aquâ & herbis victitans, Romanis præstulit deliciis.*

thes, and all those excellent Philosophers haue euer done, to sequester themselues from the tumultuous world, or as *Plinies villa Laurentana*, *Tullies Tusculane*, *Iouius* study, that they might better *vacare studijs & Deo*, serue God, and follow their studies. These men are neither solitary nor idle, as the Poet made answere to the husbandman in *Æsop*, that obiected Idlenesse to him: hee was neuer so idle, as in his company: or that *Scipio Africanus* in † Tully, *Nunquam minùs solus, quam quàm solus; nunquam minùs ōtiosus, quàm quum esset otiosus*: neuer lesse solitary then when he was alone neuer more busie then when he seemed to bee most idle. But it is farre otherwise with these men, according to † *Seneca, omnia nobis mala solitudo persuadet*, this solitude vndoeth vs, *pugnat cum vitâ sociali*, 'tis a destructiue solitarines. These men are Divells alone, as the saying is, *homo solus aut Deus, aut Dæmon*: a man alone is either a Saint, or a Diuell, *mens eius aut languescit, aut tumescit*, and * *væ soli* in this sense, woe be to him that is so alone. These men degenerate from men, & from sociable creatures, become beasts, monsters, inhumane, vgly to behold, *Misanthropi*: they doe euen loath them selues, and hate the company of men, as so many *Timons*, *Nabuchadnezars*: by too much indulging to these pleasing humours, and through their owne default. So that which *Mercurialis consil. 11.* sometimes expostulated with his melancholy patient, may be iustly applyed to euery solitary and idle person in particular. ‖ Natura de te videtur conqueri posse &c. *Nature may iustly complaine of thee that whereas she gaue thee a good wholesome temperature, a sound body, and God hath giuen thee so diuine and excellent a soule, so many good parts, and profitable gifts, thou hast not only contemned and reiected, but hast corrupted them, polluted them, ouerthrowne thy temperature, and peruerted those gifts with rest, idlenesse, solitarinesse, and many other wayes, thou art a traytor to God and Nature, an enimy to thy selfe, and to the world.* Perditio tua ex te: *thou thy selfe art the efficient cause of thine owne misery, by not resisting such vaine cogitations, but giuing way vnto them.*

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† Offic. 3.

* Eccles. 4.

‖ *Natura de te videtur conqueri posse, quòd cùm ab eâ temperatissimum corpus adeptus sis, tam præclarum à Deo ac vtile donum non contempsisti modò, verum corrupisti, fœdasti, prodidisti, optimam temperaturam otio, crapula & alijs vitæ erroribus, &c*

Svbsec. 7.

Sleeping and Waking causes.

WHat I haue formerly said of Exercise, I may now repeat of Sleep. Nothing better then moderate Sleepe, nothing worse then it, if it be in extreames, or vnseasonably vsed. It is a receaued opinion, that a melancholy man cannot sleepe ouermuch, *Somnus supra modum prodest*, it is an only Antidote, and nothing offends them more, or causeth this malady sooner, then Waking: yet in some cases Sleepe may doe more harme then good, in that flegmaticke, swinish, cold, and sluggish Melancholy, that *Melanthon* speakes of, that thinkes of waters, sighing most part &c. ‖ It dulls the Spirits, if ouer-much, and senses, and fils the head full of grosse humors, causeth distillations, rheumes, and great store of excrements in the braine, and all the other parts, as [b] *Fuchsius* speakes of them, that sleepe like so many Dormice. Or if it be vsed in the day time, or vpon a full stomacke, the body ill composed to rest, or after hard meats it increaseth fearefull dreames, Incubus, night walking, crying out, and much vnquietnesse: such

[a] *Path. lib. 1. cap. 17. Fernel. corpus infrigidat omnes sensus, mentisq; vires torpore debilitat*

[b] *Lib 2. sect. 2. cap 4. Magnam excrementorum vim cerebro & alijs partibus conseruat.*

78 sleepe prepares the body, as [c] one obserues, *to many perilous diseases.* But as I haue said, waking ouer much, is both a symptome, and an ordinary cause. *It causeth drinesse of the Braine, frensie, dotage, and makes the body dry, leane, hard, and vgly to behold,* as [d] *Lemnius* hath it. *The temperature of the Braine is corrupted by it, the humours aduſt, the eyes made to sinke into the head, choler increased, and the whole body inflamed:* and, as may bee added out of *Galen 3. de sanitate tuenda, Auicenna 3. 1.* [e] *it ouerthrowes the naturall heat, it causeth crudities, and hurts concoction,* & what not? Not without good cause therefore *Crato consil. 21. lib. 2. Hildisheim spicel. 2. de delir. & Mania. Iacchinus, Arculanus* on *Rhasis, Guianerius,* and *Mercurialis,* reckon vp this ouermuch waking, as a principall cause.

[c] *Io. Katzius l. de rebus 6. non naturalibus. præparat corpus talis somnus ad multas periculosas ægritudines.*

[d] *Instit. ad vitam optimam cap. 26. cerebro siccitatem adfert, phrenesin & delirium, corpus aridum facit, squalidum, strigosum, humores adurit, temperamentum cerebri corripit, maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem auget.*

[e] *Naturalem calorem dissipat læsa concoctione crudi tates facit. Attenuant iuuenum vigilatæ corpora n. ctes.*

Memb. 3.
Subsec. 1.

Passions and perturbations of the Minde, how they cause Melancholy.

As that *Gymnosophist* in [f] *Plutarch,* made answere to *Alexander,* (demanding which spake best) Euery one of his fellowes did speake better then the other: so may I say of these causes; to him that shall require which is the greatest, euery one is more grieuous then other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy, [g] *fulmen perturbationum* (as *Piccolomineus* cals it) this thunder & lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body workes vpon the Minde, by his bad humors, disturbing the Spirits, sending grosse fumes into the Braine; and so *per consequens* disturbing the Soule, and all the faculties of it, with feare, sorrow &c. which are ordinary symptomes of this Disease: so on the other side, the Minde most effectually workes vpon the Body, producing by his passions & perturbations, miraculous alterations; as Melancholy, despaire, cruell diseases, and sometimes death it selfe. In so much, that it is most true which *Plato* saith in his *Charmides: omnia corporis mala ab animâ procedere;* all the [h] mischiefes of the Body, proceede from the Soule: and as *Democritus* in [i] *Plutarch* vrgeth, *Damnatam iri animam à corpore,* if the Body should in this behalfe, bring an action against the Soule, surely the soule would be cast and conuicted; that by her supine negligence, had caused such inconveniences, hauing authority ouer the Body, and vsing it for an instrument, as a Smith doth his hammer (saith [k] *Cyprian*) imputing all those vices and maladies to the Minde. Euen so doth [l] *Philostratus, non coinquinatur corpus, nisi consensu animæ;* the Body is not corrupted, but by the Soule. [m] *Lodov. Vives* will haue such turbulent commotions proceede from *Ignorance,* and *Indiscretion.* All Philosophers impute the miseries of the Body to the Soul, that should haue gouerned it better, by command of Reason, & hath not done it. The *Stoicks* are altogether of opinion, (as [n] *Lipsius,* and [o] *Piccolomineus* record) that a wise

[f] *Vita Alexan.*

[g] *Grad. 1. c. 14.*

[h] *Perturbationes clavi sunt, quibus corpori animus seu patibulo affigitur. Iamb. de mist.*

[i] *Lib. de sanitat. tuend.*

[k] *Prolog. de virtute Christi. Quæ utitur corpore, ut faber malleo.*

[l] *Vit. Apollonij. lib. 1.*

[m] *Lib de anim. ab inconsideranti, & ignorantiâ omnes animi motus.*

[n] *De Physiol. Stoic.*

[o] *Grad. 1. c. 32.*

wise man should be ἀπαθὴς, without all manner of passions and perturbations whatsoeuer, as [p] *Seneca* reports of *Cato*, the [r] *Greekes* of *Socrates*, and [r] *Io. Aubanus* of a nation in *Africke*, so free from passion, or rather so stupid, that if they be wounded with a sword, they will onely looke backe. [s] *Lactantius 2. instit.* will exclude *all feare from a wise man:* others except all, some the greatest passions. But let them dispute how they will, set downe in *Theses*, giue precepts to the contrary; we finde that of [t] *Lemnius* true, by common experience: *No mortall man is free from these perturbations:* or if he be so, sure he is either a God, or a block. They are borne & bred with vs, we haue them from our parents by inheritance, *à parentibus habemus malum hunc affem*, saith [u] *Pelezius*, *nascitur unà nobiscum, aliturq;* 'tis propagated from *Adam*, *Cain* was melancholy, † as *Austin* hath it, and who is not? Good discipline, Education, Philosophy, Diuinity (I may not deny) may mitigate & restraine these passions in some few men at some times, but most part they domineere and are so violent, [x] that like a torrent, (*torrens velut aggere rupto*) beares downe all before, and ouerflowes his bankes, *sternit agros, sternit sata*, they ouer whelme Reason, Iudgement, and pervert the temperature of the Body. *Fertur equis auriga, nec audit currus habenas.* Now such a man (saith *Austin*) *that is so led* [z] *in a wise mans eye, is no better then he that stands vpon his head.* It is doubted by some, *graviores ne morbi à perturbationibus, an ab humoribus*, whether humors, or perturbations, cause the more grieuous maladies. But we finde that of our Sauiour *Mat. 26. 41.* most true, *The Spirit is willing, the flesh is weake*, we cannot resist. And that of [a] *Philo Iudæus*, *Perturbations most offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health.* *Vives* compares them to *Windes vpon the Sea, some onely moue as those great gales, but some turbulent, quite ouer-turne the ship.* Those which are light and easie, and more seldome, to our thinking, doe vs little harme, and are therefore contemned of vs: Yet if they be reiterated, [c] *as the raine* (saith *Austin*) *doth a stone, so doe these perturbations penetrate the minde:* [d] and (as one obserues) *produce an habite of Melancholy at the last*, and hauing got the mastery in our soules, may well be called Diseases.

How these passions produce this effect, [e] *Agrippa* hath handled at large, *occult. Philos. lib. 1. cap 63. Cardan. lib. 14. subtil. Lemnius lib. 1. cap. 12. de occult. nat. mir. & lib. 1. cap. 16. Suarez. Met. disput. 18. sect. 1. art. 25. T. Bright cap. 12. of his melancholy Treatise. Wright* the Iesuite in his booke of the passions of the minde, &c. Thus in briefe. To our imagination commeth, by the outward sense or memory, some obiect to be knowne (residing in the formost part of the Braine) which he mis-conceiuing or amplifying, presently communicates to the Heart, the seat of all affections. The pure spirits forthwith flocke from the Braine to the Heart, by certaine secret channels, and signifie what good or bad obiect was presented; [f] which immediatly bends it selfe to prosecute, or avoide it; and withall, draweth with it other humors to help it: so in pleasure, concurre great store of purer spirits; in sadnesse, much melancholy blood; in ire, choller. If the Imagination be very apprehensiue, intent, and violent, it sends great store of spirits to, or from the Heart, & makes

[p] *Epist. 104.*
[q] *Ælianus.*
[r] *Lib. 1. cap. 6. si quis eos percusserit eos, tantum vestigium.*
[s] *Terror in sapiente esse non debet.*
[t] *De occult. nat. mir. l. 1 c. 16. Nemo mortalium qui affectibus non ducatur, qui non moueatur, aut saxum, aut deus est.*
[u] *Instit. lib. 2. de humanorum affect. morborúmq; curat.*
† *Epist. 105.*
[x] *Granatensis.*
[y] *Ving.*
[z] *De civit. Dei. l. 14 c. 9. qualis in oculis hominũ qui inversis pedibus ambulat, talis in oculis sapientum, cui passiones dominantur.*
[a] *Lib. de decal. passiones maximè corpus offendunt & animã, & gravissimæ & frequentissimæ causæ melancholiæ, dimoventes ab ingenio & sanitate pristinâ. lib. 3. de animâ.*
[b] *Frena & stimuli animi, velut in mari quædam auræ lenes, quæ & placidæ, quædam turbulentæ: sic in corpore quædam affectiones excitant tantùm, quædam ita mouent, ut de statu iudicij depellant.*
[c] *Vt gutta lapidem, sic paulatim hæ penetrant animum.*

[d] *Vsu valentes rectè morbi animi vocantur.* [e] *Imaginatio mouet corpus, ad cuius motum, excitantur humores, & spiritus vitales, quibus alteratur.* [f] Eccles. 13, 26. The Heart alters the countenance to good or euill, and distraction of the minde, causeth distemperature of the body.

80 a deeper impression, and greater tumult, as the humours in the Body be likewise prepared, and the temperature it selfe ill or well disposed, the passions are longer and stronger. So that the first steppe and fountaine of all our grievances in this kinde, is [g] *læsa Imaginatio*, which mis-informing the Heart, causeth all these distemperatures, alteration and confusion of spirits and humors. By meanes of which, so disturbed, concoction is hindred, and the principall parts are much debilitated; as [h] *D. Navarra* well declared, being consulted by *Montanus* about a melancholy Iew. The spirits so confounded, the nourishment must needes be abated, bad humors increased, crudities and thicke spirits ingendred, and melancholy blood. The other parts cannot performe their functions, hauing their spirits drawne from them by vehement passion, but faile in sense and motion; so wee looke vpon a thing, and see it not; heare, and obserue not; which otherwise would much affect vs, had wee beene free. I may therefore conclude with [i] *Arnoldus*, *Maxima vis est phantasiæ, & huic uni ferè, non autem corporis intemperiei, omnis melancholiæ causa est ascribenda:* great is the force of Imagination, and much more ought the cause of Melancholy to be ascribed to this alone, then to the distemperature of the body. Which *Imagination*, because it hath so great a stroke in producing this malady, and is so powerfull of it selfe, it will not be impertinent to my discourse, to make a briefe Digression of the force of it, and how it causeth this aiteration. Which manner of Digression, how soeuer some dislike, as frivolous and impertinent, yet I am of † *Beroaldus* his opinion, *Such Digressions doe mightily delight and refresh a weary Reader, they are like sawce to a bad stomacke, and I doe therefore most willingly vse them.*

[g] *Spiritus & sanguis à læsa Imaginatione contaminantur, humores enim mutati actiones animi immutant. Piso.*

[h] *Montani consil 22. Hæ verò quomodò causent melancholiam, clarum; & quòd concoctionem impediant, & membra principalia debilitent.*

[i] *Breviar. lib. 1. cap. 18.*

† *Solent huiusmodi egressiones favorabiliter oblectare, & lectorem lassum iucunde refovere, stomachumq; nauseantē, quodam quasi condimento reficere, & egalibenter excurro.*

Svbsec. 2.

Of the force of Imagination.

WHat Imagination is, I haue sufficiently declared in my *Digression of the Anatomy of the Soule*. I will onely now point at the wonderfull effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of obiects so long, mistaking, amplifying them by continuall and strong [k] meditation, vntill at length it produceth reall effects, and causeth this, and many other maladies. And although this *Phantasie* of ours, be a subordinate faculty to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of organs, which are vnapt or hindered, or otherwise contaminated, it is likewise vnapt, hindred, and hurt. This wee see verified in sleepers, which by reason of humors, and concurse of vapours troubling the *Phantasie*, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or witch ridden, (as we call it) if they lie on their backes, they suppose an old woman rides, and sits so hard vpon them, that they are almost stifled for want of breath; when there is nothing but a concourse of bad humors, which trouble the *Phantasie*. This is likewise euident in such as walke in the night in their sleepe, and doe strange feats: [l] these vapours moue the *Phantasie*, the *Phantasie* the *Appetite*, which mouing the *animall* spirits, causeth the body to walke vp and downe, as if they

[k] *Ab Imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur, Io. Sarisburiens. Metolog. lib. 4. cap. 10.*

[l] *Scalig. exercit.*

they were awake. *Fracastorius lib. 3. de intellect.* referres all *Extasies* to this force of Imagination, such as lye whole dayes together in a Trance: as that Priest whom [m] *Celsus* speakes of, that could separate himselfe from his senses when he list, and lye like a dead man, voide of life and sense. *Cardan* brags of himselfe, that he could doe as much, and that when hee list. Many times such men when they come to themselues, tell strange things of Heauen and Hell, what visions they haue seene; as that Sr *Owen* in *Mathew Paris*, that went into Saint *Patricks* Purgatory; and the Monke of *Euesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, and St *Brigits* reuelations, *Wier. lib. 3. de Lamijs, cap. 11. &c:* reduceth, (as I haue formerly said;) and all those tales of Witches, progresses, dauncing, riding, transformations, operations, &c: to the force of [n] Imagination, and the Divels illusions. The like effects almost are to bee seene in such as are awake: How many Chimæras, Anticks, golden mountaines, and Castles in the Aire doe they build vnto themselues? I appeale to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Reuenge, Lust, Ambition, Couetousnesse, which preferres falshood, before that which is right and good, deluding the Soule with false shewes and suppositions. [p] *Bernardus Penottus*, will haue heresie and superstition to proceede from this fountaine; as he falsely imagineth, so he beleeueth, and as he conceiueth of it, so it must be, and it shall be, *contra gentes* he will haue it so. But most especially in passions and affections, it shewes strange and euident effects: what will not a fearefull man conceiue in the darke; what strange formes of Divels, Witches, Goblins? *Lavater* imputes the greatest cause of spectrums and the like apparitions, to feare, which aboue all other passions, begets the strongest Imagination, (saith [q] *Wierus*,) and so likewise loue, sorrow, ioy, &c. Some dye suddainly, as she that saw her sonne come from the battle at *Cannæ*, &c. *Iacob* the *Patriarke*, by force of Imagination, made peckled lambes, laying peckled roddes before them. *Persina*, that *Æthiopian* Queene in *Heliodorus*, by seeing the picture of *Perseus* and *Andromeda*, insteed of a Blackemoore, was brought to bed of a faire white child. In imitation of whom belike, [t] an hard fauoured fellow in *Greece*, because he and his wife were both deformed, to get a brood of their children, *elegantissimas Imagines in thalamo collocavit*, &c: hung the faire st pictures he could buy for money in his chamber, *that his wife by frequent sight of them, might conceiue and beare such children.* And if wee may beleeue *Bale*, one of Pope *Nicholas* the thirds Concubines, by seeing of a [r] Beare, was brought to bed of a Monster. *If a woman (saith [s] Lemnius) at the time of her conception, thinke of another man present, or absent, the childe will be like him.* Great bellied women, when they long, yeeld vs prodigious examples in this kinde, as Moles, Warts, Scarres, Hare-lips, Monsters, especially caused in their children, by force of a depraued phantasie in them: *Ipsam speciem quam animo effigiat, fœtui inducit:* shee imprints that stampe vpon her childe, which she [t] conceiues vnto her selfe. And therefore *Lodovicus Vives, lib. 2. de Christ. fœm.* giues a speciall caution to great bellied women, [u] *that they doe not admit of*

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[m] *Qui quoties volebat, mortuo similis iacebat, auferens se à sensibus, & quum pungeretur, dolorem non sensit.*

[n] *Idem Nymannus orat. de magnat.*

[o] *Verbis & vnctionibus se consecrant dæmoni essimæ mulieres, qui ijs ad opus suum utitur, & earum phantasiam regit, ducitq; ad loca ab ipsis desiderata, corpora verò earum sine sensu permaneat quæ umbrâ coperit diabolus, ut nullis sint conspicua, & post umbrâ sublatâ, propriis corporibus eas restituit. l. 3. c. 11. Wier.*

[p] *Denario medico.*

[q] *Solet timor, præ omnibus affectibus, fortes Imaginationes gignere, post amor, &c. l. 3. c. 8*

[r] *Ex viso ursi, talem peperit.*

[s] *Lib. 1. c. 4. de occult. nat. mir. si inter amplexus & suauia cogitet de uno, aut alio absente, eius effigies solet in fœtu elucere*

[t] *Quid non fœtui adhuc matri unito, subitâ spirituum vibratione, per nervos, quibus matrix cerebro coniuncta est, imprimit impregnata Imaginatio, ut si imaginetur malum granatum, illius notas secum proferet fœtus: si leporem, infans editur supremo labello bifido, & dissecto, vehemens cogitatio mouet rerum species. Wier. l. 3. c. 8.*

[u] *Ne dum uterum gestent, admittant absurdas cogitationes, sed & visu, auditu, fœda & horrenda deuitent.*

82 *Such absurd conceits and cogitations, but by all meanes avoide such horrible obiects, heard or seene, or filthy spectacles.* Some will laugh, weepe, sigh, groane, blush, tremble, sweat, at such things as are suggested vnto them by their Imagination. *Avicenna* speakes of one that could cast himselfe into a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly be discerned. *Dagebertus* and St *Francis* scarres and wounds, like to those of Christs, (if at the least any such were) [x] *Agrippa* supposeth to haue happened by force of Imagination: that some are turned to Wolues, from Men to Women, and Women againe to Men (which is constantly beleeued) to the same Imagination: or from men to Asses, Dogges, or any other shapes. [y] *Wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seeme to see the picture of a Dog, still in their water, [z] that melancholy men, and sicke men, conceiue so many phantasticall visions, apparitions to themselues, and haue so many absurd suppositions, as that they are Kings, Lords, Cockes, Beares, Apes, Owles; that they are heauy, light, transparent, great and little, senselesse and dead (as shall bee shewed more at large, in our † Sections of Symptomes) can be imputed to nought else, but to a corrupt, false, and violent Imagination. It workes not in sicke and melancholy men onely, but euen most forcibly sometimes in such as are sound: it makes them suddainly sicke, and [a] alters their temperature in an instant. And sometimes a strong apprehension, as [b] *Valesius* proues, will take away Diseases: in both kindes it will produce reall effects. Men if they see but another man tremble, giddy, or sicke of some fearefull Disease, their apprehension and feare is so strong in this kind, that they will haue the same Disease. Or if by some South-sayer, wise-man, fortune-teller, or Physitian, they be told they shall haue such a Disease, they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in *China* (saith *Riccius* the Iesuite.) [c] *If it be told them they shall be sicke on such a day, when that day comes, they will surely be sicke, and will be so terribly afflicted, that sometimes they dye vpon it.* Dr *Cotta* in his Discouery of ignorant Practitioners of Physick *cap.8.* hath two strange stories to this purpose, what fancy is able to doe: The one of a Parsons wife in *Northamptonshire* A° 1607. that comming to a Physitian, and told by him that shee was troubled with the *Sciatica*, as he coniectured, (a Disease shee was free from) the same night after her returne, vpon his words fell into a grieuous fit of the *Sciatica*. And such another example he hath of another good wife, that was so troubled with the cramp, after the same manner shee came by it, because her Physitian did but name it. Sometimes death it selfe is caused by force of Phantasie. I haue heard of one, that comming by chance in company of him that was thought to be sicke of the Plague (which was not so) fell downe suddenly dead. Another was sicke of the Plague with conceit. One seeing another let blood, falles downe in a sowne. Another (saith [d] *Cardan* out of *Aristotle*) fell down dead (which is familiar to women at any gastly sight) seeing but a man hanged. A *Iew* in *France* (saith [e] *Lodovicus Vives*) came by chance ouer a dangerous passage, or planke, that lay ouer a Brooke in the darke, without harme, the next day seeing in what danger he was in, fell downe dead. Many will not beleeue such stories to bee true, but laugh commonly, and deride when they heare of them; but let these men consider with themselues, as

[x] *Occult. Philos. lib.1 cap.64.*

[y] *Lib.3. de Lamys, cap.10.*

[z] *Agrippa lib.1. cap.64.*

† *Sect.3. memb. 1. subsect 3.*

[a] *Malleus maleficfol.77 corpus mutari potest in diuersas ægritudines, ex forti apprehensione.*

[b] *Fr. Valesl.5. cont.6. nonnunquam etiam morbi diuturni consequuntur, quandoq; curantur.*

[c] *Expedit in Sinas l.1.c.9. tantùm porrò multi prædictionibus hîce tribuunt, ut ipse metus fidem faciat: nam si prædictum ijs fuerit, tali die eos morbo corripiendos, & vbi dies aduenerit, in morbum incidunt, & vi metus afflicti, cum ægritudine, aliquandò etiam cum morte colluctantur.*

[d] *Subtil.18.*

[e] *Lib.3. de animâ. cap. de mel.*

§ *Peter*

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[f] *Peter Byarus* illustrates it, If they were set to walke vpon a planke on high, they would be giddy, vpon which they dare securely walke vpō the ground. Many (saith *Agrippa*) [g] *strong hearted men otherwise, tremble at such sights, dazell, and are sicke, if they looke but downe from an high place, & what moues them but conceit?* As some are so molested by Phantasie; so some againe by Fancy alone, and a good conceit, are as easily recouered. We see commonly the Tooth-ache, Gout, Falling-sickness, biting of a mad Dog, and many such maladies cured by Spels, Words, Characters, and Charmes, and many greene wounds magnetically cured, which *Goclenius* in a booke of late, hath defended. All the world knowes there is no vertue in such Charmes, but a strong conceit and opinion alone, as [h] *Pomponatius* holdes, *which forceth a motion of the humors, spirits, and blood, which takes away the cause of the malady from the parts affected.* The like we may say of all our Magicall effects, superstitious cures, and such as are done by Mountebankes and Wizards. An Empiricke many times, and a silly Chirurgion, doth more strange cures, then a rationall Physitian. *Nymannus* giues a reason, because the Patient puts his confidence in him, [i] which *Avicenna preferres before Art, Precepts, and all Remedies whatsoever.* 'Tis Opinion alone (saith [k] *Cardan*) that makes, or marres Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trust. So diversly doth this Phantasie of ours affect, turne & wynde, so imperiously command our Bodies, which as another *Proteus, or a Camelion, can take all shapes; and is of such force* (as *Ficinus* addes) *that it can worke vpon others as well as our selues.* How can otherwise bleare eyes in one man, cause the like affection in another? Why doth one mans [m] yawning, make another yawne? One mans pissing prouoke a second many times to doe the like? Why doth scraping of trenchers offend a third, or hacking of files? &c. Why doth a Carcasse bleed, when the murtherer is brought before it, some weekes after the murther hath beene done? Why doe Witches and olde women, fascinate and bewitch children: but as *Wierus, Paracelsus, Cardan, Mizaldus, Valleriola*, & many Philosophers thinke, the forcible Imagination of the one party, moues & alters the spirits of the other. Read more of this subiect in *Wierus l.3.de Lamijs, cap.8.9.10. Franciscus Valesius med.controver. lib.5.cont.6. Marcellus Donatus lib.2.cap.1.de hist.med.mirabil. Levinus Lemnius de occult.nat.mir.lib.1.cap.12. Cardan lib.18.de rerum var. Corn. Agrippa de occult.Philos.cap.64.65. Camerarius 1.cent.cap.54.horarum subcis. Nymannus in orat.de Imag. Laurentius*, and he that is *instar omnium, Fienus*, a famous Physitian of *Antwerpe*, that wrote three bookes *de viribus Imaginationis.* I haue thus farre digressed, because this Imagination is the *medium deferens* of passions, by whose meanes they worke and produce many times prodigious effects; and as the Phantasie is more or lesse intended or remitted, and their humors disposed, so doe perturbations moue more or lesse, and take deeper impressions.

[f] *Lib. de Peste.*
[g] *Lib.1.cap.63 Ex alto despicientes aliqui præ timore contremiscunt, caligat, infirmantur. sic flagultus, febres, morbi comitiales quandoq; sequuntur, quandoq; recedunt.*
[h] *Lib.de Incantatione. Imaginatio subitum humorum, & spirituum motum infert, undè vario affectu rapitur sanguis, ac una morbificas causas partibus affectis erigit.*
[i] *Ægri persuasio & fiducia, omni arti & consilio, & medicinæ præserenda Avicen.*
[k] *Plures sanat in quem plures confidunt. lib. de sapientiâ.*
[l] *Marsilius Ficinus lib.13.c. 18. de Theolog. Platonicâ. Imaginatio est tanquam Proteus vel Chamelion, corpus proprium & alienum nonnunquam afficiens.*
[m] *Cur oscitantes oscitent. Wierus.*

Svbsec. 3.

Division of Perturbations.

PErturbations and passions, which trouble the Phantasie, though they dwell betweene the confines of Sense & Reason, yet they rather follow Sense then Reason, because they are drowned in corporeal organs of Sense. They are commonly [n] reduced into two inclinations, *Irascible* & *Concupiscible*. The *Thomists* subdiuide them into eleuen, six in the *Coueting*, and fiue in the *Inuading*. *Aristotle* reduceth all to Pleasure and Paine; *Plato* to Loue and Hatred. [o] *Vives* to good and bad. If good it is present, and then we absolutely ioy and loue or to come, and then wee desire and hope for it. If euill, we absolutely hate it; if present, it is Sorrow; if to come, Feare. These foure passions [p] *Bernard* compares *to the wheeles of a Chariot, by which we are carried in this world.* All other passions are subordinate vnto these foure, or six, as some will: Loue, Ioy, Desire, Hatred, Sorrow, Feare: All the rest, as Anger, Envy, Emulation, Pride, Iealousie, Anxiety, Mercy, Shame, Discontent, Despaire, Ambition, Auarice, &c. are reducible vnto the first: & if they be immoderate, they [q] consume the spirits, & melancholy is especially caused by them. Some few discreet men there are, that can gouerne themselues, & curb in these inordinat Affections, by Religion, Philosophy, & such diuine Precepts, of meekenesse, patience, & the like: but most part for want of gouernment, out of indiscretion, ignorance, they suffer themselues wholly to be led by sense; & are so farre from repressing rebellious Inclinations, that they giue all encouragement vnto them, leauing the raynes, & vsing all prouocations to further them: bad by Nature, worse by Art, Discipline, [r] custome, education, & a peruerse will of their owne, they follow on, whersoeuer their vnbridled Affections will transport them, & doe more out of custome, selfe-will, then out of Reason. *Contumax voluntas*, as *Melancthon* calls it, *malum facit*; this stubborne will of ours, perverts our iudgments, which sees and knowes what should and ought to be done, and yet will not doe it. *Mancipia gulæ*, Slaues to their seuerall lusts, & appetite, they precipitate & plunge [t] themselues into a Labyrinth of cares, blinded with lust, blinded with ambition; [t] *They seeke that at Gods hands, which they may giue vnto themselues, if they could but refraine from those cares, and perturbations, wherewith they continually macerate themselues.* But giuing way to these violent passions of feare, griefe, shame, revenge, hatred, malice, &c. They are torne in peices, as *Actæon* was with his owne dogs, and [u] crucifie their owne soules.

[n] T. W. Iesuit.

[o] 3. de Anima.

[p] Ser. 35. Hæ 4or passiones sunt tanquam rotæ in curru, quibus vehimur hoc mundo.

[q] Harum quippe immoderatione, spiritus marcescunt. Fernel. lib. 1. Path. c. 18.

[r] Mali consuetudine depravatur ingenium ne benè faciat. Prosper Calenus, lib. de atrâ bile. Plura faciunt homines è consuetudine, quàm è ratione. A teneris assuescere multum est. Video meliora proboq; deteriora sequor. Ovid.

[t] Nemo læditur nisi à seipso.

[t] Multi se in inquietudinem præcipitant ambitione & cupiditatibus excæcati, non intelligunt se illud à dijs petere, quod sibi ipsis si velint præstare possint. Si à curis & perturbationibus, quibus assiduè se macerant, imperare vellent.

[u] Tanto studio miseriarum causas, & alimenta dolorum quærimus, vitamq; sicus felicissimam, tristem & miserabilem efficimus. Petrarch. præfat. de Remedijs, &c.

Svbsec. 4.

Sorrow a cause of Melancholy.

IN this catalogue of Passions, which so much torment the Soule of man, and cause this malady (for I will briefly speake of them all, and in their order) the first place in this Irascible Appetite, may iustly bee challenged by *Sorrow*. An inseparable companion, [x] *The mother and daughter of Melancholy, her Epitome, Symptome, and chiefe cause:* as *Hippocrates* hath it: They beget one another and tread in a ring, for Sorrow is both cause & Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor nonnullis insaniæ causa fuit, & aliorum morborum insanabilium*, saith *Plutarch* to *Apollonius*; a cause of madnesse, a cause of many other diseases, a sole cause of this mischiefe, [y] *Lemnius* cal's it. So doth *Rhasis cont. l.1. Tract.9. Guianerius Tract.15. cap.5.* And if it take root once it ends in dispaire, as [z] *Felix Platter* obserues, & as in [a] *Cebes* table may well be coupled with it. [b] *Chrysostome* in his seauenteenth Epistle to *Olimpia*, describes it to be, *a cruell torture of the Soule, a most inexplicable greife, a poysoned worme, consuming body and soule, and gnawing the very heart, a perpetuall executioner, continuall night, profound darknesse, a whirlewinde, a tempest, an ague not appearing, heating worse then any fire, and a battle that hath no end: It crucifies worse then any Tyrant, no torture, no strappado, no bodily punishment is like vnto it.* 'Tis the Eagle, without question, which the Poets fained to gnawe [c] *Prometheus* heart. And *no heauinesse is like vnto the heauinesse of the heart, Eccl. 25.15.16.* * *Euery perturbation is a misery, but griefe a cruell torment*, a domineering passion: as in old *Rome*, when the *Dictator* was created, all inferiour magistracies ceased; when griefe appeares all other passions vanish. *It dries vp the bones*, saith *Solomon cap.17. Pro.* makes them hollow-eyed, pale, and leane, furrow-faced, to haue dead lookes, wrinkled browes, riueled cheekes, dry bodies, and quite peruerts their temperature that are misaffected with it. As *Elenora* that exil'd mournfull Durchesse (in our †English *Ouid*) laments to her noble husband *Humphry* Duke of *Glocester*,

Sawest thou those eyes in whose sweet cheerefull looke,
Duke Humphry *once, such ioy and pleasure tooke,*
Sorrow hath so dispoil'd me of all grace,
Thou couldst not say this was my Elnors *face,*
Like a fowle Gorgon, &c.

[d] *It hinders concoction, refrigerates the heart, takes away stomacke, colour, and sleepe; thickens the bloud* (*Fernelius lib.1. cap.18. de morb. causis*) *Contaminates the spirits* (*Piso*) Ouerthrowes the naturall heat, peruerts the good estate of body and minde, and makes them weary of their liues, cry out, howle and roare for very anguish of their soules. *Dauid* confessed as much, *Psalm.38.8. I haue roared for the very disquietnesse of my heart.* And *Psal.119.4 part. 4. v.*

Sorrowe.
Insanus dolor.
[x] *Timor & mœstitia, si diu perseuerent, causæ & soboles atri humoris sunt, & in circulum se procreant, Hipp. Aphoris 23. l.6. Idem Montaltus cap.19. Victorius Fauentinus pract. mag.*
[y] *Multi ex mœrore & metu huc delapsi sunt. Lemn. l.1. c.16.*
[z] *Multa cura & tristitia faciunt accedere melancholiam (cap.3 de mentis alienat.) si altas radices agat, in veram fixamq; degenerat melancholiam, & in desperationem desinit.*
[a] *Ille luctus, eius verò soror desperatio simul penitur.*
[b] *Animarum crudele tormentum, dolor inexplicabilis, tineæ non solùm ossa, sed corda pertingens, perpetuus carnifex, vires animæ consumens, iugis nox, & tenebræ profundæ, tempestas & turbo, & febris non apparens, omni igne validiùs incendens, longior, & pugna finem non habens--- Crucem circumfert dolor, faciemq;*

omni tyranno crudeliorem præ se fert. [c] *Nat. Comes Mythol. l.4. c.6.* * *Tully 3. Tusc. omnis perturbatio miseria & carnificina est dolor.* † *M Drayton in his her. ep.* [d] *Crato consil.21 lib.2. mœstitia vniuersum infrigidat corpus, calorem innatum extinguit, appetitum destruit.* [e] *Cor refrigerat tristitia, spiritus exsiccat, innatumq; calorem obruit, vigilias inducit, concoctionem labefactat, sanguinem incrassat, exaggeratq; melancholicum succum.* [f] *Spiritus & sanguis hoc contaminatur. Piso.*

86 *My soule melteth away for very heauinesse, vers. 38. I am like a bottle in the smoake.* [f] *Antiochus* complained that he could not sleepe, and that his heart fainted for griefe. *Christ* himselfe, *Vir dolorum*, out of an apprehension of griefe, did sweat blood, *Marke 14.* His soule was heauy to the death, and no sorrow was like vnto his. *Crato consil. 21. lib. 2.* giues instance in one that was so melancholy by reason of [g] griefe: and *Montanus consil. 30* in a noble matrone, [h] *that had no other cause of this mischiefe. I. S. D. in Hildesheim* fully cured a patient of his, that was much troubled with melancholy, and for many yeares, [i] *but afterwards by a little occasion of sorrow, he fell into his former fits, and was tormented as before.* Examples are common, how it causeth melancholy, desperation, and sometimes death it selfe. *Eccl. 38. 15. Of heauinesse comes death. worldly sorrow causeth death, 2 Cor. 7. 10. Psal. 31. 10. My life is wasted with heauinesse, and my yeares with mourning.* Why was *Hecuba* said to be turned to a Dogge? *Niobe* into a stone? But for griefe she was senseleſse and stupid. *Seuerus* the Emperour [l] died for griefe; and how [m] many myriads besides. *Tanta illi est feritas, tanta est insania luctus.* *Melanchthon* giues a reason of it, [n] *the gathering of much melancholy blood about the heart; which collection extinguisheth the good spirits, or at least dulleth them, sorrow strikes the heart, makes it tremble and pine away, with great paine: And the blacke blood drawne from the Spleene, and diffused vnder the ribbs, on the left side, makes those perilous hypocondriacall conuulsions, which happen to them that are troubled with Sorrow.*

[f] 1. Marc. 6. 19. 11.

[g] *Mœrore maceror, marcesco & consenesco, miser, ossa atq; pellis sum misera macretudine. Plautus.*

[h] *Malum inceptum & auctum à tristitiâ solâ.*

[i] *Hildesheim. spicel 2. de melancholia, mœrore animi postea accedẽte in priora symptomata incidit.*

[k] *Vines 3. de anima, c. de mœrore, Sabin in Ouid.*

[l] *Herodian lib. 3. mœrore magis quàm morbo consumptus est.*

[m] *Bothwellius atribilarius obiit Bizarrus Genuensis hist. &c.*

[n] *In mœstitia cor quasi percussum constringitur, tremit & langueſcit cum acri sensu doloris. In tristitia confugiens attrahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos flatus facit, quod sæpe accidit iis qui diuturnâ curâ & mœstitiâ conflictantur Melanchon.*

Svbsec. 5.

Feare a cause.

COsen german to *Sorrow* is *Feare*, or rather a fister; *fidus Achates*, and continuall companion, an assistant and a principall agent in procuring of this mischiefe; a cause and symptome as the other. In a word as [o] *Virgil* said of the *Harpies*, I may iustly say of them both,

Tristius haud illis monstrum, nec sæuior vlla
Pestis & ira Deûm stygijs sese extulit vndis.
A sadder monster, or more cruell plague so fell,
Or vengeance of the Gods, ne're came from Styx or Hell.

This fowle fiend of feare was worshipped heretofore for a God amongst the *Lacedemonians*, and most of those other torturing [p] affections, & so was sorrow amongst the rest, vnder the name of *Angerona Dea*, they stood in such awe of them, as *Austin de Ciuitat. Dei lib. 4. cap. 8.* notes out of *Varro*, Feare was commonly [q] adored and painted in their Temples with a Lions head; and as *Macrobius* records 1. 10. *Saturnalium*; [r] *in the Calends of Ianuary Angerona had her holyday, to whom in the Temple of Volupia, or Goddesse of pleasure, their Augures and Bishops did yearely sacrifice; that being propitious to them, she might expell all cares, anguish, and vexation of the minde for that yeare following.* Many lamentable effects this Feare causeth in men,

[o] *Lib. 3. Æn. 4.*

[p] *Et mentem ideò deam sacrâuiuut vt bonam mentem concederet. Varro Lactantius, August.*

[q] *Lilius Girald. Syntag. 1. de diis miscellaneis.*

[r] *Calendis Ian. feriæ sunt diuæ Angeronæ, cui pontifices in sacello Volupiæ sacra faciunt, quod angores & animi sollicitudines propitiata propellat.*

as to be red,pale,tremble, ſweat,[f] it cauſeth ſudden cold and heat to come ouer all the body,palpitation of the heart, Syncope,&c. It amazeth many men that are to ſpeake,or ſhew themſelues in publike aſſemblies, or before ſome great perſonages, as *Tully* confeſſeth of himſelfe that he trembled ſtill at the beginning of his ſpeech; and *Demoſthenes* that great Orator of *Greece* before *Philippus*; It confounds voice and memory,as *Lucian* wittily brings in *Iupiter Tragœdus*, ſo much afraid of his auditory, when hee was to make a ſpeech to the reſt of the Gods, that hee could not vtter a ready word,but was compelled to vſe *Mercuries* helpe in prompting. Many men are ſo amazed and aſtoniſhed with feare, they knowe not where they are, what they ſay,[t] what they doe,and that which is worſt,it tortures them many dayes before with continuall feare and ſuſpition. It hinders many honorable attempts,and makes their hearts ake,ſad and heauy. They that are in feare are neuer free,[n] reſolute,ſecure, neuer merry,but in continuall paine: that,as *Vives* truely ſaid,*Nulla eſt miſeria maior quàm metus*,no greater miſery,no racke, nor torture like vnto it, euer ſuſpitious, anxious, ſollicitous, they are childiſhly drouping,without reaſon,without iudgement, [x] *eſpecially if ſome terrible obiect be offered*, as *Plutarch* hath it. It cauſeth many times ſuddaine madneſſe,and almoſt all manner of diſeaſes,as I haue ſufficiently illuſtrated in my [a] Digreſſion of the force of Imagination, & ſhall doe more at large in my Section of [b] Terrors. Feare makes our Imagination cõceaue what it liſt,it invites the Diuell to come to vs,as [c] *Agrippa* and *Cardan* avouch,and tyrannizeth ouer our phantaſie more then all other affections, eſpecially in the darke. We ſee this verified in moſt,as [e] *Lauater* ſaith, *Quæ metuunt fingunt*,what they feare they conceaue & faigne vnto themſelues, they thinke they ſee Goblins,Hagges,Diuells,and many times become melancholy thereby. *Cardan.ſubtil.lib.18.* hath an example of ſuch a one,ſo cauſed to be melancholy (by ſight of a Goblin) all his life after. *Auguſtus Cæſar* durſt not ſit in the darke, *niſi aliquo aſſidente*, ſaith [f] *Suetonius*, *Nunquam tenebris euigilauit*. And 'tis ſtrange what women and children will conceaue vnto themſelues,if they goe ouer a Church-yard in the night, or lye,or be alone in a darke roome,how they ſweat and tremble on a ſudden. Many men are troubled with future euents, fore-knowledge of their fortunes,deſtinies,as *Seuerus* the Emperour,*Adrian* and *Domitian*, *Quòd ſciret vltimum vitæ diem*,ſaith *Suetonius*, *valde ſollicitus*, much troubled in minde becauſe he foreknewe his end; with many ſuch,of which I ſhall ſpeake more opportunely in [g] another place. Anxiety,mercy,pitty,indignation,&c. and ſuch ferall branches deriued from theſe two ſtemmes of Feare and Sorrow, I voluntarily omit;read more of them in * *Carolus Paſcalius*,† *Dandinus*, *&c.*

[f] *Tim or inducit frigus, cordis palpitationem, vocis defectum atq; pallorem. Agrippa.lib.1. cap.63.Timidi ſemper ſpiritus habent frigidos. Mont.*

[t] *Effuſas cernès fugientes agmine turmas,quis mea nunc inſtat cornua Faunus ait? Alciat.*

[u] *Metus non ſolùm memoriam conſternat ſed et inſtitutum animi omne & laudabilem conatum impedit. Thucidides.*

[x] *Lib de fortitudine & virtute Alexandri.vbi prope res adfuit terribilis.*

[a] *Sect.2. Mem. 3.Subſ.2.*

[b] *Sect.2.Mem. 4 Subſ.3.*

[c] *Subtil.18.lib. timor attrahit ad ſe Dæmones, timor & error multum in hominibus poſſunt.*

[e] *Lib.de ſpectris cap.3.ſortes rarò ſpectra vident,quia minùs timent.*

[f] *Vita eius.*

[g] *Sect.2.Mem. 4.Subſ.7.*

* *De virt. & vitiis.*

† *Com. in Ariſt. de Anima.*

Svbsec. 6.

Shame and Diſgrace,cauſes.

SHame and Diſgrace cauſe moſt violent paſſions, and bitter pangs. *Ob pudorem & dedecus publicum,ob errorem commiſſum,ſæpè mouentur generoſi animi,Felix Plater lib.3.de alienat.mentis.* Generous mindes are often moued with ſhame,to deſpaire for ſome publike diſgrace. And he, ſaith

88 *Philo lib. de prouid. Dei,* [h] *That subiects himselfe to feare, desire, griefe, ambition, shame, is not happy, but altogether miserable, tortured with continuall labour, care, and misery.* And it is as forcible a batterer as any of the rest: *Many men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace, (Tul. offic. lib. 1.) they can seuerely contemne pleasure, beare griefe indifferently, but they are quite battered and broken with reproach and obloquy:* And are so deiected many times for some publike iniury, disgrace, as a box on the eare by their inferiour, to bee ouercome of their aduersary, foiled in the field, to bee out in a speech, or some fowle fact committed or disclosed, &c. that they dare not come abroad all their liues after, but melancholise in corners, and keepe in holes. The most generous spirits are most subiect to it. *Spiritus altos frangit & generosos: Hieronymus. Aristotle* because he could not vnderstand the motion of *Euripus*, for griefe and shame drowned himselfe: *Cælius Rhodiginus antiquar. lec. li. 29 cap. 8. Homerus pudore consumptus*, was swallowed vp with this passion of shame, *because hee could not vnfold that fishermans riddle. Sophocles* killed himselfe, [m] *because a Tragœdie of his was hissed off the stage: Valer. Max. lib. 9. cap. 12. Lucretia* stabbed her selfe, and so did [n] *Cleopatra, when she saw that shee was reserued for a triumph, to auoid the infamy. Antonius* the *Roman*, [o] *after he was ouercome of his enimy, for three dayes space sate solitary in the forepart of the shippe, abstaining from all company, euen of Cleopatra herselfe, & afterwards for very shame, butchered himselfe, Plutarch. vitâ eius. Apollonius Rhodius* [p] *wilfully banished himselfe, forsaking his country, & all his deare friends, because he was out in reciting his Poems, Plinius lib. 7. cap. 23. Aiax* ran mad, because his armes were adiudged to *Vlysses*. In *China* 'tis an ordinary thing for such as are excluded in those famous trialls of theirs, or should take degrees, for shame and griefe to lose their wits, [q] *Mat. Riccius expedit. ad Sinas lib. 3. cap. 9. Hostratus* the Frier, tooke that book which *Reuclin* had writ against him, vnder the name of *Epist. obscurorum virorũ*, so to heart, that for shame and griefe he made away himselfe, [r] *Iouius in elogijs*. A graue & learned Minister, and an ordinary Preacher at *Alcmar* in *Holland*, was one day (as hee was walking in the fields for his recreation) suddenly taken with a laske or loosenesse, and thereupon compelled to take the next ditch; but being surprised at vnawares, by some Gentlewomen of his Parish wandering that way, [s] was so abashed, that hee did neuer after shew his head in publike, or come into the Pulpit, but pined away with melancholy: *(Pet. Forestus med. obseruat. l. 10. obser. 12.)* So shame amongst other passions can play his prize.

I knowe there be many base, impudent, and brazen-faced roagues, that wil [t] *nullâ pallescere culpâ*, be mooued with nothing, take no infamy or disgrace to heart, laugh at all: let thẽ be proued periur'd, stigmatized, convict roagues, theeues, traitors, loose their eares, be whipped, branded, carted, pointed at, hissed, reuiled, and derided, with [u] *Ballio* the Baud in *Plautus*, they reioyce at it, *cantores probos: babe and Bombax*, what care they? yet a modest man, one

[h] *Qui mentem subiecit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, felix non est, sed omninò miser, assiduis laboribus torquetur & miseriâ.*

[i] *Multi contemnunt mundi strepitum, reputant pro nihilo gloriam sed timent infamiam, offensionem, repulsam, Voluptatem seuerissimè contemnunt, in dolore sunt molliores, gloriam negligunt, frangũtur infamiâ.*

[k] *Grauius contumeliam ferimus, quam detrimentum, ni abiecto nimis animo simus. Plut. in Timol.*

[l] *Quòd piscatoris ænigma soluere non posset.*

[m] *Ob Tragœdiam explosam mortem sibi gladio consciuit.*

[n] *Cùm vidit in triumphum se seruari, causâ eius ignominiæ vitandæ, mortẽ sibi consciuit. Plut.*

[o] *Bello victus, per tres dies sedit in prorâ navis, abstinens ab omni consortio, etiam Cleopatræ; postea se interfecit.*

[p] *Cùm male recitasset Argonautica, ob pudorẽ se exulauit*

[q] *Quidam præ verecundiâ simul & dolore in insaniam incidunt, eò quòd à literatorum gradu in examine excluduntur.* [r] *Hostratus cucullatus adeò grauiter ob Ruclini librum, qui inscribitur, Epistolæ obscurorum virorum, dolore simul & pudore sauciatus, vt seipsum interfecerit.* [s] *Propter ruborem confusus, statim cepit delirare, &c. ob suspitionem quòd vili illum crimine accusarent.* [t] *Her.* [u] *Pf. Impudice. B. Ita est. Pf. scelestè. B. dicis vera. Pf. Verbero. B. quippeni. Pf. furcifer. B. factum optimè. Pf. scelerate. B. sunt meæ istæc. Pf. parricida. B. perge tu. Pf. sacrilege. B. fateor. Pf. periure. B. vera dicis. Pf. pernicies adolescentum. B. acerrimè. Pf. fur. B. babæ. Pf. fugitive. B. bombax. Pf. fraus populi. B. Planissimè. Pf. impure leno, cænum. B. cantores probos. Pseudolus. Act. 1. Scen. 3.*

that

that hath grace, a generous spirit, one that is tender of his reputation, will be deeply wounded, and so grieuously affected with it, that hee had rather giue myriades of crownes, loose his life, then suffer the least defamation of his honour, or blot in his good name. And if so be that he cannot avoid it, as a Nightingale, *quæ cantando victa moritur*, (saith [x] *Mizaldus*,) dies for shame if another bird sing better, he languisheth and pineth away in the anguish of his spirit. 89

[x] *Cent.7. è Plinio.*

Svbsec. 7.

Envy, Malice, causes.

ENvy and Malice are two linkes of this chaine, and both as *Guianerius Tract.15.cap.2.* proues out of *Galen, 3. Aphorism.com.22.* [y] *cause this malady by themselues, especially if their bodies bee otherwise disposed to Melancholy.* 'Tis *Valescus de Taranta*, and *Fœlix Platerus* obseruation, [z] *enuy so gnawes many mens hearts, that they become altogether melancholy.* And therefore belike *Solomon, Prou.14.13.* calls it, *the rotting of the bones. Cyprian, vulnus occultum.* ——[a] *Siculi non inuenêre tyranni*

——Maius tormentum——

the *Sicilian* tyrants neuer inuented the like torment. It crucifies their soules, withers their bodies, makes them hollow-ey'd, [b] pale, leane, and gastly to behold. *Cyprian ser.2. de zelo & liuore.* [c] *As a Moth gnawes a garment*, so, saith *Chrysostome, doth envy consume a man:* to be a liuing Anatomy: a *Skeleton, to be a leane and* [d] *pale carcasse, quicknedwith a* [e] *fiend, Hall in Charact.* For so often as an enuious wretch sees another man prosper, to be enriched, to thriue and be fortunate in the world, to get honours, offices, or the like, hee repines and grieues. —[f] *intabescit q; videndo*

Successus hominum,—supplicium q; suum est:

He tortures himselfe if his equall, friend, neighbour, be preferred, commended, doe well. If he vnderstand of it, it gaules him afresh, & no greater paine can come to him, then to heare of another mans well doing, 'tis a dagger at his heart euery such obiect. He lookes at him, as they that fell downe in *Lucians* rocke of honour, with an enuious eye, and will damage himselfe to doe another a mischiefe: As he did in *Æsope*, loose one eye willingly, that his fellow might loose both. His whole life is sorrow, and euery word he speaks a *Satyre*, nothing fats him but other mens ruins. For to speake in a word, Envy is nothing else but *Tristitia de bonis alienis*, sorrow for other mens good be it present, past, or to come: *& gaudium de aduersis*, & [g] ioy at their harmes, opposite to mercy, [h] which grieues at other mens mischances, & misaffects the body in another kinde; so *Damascen* defines it, *lib.2. de orthod. fid. Thomas 22.quæst.36.art.1. Aristotle lib.2.Rhet.cap.4. & 10. Plato Philebo, Tully 3. Tusc. Greg. Nic. lib. de virt. animæ cap.12. Basil. de Inuidiâ. Pindarus Od.1 ser.* 5. and we finde it true. 'Tis a common disease, and almost naturall to vs, as [i] *Tacitus* holds, to enuy another mans prosperity. And 'tis in most men an

[y] *Multos videmus propter invidiam & odium in melancholiam incidisse: & illos potissimum quorum corpora ad hanc apta sunt.*

[z] *Invidia affligit homines, adeò & corrodit, vt bi melancholici penitus fiant.*

[a] *Hor.*

[b] *His vultus minax, torvus aspectus, pallor in facie, in labijs tremor, stridor in dentibus &c.*

[c] *Vt tinea corrodit vestimentum, sic invidia eum, qui zelatur, consumit.*

[d] *Pallor in ore sedet, macies in corpore toto. Nusquam recta acies liuent rubigine dentes.*

[e] *Diaboli expressa Imago, toxicū charitatis, venenum amicitiæ, abyssus mentis, non est eo monstruosius monstrum, damnosius damnum, vrit, torret, discruciat, macie & squalore conficit. Austin. Dominic. prim. Advent.*

[f] *Ovid.*

[g] *Statuit cereus Basilius eos comparat, qui liquescunt ad præsentiam Solis, quo alij gaudent & ornantur. Muscis alij quæ vlceribus gaudent, amæna prætereunt, sistunt in fœtidis.*

[h] *Misericordia etiam quæ tristitia quædam est, sæpè miserantis corpus malè afficit. Agrip. lib.1. cap.63.*

[i] *Insitum mortalibus à natura recentem aliorum fælicitatem, ægris oculis intueri, hist. lib.2. Tacit.*

90 incurable disease.[k] *I haue read,* saith *Marcus Aurelius, Greek, Hebrew, Chalde Authors, I haue consulted with many wise men, for a remedy for Enuy, I could finde none, but to renounce a* [l] *happinesse, and to be a wretch and miserable for euer.* Tis the beginning of hell in this life, and a passion not to bee excused. [l] *Euery other sinne hath some pleasure annexed to it, or will admit of an excuse, enuy alone wants both. Other sinnes last but for a while, the gut may be satisfied, anger remits, hatred hath an end, enuy neuer ceaseth. Cardan. lib. 2. de sap.* Diuine and humane examples are very familiar, you may runne and read them: as that of *Saul* and *Dauid*, *Cain* and *Abel*, *angebat illum non proprium peccatum, sed fratris prosperitas,* saith *Theodoret*, it was his brothers good fortune gauled him. *Rachel* enuied her sister, being barren, *Gen. 30. Iosephs* brethren him *Gen. 37. Dauid* had a touch of this vice, as hee confesseth [m] *Psal. 37.* and [n] *Ieremy*, and [o] *Habakkuk*, they repined at others good, but in the end they corrected themselues. *Psal. 75. fret not thy selfe, &c. Domitian* enuied *Agricola* for his worth, [p] *that a priuate man should be so much glorified.* [q] *Cecinna* was enuied of his fellow citizens, because he was more richly adorned. But of all others, [r] women are most weake, *ob pulchritudinem inuidæ sunt fœminæ: Musæus: aut amat, aut odit, nihil est tertium. Granatensis.* They loue or hate, no medium amongst them. [s] *Agrippa* like, *a woman if she see her neighbour, more neat or elegant, richer in tires, Iewels, or apparell, is enraged, and like a Lioness sets vpon her husband, & rayles at her, scoffes at her, and cannot abide her:* so the *Roman* Ladies in *Tacitus* did at *Salonina Cecinnas* wife, [t] *because she had a better horse, and better furniture, as if shee had hurt them with it, they were much offended:* In like sort our Gentlewomen doe at their vsuall meetings, one repines or scoffes at anothers brauery and happinesse. *Myrsine* an *Atticke* wench, was murthered of her fellowes, [u] *because she did excell the rest in beauty, Constantine Agricult. lib. 11. cap. 7.* Euery Village will yeeld such examples.

[k] Legi Chaldæos, Græcos, Hebræos, consului sapientes pro remedio invidiæ. hoc enim inveni, renunciare fœlicitati & perpetuò miser esse.

[l] Omne peccatũ aut excusationẽ secum habet, aut voluptatem, sola invidia vtrâq; caret, reliqua vitia finem habent. ira defervescit, gula satiatur, odium finem habet, invidia nunquam quiescit.

[m] Vrebat me, æmulatio propter stultos.

[n] Hier. 12. 1.

[o] Hab. 1.

[p] Invidit priuati nomen supra principis attolli.

[q] Tacit. hist. lib. 2. part. 6.

[r] Perituræ dolore & invidia, si quem viderint ornatiorem, se in publicum prodiisse. Platina dial. amorum.

[s] Ant. Guianerius lib. 2. cap 8. vit. M. Aurely fœmina vicinum elegantius se vestitam videns, leænæ instar in virum insurgit, &c.

[t] Quod insigni equo & æstro veheretur, quanquam nullius cum iniuriâ ornatum illum tanquam læsi gravabantur.

[u] Quod pulchritudine omnes excelleret, puellæ indignatæ occiderunt.

Subsec. 8.

Æmulation, Hatred, Faction, Desire of revenge, causes.

OVt of this root of Envy, [x] spring those ferall branches of faction, hatred, liuor, emulation, which cause the like grieuances, and are, *ferræ animæ*, the sawes of the soule, [*] *consternationis pleni affectus*, affections full of desperate amazement: or as *Cyprian* describes emulation, it is [y] *a moth of the soule, a consumption, to make another mans happinesse his misery, to torture, crucifie, and execute himselfe, to eat his owne heart. Meat and drinke can doe such men no good, they doe alwaies grieue, sigh and groane, day & night*

[x] Latè patet invidiæ fœcundæ pernities, & liuor radix omnium malorum, fons cladum, inde odium surgit, æmulatio. Cyprian. ser. 2. de Liuore.

[*] Valerius lib. 3. cap. 9.

[y] Qualis est animi tinea, quæ tabes pectoris zelare in altero, vel aliorum fœlicitatem suam facere pœnam, et velut quosdam pectori suo admouere carnifices, cogitationibus & sensibus suis adhibere tortores, qui sẽ intestinis cruciatibus laccrent, non cibus talibus lætus, non potus potest esse iucundus, suspiratur semper & geminr, & doletur dies & noctes, pectus sine intermissione laceratur.

without

without all intermission, their breast is torne asunder: and a little after, [z] *Whosoeuer he is, whom thou dost emulate and enuy, he may avoid thee, but thou canst neither avoid him, nor thy selfe: whereseoeuer thou art, he is with thee, thine enimy is euer in thy breast, thy destruction is within thee, thou art a captiue, bound hand and foot, as long as thou art malitious, and enuious, and canst not be comforted. It was the Diuells ouerthrowe:* & whensoeuer thou art throughly affected with this passion, it will be thine. Yet no perturbation, passion so common.

[a] Καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων,
Καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

A Potter emulates a Potter,
One Smith enuies another:
A beggar emulates a beggar,
A singing man his brother.

Every society, corporation, and priuate family is full of it, it takes hold almost of all sorts of men, from the Prince, to the Ploughman, euen amongst Gossips it is to be seene; scarce three in a company, but there is siding, faction, emulation betwixt two of them, some *simultas*, jarre, priuate grudge, heart-burning in the midst of them. Scarce two Gentlemen dwell together in the countrey, but there is emulation betwixt them and their seruants, some quarrell or some grudge betwixt their wiues, or children, friends, and followers, some contentiō about wealth, gentry, precedency, &c. by meanes of which, like that frogge in [b] *Æsope, that would swell till she was as bigge as an Oxe, but burst her selfe at last:* they will stretch beyond their fortunes, callings, and striue so long, that they consume their substance in Law sutes, or otherwise in hospitality, feasting, to get a few bumbast titles, &c. to outbraue one another, they will tire their bodies, macerate their soules, and beggar themselues.

Honest [c] emulation in studies, in all callings is not to be disliked, 'tis *ingeniorum cos*, as one calls it, the whetstone of wit: the nurse of wit and valour: and those noble Romans out of this spirit did braue exploits. There is a modest ambition, as *Themistocles* was rowsed vp with the glory of *Miltiades*; *Achilles* trophyes moued *Alexander:*

[*] *Ambire semper stulta confidentia est,*
Ambire nunquam deses arrogantia est,

'tis a sluggish humour not to emulate or to sue at all, but when it is immoderate, it is a plague, and a miserable paine. What a deale of mony did *Henry the 1.* and *Francis* the first king of *France*, spend at that [d] famous interview? and how many vaine courtiers, seeking each to outbraue other, spent themselues, their liuelyhood, and fortunes, and died beggars. [e] *Adrian* the Emperour was so galled with it, that he killed all his equals: so did *Nero.* This passion made [f] *Dionysius* the Tyrant, banish *Plato* and *Philoxenus* the Poet, because they did excell, and eclipse his glory, as he thought. When *Richard* the first, and *Philip* of *France*, were fellow souldiers together, at the siege of *Achon* in the Holy land, and *Richard* had approued himselfe to bee the more valiant man, in so much that all mens eyes were vpon him, it so galled *Philip, Francum vrebat Regis victoria*, saith mine [g] Author, *tam ægrè ferre Richardi gloriam, vt carpere dicta, calumniari facta:* that he cauilled at all his proceedings

[z] *Quisquis est ille quem æmularis, cui inuides, is te subterfugere potest, at tu non te, vbicunq; fugeris, aduersarius tuus tecum est, hostis tuus semper in pectore tuo est, pernities intus inclusa, ligatus es, vinctus, zelo dominante captivus: nec solatia tibi vlla subueniunt: hinc diabolus inter initia statim mundi, & periit primus, & perdidit. Cyprian. ser.2.de zelo & liuore.*

[a] *Hesiod.op.dies*

[b] *Rana cupida æquandi bouē, se distendebat, &c*

[c] *Æmulatio alit ingenia: Paterculus poster.vol.*

[*] *Grotius Epig. lib.1.*

[d] *Anno 1519.* betwixt Ardes and Quine.

[e] *Spartian.*

[f] *Plutarch.*

[g] *Iohannes Hevaldus lib.2.c. 12.de bello sacro*

92 dings, and fell at length to open defiance, hee could containe no longer, but hasting home, inuaded his territories, and professed open warre. *Hatred stirs vp contention. Prou.10.12.* and they breake out at last into immortall enmity, into virulency, and more then *Vatinian* hate and rage, they persecute each other, their friends, followers, and all their posterity, with bitter taunts, hostile warres, scurrile inuectiues, libells, calumnies, fire and sword, and the like, and will not be reconciled. Witnesse that *Guelfe* and *Gibelline* faction in *Italy*: that of the *Adurni* and *Fregosi* in *Genoa:* that of *Cneius Papirius*, and *Quintus Fabius* in *Rome: Cæsar* and *Pompey: Orleans* and *Burgundy* in *France: Yorke* and *Lancaster* in *England:* Yea this passion so [i] rageth many times, that it subuerts not men only, and families, but euen populous Cities, * *Carthage*, and *Corinth* can witnesse as much, and flourishing kingdomes are brought into a wildernesse by it. This hatred, malice, faction, and desire of reuenge, inuented first all those rackes and wheeles, strappadoes, brasen bulls, ferall engins, prisons, Inquisitions, seuere lawes to macerate and torment one another. How happy might wee bee, and end our time with blessed dayes, and sweet content, if we could containe our selues, and as wee ought to doe, put vp iniuries, learne humility, meekenesse, patience, forget and forgiue, as in [k] Gods word we are inioyned; compose such small controuersies amongst our selues, moderate our passions in this kinde, *and thinke better of others*, as [l] *Paul* would haue vs, *then of our selues: be of like affection one towards another, and not auenge our selues, but haue peace with all men.* But being that wee are so peeuish and peruerse, so factious and seditious, so malitious and envious: we doe *invicem angariare*, maule and vexe one another, torture, disquiet, & precipitate our selues into that gulfe of woes and cares, aggrauate our misery, and melancholy, and heape vpon vs hell and eternall damnation.

92 [h] *Nulla dies tantum poterit leuire furorem. Æterna bella pace sublatâ gerunt.*
[i] *Inuat odium, nec ante inuisum esse desinit, quam esse desiit. Paterculus, vol.1.*
[i] *Ita sæuit hæc stygia ministra, vt vrbes subuertat aliquando, deleat populos, prouincias aliquot florentes redigat in solitudines, mortales verò miseros in profundâ miseriarum valle miserabiliter immergat.*
* *Carthago æmula Romani imperij funditus interijt. Salust. Catil.*
[k] Paul 3. Col.
[l] Rom. 12.

Subsec. 9.

Anger a cause.

ANger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madnesse it selfe: *Ira furor brevis est*: and as [m] *Piccolomineus* accounts it one of the three most violent passions. [n] *Arateus* sets it downe for an especiall cause, and so doth *Seneca ep.18. lib.1.* of this malady. [o] *Magninus* giues the reason, *ex frequenti irâ supra modum calefiunt*, it oner-heats their bodies, and if it be ouer-frequent, it breakes out into manifest madnesse, saith S. *Ambrose.* 'Tis a knowne saying, *furor fit læsa sæpiùs patientia*, the most patient spirit that is, if he be often prouoked, will be incensed to madnesse, it will make a Diuell of a Saint. And therefore *Basil* belike in his Homily *de Irâ*, calls it *tenebras rationis, morbum animæ, & dæmonem pessimum:* the darkning of our vnderstanding and a bad angell. [p] *Lucian in Abdicato To.1.* will haue this passion to worke this effect, especially in old men and women, *anger and calumny*) saith he) *trouble them at first, & after a while breake out into open madnesse: many things cause fury in women, especially if they loue or hate ouermuch, or envy, or be much greiued, or angry: these*

[m] *Grad.1.c.54*
[n] *Ira & mœror, & ingens animi consternatio, melancholicos facit. Arateus.*
Ira immodica gignit insaniam.
[o] *Reg. sanit. parte 2. cap.8. in apertam insaniam mox ducitur iratus.*
[p] *Gilbert. Cognato interprete. Multis & præsertim senibus, ira impotens insaniam fecit, & importuna calumnia, hæc initio perturbat animum, paulatim vergit ad insaniam. Porrò mulierum corpora multa infestant, & in hunc morbum adducunt, præcipuè si quem oderint aut inuideant, &c. hæc paulatim in insaniam tandem evadunt.*

things

things by little and little lead them on to this maladie. From a disposition they proceed to an habit, for there is no difference betwixt a madde man, and an angry man, in the time of his fit. Anger, as *Lactantius* describes it, *lib. de ira Dei ad Donatum, cap. 5.* is [q] *sæua animi tempestas, &c.* is a cruel tempest of the minde, *making his eyes sparke fire, and stare, his teeth gnash in his head, his tongue stutter, his face pale, or red, and what more filthy imitation can be of a mad man.* [*] *Ora tument irâ, nigrescunt sanguine venæ;*
Lumina Gorgoniis sæuiùs angue micant.

They are void of reason, inexorable, blinde, like [r] beasts and monsters for the time, say and doe they knowe not what, curse, sweare, rayle, fight, and what not? what can a mad man doe more? as he said in the comedy, [s] *Iracundiâ non sum apud me,* I am not mine owne man. If these fits be immoderate, cõtinue long, or be frequent, without doubt they prouoke madnesse. *Montanus consil. 21.* had a melancholy *Iew* to his patient, he ascribes this for a principall cause, *Irascebatur leuibus de causis,* hee was easily moued to anger. *Aiax* had no other beginning of his madnesse; and *Charles the 6.* that Lunaticke French King, fell into this misery, out of the extremity of his passion, desire of reuenge and malice, [t] incensed against the Duke of *Britaine,* hee could neither eat, drinke, nor sleepe for some dayes together, and in the end about the Calends of Iuly 1392, he became mad vpon his horse back, drawing his sword, and striking all came neere him promiscuously, and so continued all the dayes of his life, *Æmil. lib. 10. Gall. Hist. Ægesippus de excid. vrbis Hieros. lib. 1. cap. 37.* hath such a story of *Herod,* that out of an angry fit, became mad, and [u] leaping out of his bed, killed *Iosippus,* & plaid many such Bedlam prankes, all the Court could not rule him, for a long time after: sometimes he was sorry and repented, much grieued for that hee had done, by and by outragious againe. In hot cholericke bodies, nothing so soone causeth madnesse, as this passion of Anger, besides many other diseases, as *Pelesius* obserues *cap. 21. lib. 1. de ham. affect. causis; sanguinem imminuit, fel auget:* and as [x] *Valesius* controuerts, *med. controu. lib. 5. contro. 8.* many times kills them quite out. If this were the worst of this passion, it were more tolerable, [y] *but it ruines and subuerts whole townes,* [z] *cities, families & kingdomes, Nulla pestis humano generi pluris stetit,* saith *Seneca de Ira lib. 1.* No plague hath done mankinde so much harme. Looke into our histories, and you shall almost meet with no other subiect, but what a [a] company of harebraines haue done in their rage. We may doe well therefore, to put this in our precession amongst the rest: *From all blindnesse of heart, from pride, vaine-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, good Lord deliuer vs.*

[q] *Sæua animi tempestas tantos excitans fluctus, vt statim ardescant oculi, os tremat, lingua titubet, dentes concrepant &c.*
[*] *Ouid.*
[r] Terence.
[s] *Iracundiâ non sum apud me.*
[t] *Infensus Britanniæ Duci, & in vltionem versus, nec cibum cepit, nec quietem, ad Calendas Iulias 1392 comites occidit, &c.*
[u] *Indignatione nimiâ furens, animiq; impotens, exilist de lecto, furentem non capiebat aula, &c.*
[x] *An ira possit hominem interimere.*
[y] Abernethy.
[z] As Troy. *Sæuæ memorem Iunonis ob iram.*
[a] *Stultorum regum & populorum continet æstus.*

Svbsec. 10.

Discontents, Cares, Miseries, &c. causes.

DIscontents, cares, crosses, miseries, or whatsoeuer it is, that shall cause any molestation of spirits, griefe, anguish & perplexity, may well be reduced to this head, (preposterously placed heere in some mens Judgments they may seeme) yet in that *Aristotle* in his [b] *Rhetoricke* defines

[b] *Lib. 2. Inuidia est dolor & ambitio est dolor &c.*

theſe cares,as he doth Envy, Emulation &c. ſtill by griefe, I thinke J may well ranke them in this Iraſcible row; being that they are as the reſt, both cauſes & Symptomes of this Diſeaſe,cauſing the like inconveniences,& are ſtill accompanied with anguiſh & paine. *Dementes curæ,inſomnes curæ,damnoſæ curæ,triſtes,mordaces,carnifices &c.* biting, eating, gnawing,cruell bitter,ſicke,ſad,vnquiet,pale,tetricke,miſerable,intollerable cares,as the [c]Poets call them,worldly cares, & are as many in number as the Sea ſands.[d] *Galen, Fernelius,Fælix Platter,Valeſcus de Taranta &c.*reckon afflictions, miſeries, and all theſe contentions,& vexations of the minde, as principall cauſes, in that they take away ſleepe,hinder concoction,dry vp the body, & conſume the ſubſtance of it. They are not ſo many in number, but their cauſes be as diuerſe,& not one of a thouſand free from them, or that can vindicate himſelfe,whom that *Ate dea,*

[†] *Per hominum capita molliter ambulans,*
Plantas pedum teneras habens:
Ouer mens heads walking aloft,
With tender feet treading ſo ſoft.

Homers goddeſſe *Ate,* hath not involued into this diſcontented ranke , or plagued with ſome miſery or other. A generall cauſe,a continuate cauſe,an inſeparable accident to all men,is diſcontent,care,miſery; were there no other particular affliction (which who is free from?) to moleſt a man in this life,the very cogitation of that common miſery, were enough to macerate, & make him weary of his life: to thinke that he can neuer be ſecure, but ſtill in danger, ſorrow,griefe, & perſecution. For to begin at that houre of his birth.as[f] *Pliny* doth elegantly deſcribe it,*he is borne naked, and fals a [g] whining at the very firſt,he is ſwadled and bound vp like a priſoner, and cannot help himſelfe,and ſo he continues to his liues end.* No eſtate, age, ſexe, can ſecure himſelfe from this common miſery. *A man that is borne of a woman, is of ſhort continuance,and full of trouble,Iob.14.1.verſ.22.and while his fleſh is vpon him,he ſhall be ſorrowfull,and while his ſoule is in him, it ſhall mourne.*

*All his dayes are ſorrow, and his trauels griefes, his heart alſo taketh not reſt in the night,*Ecclеſ.2.23. And *cap.2.11.all that is in it is ſorrow and vexation of ſpirit.*[h] *Ingreſſe,progreſſe,regreſſe,egreſſe,all alike, blindneſſe ſeazeth on vs in the beginning,labour in the middle,griefe in the end,error in all. What day ariſeth to vs,without ſome griefe or care, or what ſo ſecure, and pleaſing a morning haue wee ſeene,that hath not beene ouer-caſt before the euening?* One is miſerable, another man is ridiculous, a third odious. One complaines of this grieuance,another of that,and [i] euery-where danger, contention, anxiety in all places;goe where thou wilt, & thou ſhalt finde diſcontents, cares,woes, cõplaints,incumbrances,exclamatiõs: *If thou goe into the market,there* (ſaith [†] *Chryſoſtome) is brawling and contention; if to the court, there knavery and flattery, &c. if to a priuate mans houſe, there's carke and care, heauineſſe &c.* as he ſaid of old, [k] *Nil homine in terrâ ſpirat,miſerum magis almâ:*
No creature ſo miſerable as man,ſo generally moleſted, [l] *in miſeries of body, in miſeries of minde,miſeries of heart,in miſeries aſleep, in miſeries awake, in*

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[c] *Inſomnes, Claudianus. Triſtes Virg. Mordaces.Luca. Edaces. Hor. mæſtæ, amaræ. Ovid, damnoſæ, inquietæ Mart. Vrentes, Rodentes.Mant. &c.*

[d] *Galen.lib 3. c.7.de locis affectis. homines ſunt maximè melancholici, quandò vigiliis multis, & ſollicitudinibus,& laboribus, & curis fuerint circumventi.*

[†] *Lucian. Podag.*

[e] *Omnia imperfecta,confuſa,& perturbatione plena. Cardan.*

[f] *Lib.7.nat.hiſt. cap.1. hominem nudum, & ad vagitum edit natura.Flens ab initio,devinctus iacet &c.*

[g] Δακρυχέων γενόμην, ϗ δακρύσας ἀποθνήσκωτῶ, γένος ἀνθρώπων πολυδάκρυτον, ἀσθενὲς οἰκρὸν. *Lachrymans natus ſum, & lachrymans morior.&c.*

[h] *Initium cæcitas, progreſſum, labor, exitum, dolor, error omnia: quem tranquillum quæſo, quem non laborioſum aut anxium diem egimus? Petrarch.*

[i] *Vbiq; periculum,ubiq; dolor, ubiq; naufragium, in hoc ambitu quocunq; me vertam.Lipſius.* [†] *Hom.10. Si in forum iveris,ibi rixæ,& pugnæ; ſi in curiam,ibi fraus,adulatio; ſi in domum privatam &c.* [k] *Homer.* [l] *Multis repletur homo miſeriis, corporis miſeriis, animi miſeriis, dum dormit, dum vigilat,quocunq; ſe vertit. Luſuſq; rerum, temporumq; naſcimur.*

miseries whereſoeuer he turnes, as *Bernard* inferres, *Nunquid tentatio eſt vita humana ſuper terram?* a meere temptation is our life (*Auſtin confeſſ. lib. 10. cap. 28.*) *& quis poteſt moleſtias & difficultates pati?* who can endure the miſeries of it? † *In proſperity, we are inſolent and intollerable, deiected in aduerſity, in all fortunes fooliſh and miſerable.* [m] *In adverſity I wiſh for proſperity, and in proſperity I am afraid of adverſity; what mediocrity may bee found? where is no temptation? what condition of life is free?* [n] *Wiſedome hath labour annexed to it; glory envy; riches and cares, children and incumbrances, pleaſure and diſeaſes, reſt and beggery goe together: as if a man were therefore borne,* (as the *Platoniſts* hold) *to be puniſhed in this life, for ſome precedent ſinnes.* Or that, as [o] *Pliny* complaines, *Nature may be rather accompted a ſtepmother, then a mother vnto vs, all things conſidered: no creatures life ſo brittle, ſo full of feare, ſo mad, ſo furious; onely man is plagued with envy, diſcontent, griefes, couetouſneſſe, ambition, ſuperſtition.* Our whole life is an *Iriſh* Sea, wherein there is nought to be expected but tempeſtuous ſtormes, & troubleſome waues, no *Halcyonian* times, wherein no man can hold himſelfe ſecure, or agree with this preſent eſtate: but as *Boëthius* inferres, [p] *there is ſomething in euery one of vs, which before tryall wee ſeeke, and hauing tryed, abhorre: [q] Wee earneſtly wiſh and eagerly couet, and are eſtſoones weary of it.* Thus betwixt hope & feare, ſuſpitions, angers, [r] *Inter ſpemq, metumq, timores inter & iras,* betwixt fallings in, fallings out &c. wee leade a contentious, diſcontent, tumultuous, melancholy, miſerable life. Our townes & cities are but ſo many dwellings of humane miſery. *In which griefe and ſorrow* († as he right wel obſerues out of *Solon*) *innumerable troubles, labors of mortall men, and all maner of rites, are included as in ſo many pennes.* Our villages are like mold hils, & men as ſo many Emots, buſie, buſie ſtill, going to and fro, in and out, and croſſing one anothers proiects, as the lines of ſeuerall *Sea-cardes*, cut each other, in a Globe, or Map. *Now light and merry,* but (* as one followes it) *by-and-by ſorrowfull and heauy; now hoping, then diſtruſting; now patient, to morrow crying out; now pale, then red; running, ſitting, ſweating, trembling, haulting &c.* Some few amongſt the reſt, or ſome one of a thouſand, may be *Puſſus Iouis*, in the worlds eſteeme, or *Gallinæ filius albæ*, an happy & fortunat man, becauſe rich, faire, well allied, in honour & office: yet peradventure aske himſelfe, & he will ſay, that of all others [t] he is moſt miſerable, & vnhappy. A faire ſhooe, *hic ſoccus nouus, elegans*, as he [u] ſaid, *ſed neſcis vbi urat*, but thou knowſt not where it pincheth. It is not another mans opinion can make me happy; but as [w] *Seneca* well hath it, *He is a miſerable wretch, that doth not accompt himſelfe happy, though he be Soueraigne lord of a World: he is not happie, if he thinke himſelfe not to be ſo: for what availeth it what thine eſtate is, or ſeeme to others, if thou thy ſelfe diſlike it.* A common humour it is of all men to thinke well of other mens fortunes, and diſlike their own: [x] *cui placet alterius, ſua nimirum eſt odio ſors:* but [y] *quî fit Mecænas, &c?* how comes it to paſſe, what's the cauſe of it? Many men are of ſuch a peruerſe nature, they are well

† *In blandiente fortunâ intolerandi, in calamitatibus lugubres, ſemper ſtulti & miſeri. Cardan.*

[m] *Proſpera in aduerſis deſidero, & aduerſa proſperis timeo, quis inter hæc medius locus, vbi non ſit humanæ vitæ tentatio.*

[n] *Cardan conſol. Sapientiæ labor annexus, gloriæ inuidia, diuitiis curæ, ſoboli ſolicitudo, voluptati morbi, quieti paupertas, vt quaſi inuendorum ſcelerum cauſa naſci hominem poſſis, cum Platoniſtis agnoſcere*

[o] *Lib. 7. cap. 1. Non ſatis æſtimare, an melior parens natura homini, an triſtior noverca fuerit: nulli fragilior vita, pauor, confuſio, rabies maior; vni animantium ambitio data luctus, auaritia, vni ſuſpitio.*

[p] *De conſol. lib. 2. Nemo facilè cum conditione ſuâ concordat, ineſt ſingulis quod imperiti petant, experti horreant.*

[q] *Eſſe in honore iuuat, mox diſplicet.*

[r] *Hor.*

† *Borrheus in 6 Iob. Vrbes & oppida nihil aliud ſunt quàm humanarum ærumnarum domicilia, quibus luctus & mœror, & mortalium variæ infinitiq; labores, & omnis generis vitia, quaſi ſeptis includuntur.*

* *Nat. Chytreus delit. Europæ. Lætus nunc, mox triſtis; nunc ſperans, paulò poſt diffidens; patiens hodiè, cras eiulans; nunc pallens, rubens, currens, ſedens, claudicans, tremens &c.*

[t] *Sua cuiq; calamitas præcipua.*

[u] *Cn. Græcinus*

[w] *Ep. 9. lib. 7. Miſer eſt qui ſe beatiſſimum non iudicat, licet imperet mundo, non eſt beatus, quiſe non putat: quid enim refert qualis ſtatus tuus ſit, ſi tibi videtur malus.*

[x] *Hor. ep. l. 1. 4.*

[y] *Hor. ſer. 1. Sat. 1.*

96 pleased with nothing (saith [z] *Theodoret*) *neither with riches nor pouerty, they complaine when they are well, and when they are sicke, grumble at all fortunes; prosperity and aduersity; they are troubled in a cheape yeare, in a barren, plenty or not plenty, nothing pleaseth them, warre nor peace, with children, nor without.* This for the most part is the humor of vs all, to be discontent, miserable, and most vnhappy, as we thinke at least; and shew me him that is not so, or that euer was otherwise? *Quintus Metellus* his felicity is infinitely admired amongst the *Romanes*, in so much, that as [a] *Paterculus* mentioneth of him, you can scarce finde of any Nation, order, age, sexe, one for happinesse to be compared vnto him: he had in a word, *bona animi, corporis, & fortunæ*, goods of minde, body, and fortune: so had *P. Mutianus* [b] *Crassus*. *Lampsaca* that *Lacedæmonian* Lady, was such another in [c] *Plinies* conceipt, *a Kings wife, a Kings mother, a Kings daughter*: and all the world esteemes as much of *Polycrates* of *Samos*. The *Greekes* bragge of their *Socrates, Phocyon, Aristides*, the *Romans* of their [d] *Cato, Curius, Fabricius*, for their composed fortunes, and retired estates, gouernment of passions, and contempt of the world: Yet none of all these was happy, or free from discontent, neither *Metellus, Crassus*, nor *Polycrates*, for he died a violent death, and so did *Cato*. And how much euill doth *Lactantius* and *Theodoret* speake of *Socrates*, a weake man, and so of the rest. There is no content in this life; but as [e] he said, *all is vanity and vexation of spirit*: lame and imperfect. Haddest thou *Sampsons* haire, *Milo's* strength, *Scanderbeggs* arme, *Salomons* wisedome, *Absolons* beauty, *Crœsus* his wealth, *Cæsars* valor, *Alexanders* spirit, *Tullyes* or *Demosthenes* eloquence, *Gyges* ring, *Perseus Pegasus* and *Gorgons* head, *Nestors* yeares to come, all this would not make thee absolute, giue thee content, & true happinesse in this life, or continue it. Euen in the middest of all our mirth, jollity and laughter, is sorrow and griefe: or if there be true happinesse amongst vs, 'tis but for a time,

[f] *Desinit in piscem mulier formosa supernè:*

a faire morning turnes to a lowring afternoone. *Brutus* and *Cassius*, once renowned, both eminently happy, yet you shall scarce finde two (saith *Paterculus*) *quos fortuna maturiùs destituerit*, whom fortune sooner forsook. *Hannibal* a conquerer all his life, met with his match, and was subdued at last,

Occurrit forti, qui magè fortis erat.

One is brought in, in triumph, as *Cæsar* into *Rome*, *Alcibiades* into *Athens*, *coronis aureis donatus*, crown'd, honoured, admired; by-and-by his statues demolished, he hissed out, Massacred &c. † *Magnus Gonsalua* that famous *Spaniard*, was of the Prince and People at first honoured, approued; foorthwith confined and banished. *Admirandas actiones, graves plerung, sequuntur inuidiæ, & acres calumniæ*: 'tis *Polibius* his obseruation, grieuous enmities, & bitter calumnies commonly follow renowned actions. One is borne rich, dies a begger: sound to day, sicke to morrow: so many casualties there are, that as *Seneca* said of a citty consumed with fire, *Vna dies interest inter maximam ciuitatem & nullam*, one day betwixt a great citty, and none: so many grievances from outward accidents, and from our selues, our own indiscretion, inordinate appetite, one day betwixt a man, and no man. And which is worse, as if discontents & miseries would not come fast enough vpon vs; *homo homini dæmon*, we maul, persecute, and study how to sting, gaule, & vexe one another with mutuall hatred, abuses, iniuries, preying vpon, & devouring,

[z] *Lib. de curat. græc. affect. cap. 6. de provident. Multis nihil placet, atq; adeò & diuitias damnant, & paupertatem, de morbis expostulant, bene valentes graviter fernut, atq; ut semel dicam, nihil eos delectat, &c.*

[a] *Vix ullius gentis, ætatis, ordinis, hominem invenies, cuius felicitatem fortunæ Metelli compares. Vol. 1.*

[b] *P. Crassius Mutianus, quinq; habuisse dicitur rerum bonarum maxima, quòd esset ditissimus, quòd esset nobilissimus, eloquētissimus, Iuriscōsultissimus, Pontifex maximus.*

[c] *Lib. 7. Regis filia, regis uxor, regis mater.*

[d] *Qui nihil unquam mali aut dixit, aut fecit, aut sensit, qui benè semper fecit, quòd aliter facere non potuit.*

[e] *Salomon Eccles. 1. 14.*

[f] *Hor. Art. Poet.*

† *Iouius vitâ eius.*

ring, as so many [g] rauenous birds, and as juglers, panders, bawdes, cosening one another, or raging as [h] wolues, tigers, and diuels: men are euill, wicked, malicious, treacherous, and † naught, not louing one another, or louing themselues, not hospitall, charitable, and sociable as they ought to be, but counterfait, dissemblers, ambo-dexters, all for their owne ends, hard-hearted, mercilesse, pitilesse, & to benefite themselues, they care not what mischiefe they procure to others. [i] *Praxinoe* and *Gorgo* in the Poët, when they had got in to see those costly sights, they then cryed, *benè est*, and would thrust out all the rest: when they are rich themselues, in honor, preferred, full, & haue euen what they would, they debarre others of those pleasures which youth requires, & they formerly haue inioyed. Hee sittes at table in a soft chaire at ease, but he doth not remember in the meane time, what a tired waiter stands behind him, *an hungry fellow ministers to him full, he is a-thirst that giues him drinke* (saith * *Epictetus*) *and is silent whilest hee speakes his pleasure, pensiue sad when he laughes. Pleno se proluit auro*; Hee feastes and profusely spends, hath variety of robes, sweete musicke, & all the pleasure that the world can afford, whilest many an hunger-starued poore creature pines in the street, wants clothes to couer him, is in great distresse & sorrow of heart. He lothes & scornes his inferiour, hates or emulates his equall, enuies his superior, insults ouer all such as are vnder him, as if hee were of another *Species*, a demi-god, not subiect to any fall, or humane infirmities. Generally they loue not, are not beloued againe: They tyre out others bodies with continual labour, they themselues liuing at ease, caring for none els, *sibi nati*; and are so farre many times from putting to their helping hand, that they seeke all meanes to depresse, euen most worthy & well-deseruing, better then themselues, those whom they are by the Lawes of Nature, bound to relieue and helpe, as much as in them lies, they will let them cater-waule, sterue, beg and hang, before they will any wayes (though it be in their power) assist or ease them: [k] so vnnaturall are they for the most part, so vnregardfull, so hard, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so diuelishly bent one towardes another, how is it possible, but that wee should be discontent of all sides, full of cares, woes and miseries.

If this be not a sufficient proofe of our discontent, examine euery condition & calling a-part. Kings, Princes, Monarches, and Magistrates seeme to be most happy, but looke into their estate, you shall finde [l] them to be most incumbred with cares, in perpetuall feare, agony, suspition, jealousie: that as [m] he said of a Crowne, if they knew but the discontents that accompany it, they would not stoope to take it vp. *Quem mihi regem dabis* (saith † *Chrysostome*) *non curis plenum?* What King canst thou shew me, not full of cares? *looke not on his Crowne, but consider his afflictions; attend not his numbor of seruãts, but multitude of crosses. Nihil aliud potestas culminis, quàm tẽpestas mentis*, as *Gregory* seconds him; Soueraignty is a tempest of the Soule: *Scylla* like they haue braue titles, but terrible fittes: *splendorẽ titulo, cruciatum animo:* which made *Demosthenes* vow, * *si vel ad tribunal, vel ad interitũ duceretur*; to be a Iudge, or be condẽned, were put to his choice, he would be condẽned. Rich men are in the same predicament: what their paines are, *stulti nesciunt, ipsi sentiunt*, they feele, fooles perceiue not, as I shall proue elsewhere, and their wealth is brittle, like childrens rattles: they come and goe, there is

[g] *Omnes hic aut captantur, aut captant: aut cadavera quæ lacerantur, aut corvi qui lacerant. Petron.*

[h] *Homo omne monstrum est. Ille nam superat feras, lupos q; & ursos pectore obscuro tegit Hens.*

† *Quod Paterculus de populo Romano, durante bello Punico per annos 115. aut bellum inter eos, aut belli præparatio, aut infida pax: idem ego de mundi accolis.*

[i] *Theocritus Edil. 15.*

* *Qui sedet in mensâ, non meminit sibi otioso ministrare negotiosos, iacenti esurientes, bibenti sitientes &c.*

[k] *Quandò in adolescentiâ suâ ipsi vixerint, lautiùs & liberiùs, voluptates suas expleverint Illi gnatis imponunt duriores continentiæ leges.*

[l] *Lugubris Atè luctuq; fero Regum tumidas obsidet arces. Res est inquieta fælicitas.*

[m] *Plus aloes quàm mellis habet. Non humi iacentem tolleres. Valer. lib. 7, cap. 3.*

† *Non diadema aspicias, sed vitam afflictione refertam; non attendas satellitium, sed curarũ multitudinem.*

* As *Plutarch* relateth.

98 no certainty in them; those whom they eleuate, they doe as suddenly depresse, and leaue in a vale of misery. The middle sort of men are as so many asses to beare burdens; or if they be free, and liue at ease, they spend themselues, and consume their bodies & fortunes with luxury & riot, contention, emulation, &c. The poore I reserue for another [n] place, & their discontents. For particular professions, I hold as of the rest, there's no content or security in any. On what course will you pitch, how resolue? To be a Diuine, 'tis contemptible in the worlds esteeme. To be a Lawyer, 'tis to be a wrangler. To be a Physitian, **pudet lotij*, loathed. A Philosopher, a mad man; an Alchymist, a begger. A Poet, *esurit*, an hungry lacke. A Musitian, a player. A Schoolemaster, a drudge. An Husbandman, an Emmet. A Merchant, his gaines are vncertaine. A Mechanitian, base. A Chirurgion, fulsome. A Tradesman, a † lier. A Taylor, a thiefe. A Seruing-man, a slaue. A Souldier, a butcher. A Smyth, or a Mettleman, the pot's neuer from's nose. A Courtier, a parasite: as he could finde no tree in the wood to hang himselfe: I can shew no state of life to giue content. The like you may say of all ages: children liue in a perpetuall slauery, still vnder that tyrannicall gouernment of Masters: yong men, & of riper yeares, subiect to labour, & a thousand cares of this world; [o] old are full of aches of their bones, crampes & conuulsions, a burden to themselues and others, after 70 yeares, *all is sorrow* (as *Dauid* speakes) they doe not liue, but linger. If they be sound, they feare diseases; if sicke, aweary of their liues: *Non est viuere, sed valere vita.* One complaines of want, another of seruitude, [p] another of a secret or incurable disease, of some deformity of body, of some losse, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, [q] contumely, calumny, abuse, iniury, contempt, vnkindnesse, scoffes, floutes, vnfortunate marriage, single life, too many children, no children, false seruants, vnhappy children, barrennesse, banishment, oppression, frustrate hopes, & all ill successe &c.

[r] *Talia degenere hoc a deò sunt multa, loquacem ut*
Delassare valent Fabium. ——— *Fabius* cannot tell halfe of them; they are the subiect of whole Volumes, & shall some of them be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soule of man, [s] attenuate our bodies, dry them, wither them, riuell them vp as so many old apples, make them as so many Anatomies, († *ossa atq; pellis est totus, ita curis macet*) they make *tempus fœdum & squalidum*, cumbersome dayes, *ingrataq; tempora*, slow, dull, and heauy dayes, make vs howle and roare, and teare our haires, as sorrow did in [t] *Cebes* table, & groane for the very anguish of our soules. Our hearts faile vs, as *Dauids* did, *Psal.40.12. for innumerable troubles that compassed him*; and we are ready to confesse with *Hezekiah, Isay 58.17. behold for felicity I had bitter griefe:* to weepe with *Heraclitus*, to curse the day of our birth, with *Ieremy 20.14.* and our starres with *Iob:* and hold that axiome of *Silenus*, [u] *better neuer to haue beene borne, and the best next of all, to die quickly*; or if we must liue, to abandon the world, as *Timon* did, creepe into caues and holes, as our Anchorites, cast all into the Sea, as *Crates Thebanus*: or as *Theombrotus, Ambrociato's* 400 auditors, precipitate our selues to be rid of these miseries.

[n] *Sect.2 memb. 4. subsect.6.*

* *Stercus & urina, medicorum fercula prima.*

† *Nihil lucrantur, nisi admodum mentiendo, Tull.Offic.*

[o] *Rarus felix idemq; senex. Socrates in Her. æteo.*

[p] *Omitto ægros, exules, captiuos, mendicos, quos nemo audet felices dicere. Cardan lib.8. c.46. de rer. var.*

[q] *Spretæq; iniuria formæ.*

[r] *Hor.*

[s] *Attenuant vigiles corpus miserabile curæ.*

† *Plautus.*

[t] *Hæc quæ crines euellit, ærumna.*

[u] *Optimum non nasci, aut citò mori.*

SVBSEC. II.

Concupiscible Appetite, as Desires, Ambition, causes.

THese Concupiscible and Irascible Appetites, are as the two twists of a rope, mutually mixt one with the other, and both twyning about the Heart: both good, as *Austin* holds *l.14.c.9.de civ.Dei:* [x] *if they be moderate: both pernitious if they be exorbitant.* This Concupiscible appetite, how soeuer it may seeme to carry with it a shew of pleasure and delight, and our Concupiscences most part affect vs with content, and a pleasing obiect, yet if they be in extreames, they racke & wring vs on the other side. A true saying it is, *Desire hath no rest*, is infinite in it selfe, endlesse, and as [y] one cals it, a perpetuall racke, [z] or horse mill, according to *Austin*, still going round as in a ring. They are not so continuall, as divers, *facilius atomos denumerare possem*, saith † *Bernard, quam motus cordis, nunc hæc, nunc illa cogito:* you may as well reckon vp the motes in the Sunne, as them. [a] *It extends it selfe to euery thing*, as *Guianerius* will haue it, *that is superfluously sought after:* or to any [b] *feruent desire*, as *Fernelius* interprets it; bee it in what kinde soeuer, it tortures if immoderate, and is (according to [c] *Plater* and others) an especiall cause of Melancholy. *Multuosis concupiscentijs dilaniantur cogitationes meæ,* [d] *Austin* confessed, that he was torne apieces with his manifold desires: and so doth [e] *Bernard* complaine, *that hee could not rest for them a minute of an houre: this I would haue, and that, and then I desire to be such and such.* T'is a hard matter therefore to confine them, being they are so various and many, vnpossible to apprehend all. I will onely insist vpon some few of the chiefe, and most noxious in their kinde, as that exorbitant Appetite and Desire of Honour, which wee commonly call *Ambition*; Loue of mony, which is *Couetousnesse*, and that greedy desire of gaine, *Selfe-loue*, and inordinate desire of *Vaine-glory* or Applause, *Loue of Study* in excesse: *Loue of women*, (which will require a iust Volume of it selfe) of the other I will briefly speake, and in their order.

Ambition, a proud couetousnesse, or dry thirst of Honour, a great torture of the minde, composed of envy, pride, and couetousnesse, a gallant madnes, one [f] defines it, [g] *Ambrose, a canker of the soule, an hidden plague:* [h] *Bernard, a secret poyson, the father of liuor, & mother of hypocrisie, the moth of holinesse, and cause of madnes, crucifying and disquieting all that it takes hold of.* [i] *Seneca* cals it, *rem sollicitam, timidam, vanam, ventosam*, a windy thing, a vaine, sollicitous, and fearefull thing. For commonly they that like *Sysiphus*, rolle this restlesse stone of Ambition, are in a perpetuall [k] agony, still [l] perplexed, *semper taciti, tristesq; recedunt, Lucret.* doubtfull, timorous, suspitious, loath to offend in word or deed, still cogging & colloguing, embracing, capping, crinching, applauding, flattering, fleering, wayting, visiting at mens doores with all affability, counterfeit honesty and humility. If that will not serue, if once this humor (as [m] *Cyprian* describes it) possesse his thirsty soule, *ambitionis*

[x] *Bonæ si rectæ rationem sequuntur, malæ si exorbitant.*

[y] *Tho. Buoule. Prob.81.*

[z] *Molam asinariam.*

† *Tract.de Inter.cap.62.*

[a] *Circa quamlibet rem mundi hæc passio fieri potest, quæ superflue diligatur. Tract.15. cap.17.*

[b] *Ferventius desiderium.*

[c] *Imprimis verò Appetitus &c. 3.de alien.ment.*

[d] *Conf.l.1.c.29*

[e] *Per diversa loca vagor, nullo temporis momento quiesco, talis & talis esse cupio, illud atq; illud habere desidero.*

Ambition.

[f] *Hall.*

[g] *Ambros.lib.3. super Lucam, ærugo animæ.*

[h] *Nihil animum cruciat, nihil molestius inquietat, secretum virus, pestis occulta &c. epist. 126.*

[i] *Ep.88.*

[k] *Nihil infœlicius his quantus ijs timor, quanta dubitatio, quantus conatus, quanta sollicitudo, nulla illis à honestatem mentitur.*

[l] *Semper attonitus, semper pavidus, quid dicat, faciatve: ne displiceat, humilitatem simulat,*

[m] *Cypr. prolog ad ser.To.2. cunctos honorat, universis inclinat, subsequitur, obsequitur, frequētat curias, visitat optimates, complexatur, applaudit, adulatur: per fas & nefas è latebris, in omnem gradum ubi aditus patet, se ingerit, discurrit.*

molestiis vacua hora.

salsugo

100 *salsugo ubi bibulam animam possidet*, by hooke and by crooke he will obtaine it, *and from his hole he will climbe to all honours and offices, if it be possible for him to get vp, flattering one, bribing another, he will leaue no meanes vnassayd to win all.* It is a wonder to see how slauishly these kinde of men will subiect themselues, when they are about a canvas, to euery inferiour person, what paines they will take, runne, ride, cast, plot & countermine, protest & sweare, vow, promise, what labours vndergoe, earely vp, downe late; how obsequious & affable they are, how popular and courteous, how they grinne & fliere vpon euery man they meet; what feasting & inviting, how they spend themselues & their fortunes, in seeking that many times, which they had much better be without; as [o] *Cyneas* the Orator told *Pyrrhus:* with what waking nights, painfull houres, anxious thoughts, and bitternesse of minde, *inter spemq́, metumq́,* distracted and tired, they spend the *interim* of their time. There can bee no greater plague for the present. If they doe obtaine their sute, which with such cost and sollicitude they haue sought, they are not so freed, their anxiety is anew to begin, for they are neuer satisfied, [p] but as a dog in a wheele, a bird in a cage, or a squirrell in a chaine, so [q] *Budæus* compares them; they climbe & climbe still, with much labour, but neuer make an end, neuer at the top. A Knight would be a Baronet, and then a Lord, and then an Earle, &c. a Doctor, a Deane, and then a Bishop: from Tribune to Prætor: from Bailiffe to Maior: first this office, and then that; as *Pyrrhus* in [r] *Plutarch*, they will first haue *Greece*, then *Africke*, and then *Asia*; and swell with *Æsops* frog so long, till in the end they burst, or come downe with *Sejanus, ad Gemonias scalas*, and breake their owne neckes: or as *Euangelus* the piper in *Lucian*, that blew his pipe so long, till hee fell downe dead. If hee chance to misse, and haue a canvas, hee is in a hell on the other side; so dejected, that he is ready to hang himselfe, turne Hereticke, Turke, or Traytor in an instant. Enraged against his enemies, hee [s] railes, sweares, fights, slaunders, detracts, envies, murders: and for his owne part, *si appetitum explere non potest, furore corripitur*; if he cannot satisfie his desire (as [u] *Bodine* obserued) he runnes mad. So that both wayes, hit or misse, he is distracted so long as his Ambition lasts, hee can looke for no other but anxiety and care, discontent and griefe in the meane time, [x] madnesse it selfe, or violent death in the end. The event of this is commonly to be seene in populous Citties, or in Princes Courts: for a Courtiers life (as *Budæus* describes it) *is a* [y] *gallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride, the Court a common conuenticle of flatterers, time-seruers, polititians, &c.* If you will see such discontented persons, there you shall likely finde them. † And which he obserued of the markets of old *Rome*,

Qui periurum conuenire vult hominem, mitto in Comitium;
Qui mendacem & glorioſum, apud Cluacinæ ſacrum;
Dites, damnoſos maritos, ſub baſilicâ quærito, &c:

Perjur'd knaues, Knights of the Post, liers, crackers, bad husbands, &c: keepe their seuerall stations, they doe so still, and alwayes did, in euery Common-wealth.

n *Turbæ cogit ambitio regem inservire, ut Homerus Agamemnonem querentem induxit.*
o *Plutarchus. Quin conviuemur, & in otio nos oblectemus, quoniam in promptu id nobis sit, &c.*
p *Vt hedera arbori adhæret, sic ambitio &c.*
q *Lib.3. de contemptu rerum fortuitarum. Magno conatu & impetu moventur, super eodem centro rotati, non proficiunt, nec ad finem perveniunt.*
r *Vita Pyrrhi.*
s *Ambitio in insaniam facilè delabitur, si excedat. Patritius l.4. tit. 20. de regis instit.*
u *Lib.5. de rep. cap.1.*
x *Imprimis verò appetitus, seu concupiscentia nimia rei alicujus, honestæ vel inhonestæ, phantasiam lædunt, undè multi ambitiosi, Philauti, vrati, avari, insani. &c. Felix Plater. l.3. de mentis alien.*
y *Aulica vita colluvies ambitionis, cupiditatis, simulationis, impostura, fraudis, invidiæ, superbiæ Titanicæ, diversorium aula, & commune conventiculum assentandi artificum &c. Budæus de asse. lib.5.*
† *Plautus Curcul. Act.4, Sce.1*

Svbsec. 12.

Φιλαργυρία. *Couetousnesse a cause.*

Plutarch, in his [z] booke whether the diseases of the body, be more greivous then those of the soule; is of opinion, *that if you will examine all the causes of our miseries in this life, you shall finde them most part, to haue had their beginning from stubborne anger, or that furious desire of contention, or some iniust or immoderate affection, as Couetousnesse, &c.* From whence *are warres and contentions amongst you,* * *S. Iames* askes: I will add vsury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witnesse, &c. are they not from this fountaine of couetousnesse, that greedinesse in getting, tenacity in keeping, sordidity in spending; that they are so wicked, † *iniust against God, their neighbour, themselues*, all comes hence: *The desire of mony is the root of all euill, and they that lust after it, peirce themselues through with many sorrowes, 1. Tim. 6. 10.* *Hippocrates* therefore in his Epistle to *Crateua* an Herbalist, giues him this good counsel, that if it were possible, [a] *amongst other hearbs, he should cut vp that weed of couetousnesse by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of their minds.* For it is indeed the patterne, Image, Epitome of all Melancholy, the fountaine of many miseries, much discontent, care and woe; this *inordinate, or immoderate desire of gaine, to get or keepe mony*, as [b] *Bonaventure* defines it: or as *Austin* describes it, a madnesse of the Soule; *Gregory* a torture, *Chrysostome*, an insatiable drunkennesse; *Cyprian*, blindnesse, *speciosum supplicium*, a plague subuerting kingdomes, families, and [c] incurable disease; *Budæus*, an ill habit, *yeelding to no remedies*; neither *Æsculapius* nor *Plutus* can cure them: a continuall plague, saith *Solomon*, and vexation of spirit, another Hell. I knowe there be some of opinion, that couetous men are happy, & worldly wise, only wise, that there is more pleasure in getting of wealth then in spending, and that there is no delight in the world like vnto it. 'Twas * *Bias* probleme of old, *with what art thou not weary? with getting mony. What is most delectable? to gaine.* What is it, trowe you, that makes a poore man labour all his life time, carry such great burdens, fare so hardly, macerate himselfe, & endure so much misery, vndergoe such base offices with so great patience, to rise vp early and lye downe late, if there were not an extraordinary delight in getting and keeping of this mony? What makes a Marchant that hath no need, *satis superq; domi*, to range all ouer the [e] world, through all those intemperate Zones of heat and cold; voluntarily to venture his life, and be content with such miserable famine, nasty vsage, in a stinking ship; if there were not a pleasure and hope to get mony, which doth season the rest, & mitigate his paines? What makes them goe into the bowels of the earth, an hundreth faddome deepe, endangering their deerest liues, enduring damps and filthy smells, when they haue enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, a popular and strong argument: but let him that so thinkes, consider better of it, and hee shall soone perceaue, that it is farre otherwise

[z] *Tom. 2. si examines, omnes miseriæ causas, vel à contumaci irâ, vel à furioso contendendi studio, vel ab iniustâ cupiditate, originem traxisse scies. Idem fere Chrysostomus com. in cap. 6. ad Roman. ser. 11.*

* *Cap. 4. 1.*

† *Vt sit iniquus in deum, in proximum, in seipsum.*

[a] *Si verò, Crateua, inter cæteras herbarum radices, auaritiæ radicem secare posses amaram, vt nullæ reliquiæ essent, probè scito &c.*

[b] *Cap 6. Diætæ salutis; auaritia est error immoderatus pecuniæ vel acquirendæ vel retinendæ.*

[c] *Ferum profectò dirumq; vlcus animi, remedijs non cedens, medendo exasperatur.*

[d] *Malus est morbus maleq; afficit auaritia, siquidem censeo, &c. auaritia difficilius curatur quàm insania; quoniam hac omnes ferè medici laborant. Hippocr. ep. Abderit.*

[e] *Extremos curris mercator ad Indos, Hor.*

* *Quàre non es lassus lucrum faciendo. quid maximè delectabile? lucrari.*

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then he supposeth: it may be happily pleasing at the first, as most part all melancholy is, or such men may haue some *lucida intervalla*, pleasant symptomes intermixt, but you must note that of * *Chrysostome, 'tis one thing to bee rich, another to be couetous*, generally they are all fooles, dizards, mad-men, miserable wretches, liuing besides themselues, *sine arte fruendi*, in perpetuall slauery, feare, suspition, sorrow, and discontent, *plus aloes quam mellis habent.* and are indeed *rather possessed by their mony, then possessors*, as * *Cyprian* hath it, *mancipati pecunijs*, bound prentise to their goods, as * *Pliny*; or as *Chrysostome, serui diuitiarum*, slaues and drudges to their substance; and wee may conclude of them all, as † *Valerius* doth of *Ptolomeus* king of *Cyprus, hee was in title a king of that Iland, but in his minde, a miserable drudge of mony.*

—* *potiore metallis*
libertate carens—

wanting his liberty, which is better then gold. *Damasippus* the *Stoicke* in *Horace*, proues that all mortall men dote by fits, some one way, some another, but that couetous men are § madder then the rest: and hee that shall truely looke into their estates, and examine their symptomes, shall finde no better of them, but that they are all [h] fooles, as *Nabal* was, *Re & nomine* (*1. Reg. 15*) For what greater folly can there bee, or [i] madnesse, then to macerate himselfe when he need not? and when as *Cyprian* notes, [k] *he may be freed from his burden, and eased of his paines, will goe on still, his wealth increasing, when he hath enough to get more, to liue besides himselfe*, to starue his *Genius*, keepe backe from his wife [m] and children, neither letting them, nor other friends vse or enioy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth only keepe it because it shall doe no body else good, hurting himselfe and others; and for a little momentary good, damne his owne soule. They are commonly sad and tetricke by nature, as *Achabs* spirit was because hee could not get *Naboths* vineyard, (*1. Reg. 22*) and if he lay out his mony at any time, though it bee to necessary vses, to his owne childrens good, he brawles and scolds, his heart is heauy, much disquieted he is, and loth to part from it: *miser abstinet, & timet vti*, *Hor.* He is of a weariish, dry, pale, constitution, and cannot sleepe for cares & worldly businesses, his riches, saith *Solomon*, will not let him sleepe, and vnnecessary businesse which he heapeth on himselfe; or if he doe sleepe, 'tis a very vnquiet, interrupt, vnpleasing sleepe: with his bagges in his armes,

—*congestis vndiq; saccis*
Indormit inhians.—

And though he be at a banquet, or at some merry feast, *he sighes for griefe of heart*, (as [n] *Cyprian* hath it) *and cannot sleepe though it be vpon a downe bed; his weariish body takes no rest,* [o] *troubled in his abundance, and sorrowfull in plenty, vnhappy for the present, and more vnhappy in the life to come. Basil.* He is a perpetuall drudge, [p] restlesse in his thoughts, and neuer satisfied, a slaue, a wretch, a dust worme, *semper quod idolo suo immolet sedulus obseruat, Cypr. prolog. ad sermon.* still seeking what sacrifice he may offer to his golden God, *per fas & nefas*, he cares not how, his trouble is endlesse, *crescunt diuitiæ, tamen curtæ nescio quid semper abest rei*: his wealth increaseth, and the

* *Hom. 2. aliud auarus aliud diues.*
† *Diuitiæ vt spiritæ animum hominis timoribus, sollicitudinibus, angoribus mirificè pungunt, vexant, cruciant Greg. in hom.*
* *Epist. ad Donat cap. 2.*
* *Lib. 9. ep. 30.*
† *Lib 9. cap. 4. In sulæ rex titulo, sed animo pecuniæ miserabile mancipium.*
* *Hor. 10. lib. 1*
§ *Danda est Hellebori multò pars maxima auaris.*
[h] *Luk. 12. 20. Stulte hac nocte eripiam animam tuam.*
[i] *Opes quidem mortalibus sunt dementia. Theog*
[k] *Ep. 2. lib. 2. Exonerare cum se possit & relevare ponderibus pergit magis fortunis augentibus pertinaciter incubare.*
[m] *Non amicis, non liberis, non ipsi sibi quidquã impertit, possidet ad hoc tantum, ne possidere alteri liceat, &c. Hieron. ad Paulin. tam deest quod habet quã quod non habet.*
[n] *Epist. 2. lib. 2. Suspirat in conviviis, bibat licet gemmis & toro molliore marcidum corpus conciderit, vigilat in plumâ.*
[o] *Angustatur ex abundantiâ, contristatur ex opulentiâ, infœlix præsentibus bonis in feliciorin futuris.* [p] *Illorum cogitatio nunquam cessat qui pecunias supplere diligunt. Gwaner. tract. 15. cap. 17.* [q] *Hor. 3. Od. 24. Quo plus sunt poti plus sitiuntur aquæ.*

more

more he hath, the more [r] he wants: like *Pharaohs* leane kine, which deuoured the fat, and were not satisfied. *Austin* therefore defines couetousnes, *quarumlibet rerum inhonestam & insatiabilem cupiditatem,* an vnhoneſt & vnſatiable deſire of gaine: and in one of his Epiſtles compares it to Hell, [r] *which deuoures all, and yet neuer hath enough, a bottomlesse pit;* an endleſſe miſery; & that which is their greateſt corſiue, they are in continuall ſuſpition, feare, and diſtruſt. He thinkes his owne wife and children are ſo many theeues, and goe about to coſen him, his ſeruants are all falſe:

Rem ſuam perijſſe, ſeq; eradicarier,
Et diuûm atq; hominum clamat continuò fidem,
De ſuo tigillo ſi qua exit foras.
If his doores creeke, then out he cries anon,
His goods are gone, and he is quite vndone.

Timidus Plutus, an old prouerb, as fearefull as *Plutus:* ſo doth *Ariſtophanes,* and *Lucian* bring him in fearefull ſtill, pale, anxious, and ſuſpitious, truſting no man. [u] *They are afraid of tempeſts for their corne; they are afraid of their friends leaſt they ſhould aske ſomething of them, beg, or borrowe; they are afraid of their enimies leaſt they hurt them; theeues leaſt they rob them; they are afraid of warre and afraid of peace, afraid of rich and afraid of poore, afraid of all.* Laſt of all they are afraid of want that they ſhal die beggars, which makes them lay vp ſtill, and dare not vſe what they haue: what if a deare yeare come or dearth, or ſome loſſe? & were it not that they are loath to [x] lay out mony on a rope, they would be hanged forthwith, and ſometimes dye to ſaue charges, and make away themſelues, if their corne & cattle miſcarry; though they haue abundance left, as [y] *Agellius* notes. [z] *Valerius* makes mention of one that in a famine, ſold a mouſe for 200 pence, and famiſhed himſelfe: Such are their cares, [a] griefes, and perpetuall feares. Theſe ſymptomes are elegantly expreſſed by *Theophraſtus* in his Character of a couetous man, [b] *lying in bed, he askes his wife whether ſhee ſhut the trunkes, and cheſts faſt, the capcaſe be ſealed, and whether the Hall doore be bolted, and though ſhee ſay all is well, he riſeth out of his bed in his ſhirt bare-foot and bare-legged, to ſee whether it be ſo, with a darke lanthorne ſearching euery corner,* ſcarſe ſleeping a winke all night. *Lucian* in that pleaſant and witty dialogue called *Gallus,* brings in *Mycillus* the Cobler diſputing with his Cocke, ſometimes *Pythagoras:* where after much ſpeech *Pro* and *Con,* to proue the happineſſe of a meane eſtate, and diſcontents of a rich man, *Pythagoras* his Cock in the end, to illuſtrate by examples that which he had ſaid, brings him to *Gnyphon* the Vſurers houſe at mid-night, and after that to *Eucrates:* whom they found both awake, caſting vp of their accounts, and telling of their mony, [c] leane, dry, pale, and anxious, ſtill ſuſpecting leaſt ſome body ſhould make a hole through the wall, and ſo get in, or if a Rat or Mouſe did but ſtirre, ſtarting vp on a ſuddaine, and running to the dore to ſee whether all were faſt. *Plautus* in his *Aulularia,* makes old *Euclio* [d] commanding *Staphyla* his wife to ſhut the doores faſt, and the fire to bee put out, leaſt any body ſhould make that an errant to come to his houſe; when he waſhed his hands, [†] he was loath to

[r] *Hor l. 2. Sat. 6* O ſi angulus ille Proximus accedat, qui nunc deformat agellum.
[t] *Lib. 3. de lib. arbit. Immoritur ſtudijs & amore ſeneſcit habendi.*
[t] *Auarus vir inferno eſt ſimilis, &c. modum non habet, hoc egentior quo plura habet.*
[u] *Eraſm. Adag. chil. 3. cent. 7. pro. 72. Nulli fidentes omnium formidant opes, ideo pauidum malum vocat Euripides: metuunt tempeſtates ob frumenturn, amicos ne rogent inimicos ne lædant, fures ne rapiant, bellum timent, pacem timent, ſummos, medios, infimos.*
[x] Hall. Char.
[y] *Agellius lib. 3 cap. 1 interdum eo ſceleris perueniunt ob lucrum vt vitam propriam cõmutent.*
[z] *Lib. 7. cap. 6.*
[a] *Omnes perpetuo morbo agitantur, ſuſpicatur omnes timidus, ſibi ipſi, ob aurum inſidiari putat nunquam quieſcens. Plin. Proœm. lib. 14.*
[b] *Cap. 18. in lecto recens interrogat vxorem an arcam probè clauſit, an capſula &c. E lecto ſurgens nudus et abſq; calceis, accenſa lucerna omnia obiens & luſtrans, & vix ſomno indulgens*

[c] *Curis extenuatus, vigilans & ſecum ſupputans.* [d] *Cauè quenquam alienum in ædes intromiſeris, Ignem extingui volo ne cauſe quidquam ſit quòd te quiſquam quæritet. Si bona fortuna veniat ne intromiſeris. Occlude iſs fores ambobus peſſulis. Diſcrucior animi quia domo abeundum eſt mihi. Nimis hercule inuitus abeo, nec quid agam ſcio.* [†] *Ploras aquam profundere, &c. perijt, dum fumus de tigillo exit foras.*

104 fling away the fowle water, that he was vndone becauſe the ſmoke got out of the roofe. And as hee went from home, ſeeing a Crow ſcrat vpon the muck hill, returned in all haſt, taking it for *malum omen*, an ill ſigne, his mony was digged vp, with many ſuch. He that will but obſerue their actions, ſhall finde theſe and many ſuch paſſages not faigned for ſport, but really performed, verified indeed by ſuch couetous and miſerable wretches, & that it is,

[a] *Iuv. Sat. 14.*

——* *manifeſta phreneſis*
Vt locuples moriaris egenti viuere fato.

A meere madneſſe, to liue like a wretch, to die rich.

Svbsec. 13.

Loue of gaming, &c. and pleaſures, immoderate: cauſes.

IT is a wonder to ſee, how many poore, diſtreſſed, miſerable wretches, one ſhall meet almoſt in euery path and ſtreet, begging for an almes, that haue beene well deſcended, & ſometimes in flouriſhing eſtate, now ragged, tottered, and ready to be ſtarued, lingering out a painefull life, in diſcontent and griefe of body and minde; and all through immoderate luſt, gaming, pleaſure, riot. And 'tis the common end of all ſenſuall Epicures and brutiſh prodigalls, that are ſtupified and carried away headlong with their ſeuerall pleaſures and luſts. *Cebes* in his table, S. *Ambroſe* in his ſecond booke of *Abel* and *Cain*, and amongſt the reſt *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered ſuch mens proceedings in his [e] picture of *Opulentia*, whom he faignes to dwell on the toppe of an high mount, much ſought after by many ſutors: at their firſt comming they are generally entertained by *Pleaſure* and *Dalliance*, and haue all the content that poſſibly may bee giuen, ſo long as their mony laſts: but when their meanes faile, they are contemptibly thruſt out at a backe doore headlong, and there left to *Shame*, *Reproach*, *Deſpaire*. And hee at firſt that had ſo many attendants, paraſites, and followers, young and luſty, richly arrayed, and all the dainty fare that might be had, with all kinde of welcome and good reſpect, is now vpon a ſudden ſtript of all, [f] pale, naked, old, diſeaſed, and forſaken, curſing his ſtarres, & ready to ſtrangle himſelfe; hauing no other company but *Repentance*, *Sorrowe*, *Griefe*, *Deriſion*, *Beggery*, and *Contempt*, which are his dayly attendants to his liues end. As the [g] prodigall ſonne had exquiſite muſicke, merry company, dainty fare at firſt: but a ſorrowful reckning in the end: ſo haue all ſuch vaine delights and their followers. [h] *Triſtes voluptatum exitus, & quiſquis voluptatum ſuarum reminiſci volet, intelliget*, as bitter as gaule and wormewood is their laſt, griefe of minde, madneſſe. The ordinary rockes vpon which ſuch men doe impinge and precipitate themſelues, are Cardes, Dice, Hawkes, and Hounds, *Inſanum venandi ſtudium*, one calls it, *inſanæ ſubſtructiones*, their mad ſtructures, diſports, playes, &c. when they are vnſeaſonably vſed, imprudently handled, and beyond their fortunes. Some men are conſumed by mad phantaſticall buildings, by making Walkes, Orchards, Gardens, Bowers, and ſuch places of pleaſure, *Inutiles domos*, [i] *Xenophon* calls them, which howſoeuer they be delightſome things in themſelues, and acceptable to all beholders, an ornament, and befitting ſome great men: yet vnprofitable to others,

and

[e] Such another picture you ſhall haue in S. Ambroſe ſecond booke of *Abel* and *Cain*.

[f] *Ventricoſus, nudus, pallidus, læuâ pudorem occultans dextrâ ſeipſum ſtrangulans, occurrit autem exeunti pœnitentia bis miſerum confitiens, &c.*

[g] Luk. 15.

[h] Boethius.

[i] *In Oeconom. quid ſi nunc offendam eos qui magnâ vi argenti domus inutiles ædificant, inquit Socrates.*

and the sole ouerthrowe of their estates. *Forestus* in his obseruations hath an example of such a one, that became melancholy vpon the like occasion, hauing consumed his substance on such an vnprofitable building, which would afterward yeeld him no aduantage. Others, I say, are [k] ouerthrowne by those mad disports of Hauking and Hunting; honest recreations & fit for some great men, but not for euery base inferiour person; whilest they will maintaine their Faulkoners, Dogs, and hunting Nagges, their wealth, saith *Salmutze, runnes away with Dogges, and their fortunes fly away with Haukes.* They persecute beasts so long, till in the end they themselues degenerate into beasts, as [m] *Agrippa* taxeth them, [n] *Actæon* like: for as hee was eaten to death by his owne Dogges, so doe they deuoure themselues and their patrimonies, in such idle and vnnecessary disports, neglecting in the meane time their more necessary businesse, and to follow their vocations. Ouer mad too sometimes are our great men in following of it, doting too much on it. [o] *when they driue poore husbandmen from their tillage,* as *Sarisburiensis* obiects *polycrat. lib. 1. cap. 4. and fling downe country farmes, and whole townes, to make Parkes, and Forrests, staruing men* [p] *to feed beasts, and* [q] *punishing in the meane time such a man that shall molest their game, more seuerely then him that is otherwise a common hacker or a notorious theefe.* But great men are some waies to be excused, the meaner sort haue no euasion why they should not bee counted mad. *Poggius* the *Florentine* tells a merry story to this purpose, condemning the folly and impertinent businesse of such kinde of persons. A Phisition of *Millan*, saith he, that cured mad men, had a pit of water in his house in which he kept his patients, some vp to the knees, some to the girdle, some to the chinne, *pro modo insaniæ,* as they were more or lesse affected. One of them by chance that was well recouered, stood in the doore, & seeing a gallant ride by with an Hauke on his fist, well mounted, with his Spaniels after him, would needs knowe to what vse all this preparation serued; hee made answere to kill certaine fowle: the patient demanded againe, what his fowle might be worth which he killed in a yeare; he replied 5 or 10 Crownes; and when he vrged him farther, what his Dogges, Horse, and Haukes stood him in, he told him 400 Crownes: with that the patient bad him be gone as hee loued his life and welfare, for if our master come and finde thee here, he will put thee in the pit amongst mad-men vp to the chinne: Taxing the madnes and folly of such vaine men that spend themselues in such idle sports, neglecting their businesse and necessary affaires. *Leo Decimus*, that hunting Pope, is much discommended by [r] *Iouius* in his life, for his immoderate desire of hauking and hunting, in so much, that (as he saith) he would sometimes liue about *Ostia* weekes and moneths together, and leaue suters [s] vnrespected, Bulls and Pardons vnsigned, to his owne preiudice, and many priuate mens losse. [t] *And if he had been by chance crossed in his sport, or his game not so good, he would be so impatient, that he would reuile and miscall many times men of great worth with most bitter taunts, and looke so sowre, and bee so angry and waspish, so grieued and molested that it is incredible to relate it.* But if he had good sport, and had beene well pleased on the other side, *incredibili muni-*

[k] *Sarisburiensis Polycrat. lib. 1. cap. 4. venatores omnes adhuc institutionem redolent Centaurorum. Raro inuenitur quisquã eorum modestus & grauis, raro continens, & vt credo sobrius vnquam.*

[l] *Pancirol Tit. 23. auolant opes cum accipitre.*

[m] *Insignis venatorum stultitia, & supervacanea cura eorũ, qui dum nimiis venationi insistunt, ipsi abiectâ omni humanitate in feras degenerant, vt Actæon, &c.*

[n] *Sabin. in Ouid Metamor.*

[o] *Agrippa de vanit. scient. Insanum venandi studium, dum à noualibus arcentur agricolæ, subtrahuntur prædia rusticis, agri colonis præcluduntur. siluæ & prata pastoribus, vt augeantur pascua feris.*

—— Maiestatis reus agricola si gustârit.

[p] *A noualibus suis arcentur agricolæ dum ferè habeant vagandi libertatem: istis, vt pascua augeantur, prædia subtrahuntur &c. Sarisburiensis.*

[q] *Feris quàm hominibus equiores Cambd. de Guil. Conq. quẽ*

36. *Ecclesiæ matrices depopulatus est ad Foresta nouam. Mat. Paris.* [r] *Tom. 2. de vitis illustrium. l. 4. de vit. Leon. 10m.* [s] *Venationibus adeo perdite studebat & aucupijs.* [t] *Aut infeliciter venatus tam impatiens inde, vt summos sæpè viros acerbissimis contumelijs oneraret, & incredibile est quali vultus animiq; habitu dolorem Iracundiamq; præferret, &c.*

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ficentiâ, with vnspeakable bounty he would reward all his fellow hunters, and deny nothing to any suter when he was in that mood. To say truth, 'tis the common humour of all gamesters, as *Galateus* obserues, if they winne no men liuing are so louiall and merry, [u] but if they loose, though it be but a trifle, two or three games at tables, or a dealing at Cardes for two pence a game, they are so cholericke and tetty that no man may speake with them, and breake many times into violent passions, oaths, imprecations, and vnbeseeming speeches, little differing from mad men for the time. Generally of all Gamsters and gaming, if it be excessiue, thus much we may conclude that whether they win or loose for the present, their winnings are not, *Munera fortunæ sed insidiæ*, as that wise *Seneca* determines, not fortunes gifts but baites, the common *Catastrophe* is [x] beggery, for a little pleasure they take, and some small gaines and gettings now and then, their wiues & children are wringed in the meane time, and they themselues rue it in the ende. I will say nothing of those prodigious prodigalls, and [y] madde Sybariticall spendthrifts, *quiq; vnâ comedunt patrimonia mensâ*, that eat vp al at a breakfast, or at a supper, or amongst Bauds, Parasites, and Players, consume themselues in an instant, [z] *Irati pecuniis*, as hee saith, angry with their money: [a] *what with a wanton eye, a liquorish tongue, a gamesome hand*, when they haue vndiscreetly impouerished themselues, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their dayes in prison, as many times they doe, and there repent at leasure; & when all is gone beginne to be thrifty: but *Seræ est in fundo parsimonia*, 'tis then too late to looke about; their end is misery, sorrow, shame, and discontent. and wel they deserue to be infamous and discontent, * *Catamidiari in Amphitheatro*, as by *Adrian* the Emperours edict they were of old, *decoctores bonorum suorum*, so he calls them, prodigall fooles, to bee publikely shamed, and hissed out of all ciuill societies, rather then to be pitied, or relieued. At † *Padua* in *Italy* they haue a stone, called *the Stone of Turpitude*, nere the Senat house, where spendthrifts, and such as disclaime non-payment of debts, doe sit with their hinder parts bare, that by that note of disgrace, others may be terrified for all such vaine expence, or borrowing more then they can tell how to pay.

I may not here omit those two maine plagues and common dotages of humane kinde, Wine and Women, which haue infatuated & besotted Myriades of people. To whom is sorrow, saith *Solomon*, *Prov. 23. 29.* to whom is woe, but to such a one as loues drinke? it causeth torture, and bitternesse of minde, *Sirac. 31. 21. Vinum furoris, Ieremy* calls it, *25. cap.* wine of madnesse, as well he may, for *insanire facit sanos*, it makes sound men sicke and sad, and wise men [c] mad. A true saying it was of him, *Vino dari lætitiam & dolorem*, drinke causeth mirth, and drinke causeth sorrow, drinke causeth *pouerty and want*, (*Prov. 21.*) *shame and disgrace. Multi ignobiles evasere ob vini potum*, & (Austin) *amissis honoribus profugi aberrarûnt*: Many men haue made shipwracke of their fortunes, and goe like rogues and beggars, that otherwise might haue liued in good worship and happy estate, and for a fewe houres pleasure, or [d] *free madnesse*, as *Seneca* tearmes it, purchase vnto themselues eternall tediousnesse and trouble.

That other madnesse is women, *Apostatare facit cor*: saith the wise man, pleasant at first she is, and like *Dioscorides Rhododaphne*, that faire plant to the

[u] *Vnicuiq; autè hoc à natura insitum est, vt doleat si cubi erraverit aut deceptus sit.*

[x] *Iuven. Sat. 8. Nec enim loculis comitantibus itur Ad casum tabulæ, positâ sed luditur arcâ. Lemnius instit. cap. 44. mendaciorum quidem & periuriorum, & paupertatis mater est alea, nullum habens patrimonij reuerentiam, quum illud effuderit, sensim in furta delabitur & rapinas. Sarisb. polycrat. lib. 1. c. 5.*

[y] *Plutus in Aristoph.* calls all such gamsters mad men *Si in insanum hominem contigero. Spontaneum ad se trahunt furorem, & os & nares & oculos vivos faciunt furoris & diuersoria. Chrysost. hom 71.*

[z] *Seneca.*

[a] Hall.

[b] *In Sat. 11. Sed deficiente crumenâ: & crescente gulâ quis te manet exitus. ——rebus in vêtrem mersis.*

* *Spartian Adriano.*

† *Fines Morison.*

[c] *Poculum quasi sinus, in quo sæpè naufragium faciunt, iactura tum pecuniæ tũ mentis. Erasm. in Proverb. calicum remiges. chil. 4. cent. 7. Prou. 41.*

[d] *Liberæ vnius horæ insaniam æterno temporis tædio pensant.*

the eye, but poyson to the taste, and the rest as bitter as wormewood in the end (*Prou.5.4.*) and sharpe as a two-edged sword. (*7.21. Her house is the way to hell, and goes downe to the chambers of death.*) What more sorrowfully can be said; they are miserable in this life, madde, beasts, led like [e] *Oxen to the slaughter:* and that which is worse, whoremasters and drunkards shall bee iudged: *amittunt gratiam*, saith *Austin*, *perdunt gloriam, incurrunt damnationem æternam*, They loose grace and glory, and gaine hell and eternall damnation. 107

[e] Prov.7.

Svbsec. 14.

Philautia, or Selfe-loue, Vaine-glory, Praise, Honour, Immoderate applause, Pride, ouer-much Ioy, &c: causes.

SElfe-loue, Pride, and Vaine-glory, which *Chrysostome* calls one of the Diuels three great Nets; [f] *Bernard, an arrow which pierceth the Soule through, and slayes it; a slye insensible enemy, not perceiued.* Where neither anger, lust, couetousnesse, feare, sorrow &c: nor any other perturbation can lay hold; this will slily and insensibly peruert vs, *Quem non gula vicit, Philautia superavit* (saith *Cyprian*) whom surfetting could not ouer-take, Selfe-loue hath ouer-come. [g] *He that hath scorned all money, bribes, gifts, vpright otherwise and sincere, hath inserted himselfe to no fond Imagination, and sustained all those tyrannicall concupiscences of the body, hath lost all his honour, captivated by Vaine-glory. Chrysost. sup. Ioh. Tu sola animum, mentemq; peruris gloria.* A great assault, and cause of our present malady, although wee doe most part neglect, take no notice of it, yet this is a most violent batterer of our Soules, and causeth Melancholy and Dotage. This pleasing humor, this soft and whispering popular ayre, *Amabilis insania*, this delectable Frensy, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets vpon vs, rauisheth our senses, lulles our soules asleepe, puffes vp our hearts as so many bladders, and that without all feeling, [h] *that those that are mis-affected with it, neuer so much as once perceiue it, or thinke of any cure.* We commonly loue him best in this [i] malady, that doth vs most harme, and are most willing to be hurt; *adulationibus nostris libenter favemus* (saith [k] *Hierome*) we loue him, wee loue him for it: *O Bonciari suave, suave fuit à te tali hæc tribui*; 'twas sweet to heare it. And as † *Pliny* doth ingeniously confesse to his deare friend *Augurinus*, *all thy writings are most acceptable, but those especially that speake of vs.* Againe, a little after to *Maximus*, [*] *I cannot expresse how pleasing it is to me to heare my selfe commended.* Though we smile to our selues, at least Ironically, when Parasites bedawbe vs with false *Encomions*, as many Princes cannot chuse but doe, *quum tale quid nihil intra se repererint*, when they know they come as farre short, as a Mouse to an Elephant, of any such vertues, yet it doth vs good. Though wee seeme many times to be angry, [m] *and blush at our owne praises, yet our soule inwardly reioyceth, it puffes vs vp, and makes vs swell beyond our bounds, and forget our selues.* Her two daughters are lightnesse of minde, immoderate ioy & pride, not excluding those other concomitant vices, which † *Iodochus Lorichius* reckons vp, Bragging, Hypocrisie, Peeuishnesse, and Curiositie.

[f] *Sagitta quæ animam penetrat, leviter penetrat, sed non leve infligit vulnus. Supr. cant.*

[g] *Qui omnem pecuniarum cõtemptum habent, & nulli Imaginationi totius mundi se immiscuerint, & tyrannicas corporis concupiscentias sustinuerint, hi multoties capti à vanâ gloriâ omnia perdiderunt.*

[h] *Hâc correpti, non cogitant de medelâ.*

[i] *Dij talem à terris auertite pestem.*

[k] *Ep. ad Eustochium, de custod. virgin.*

[l] *Lipsius Epist. ad Bonciarium.*

† *Epist. l.b.9. Omnia tua scripta pulcherrima existimo, maximè tamen illa quæ de nobis.*

[*] *Exprimere non possum quàm sit iucundum, &c.*

[m] *Hieron: Etsi licet nos indignos dicimus, & calidus rubor ora perfundat, attamen ad laudem suam intrinsecus anima letatur.*

Now

† *Thesaur. Theol.*

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Now the common cause of this mischiefe, ariseth from our selues or others, [n] wee are actiue and passiue. It proceedes inwardly from our selues, as wee are actiue causes, from an ouer-weening conceit wee haue of our good parts, own worth, (which indeed is no worth) our bounty, fauour, grace, valour, strength, wealth, patience, meekenesse, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, [o] our excellent gifts & fortunes, for which *Narcissus*-like, we admire, flatter, & applaud our selues, & thinke all the world esteemes so of vs; and as deformed women easily beleeue those that tell them they be faire, wee are too credulous of our owne good parts and praises, too well perswaded of our selues. We brag and venditate our [p] owne workes, & scorne all others in respect of vs; *Inflati scientiâ* (saith *Paul*) our wisdome, [q] our learning; all our geese are swannes, and as basely esteeme and vilifie other mens, as wee doe ouer-highly prize our owne. We will not suffer them to be in *secundis*, no not in *tertijs*; what? *Mecum confertur Vlysses?* Though indeed they be farre before vs. Only wise, only rich, only fortunate, valorous, and faire, as that proud [r] *Pharisee*, they are not (as they suppose) *like other men*, of a purer, & more precious mettle. *Novi quendam* (saith *Erasmus*) I knew one that thought himselfe inferiour to no man liuing. And such for the most part are your Princes, Potentates, great Philosophers, Poëts, Historiographers, Authors of Sects or Heresies, and all our great Schollers, as [u] *Hierome* defines; *A naturall Philosopher, glories creature, and a very slaue of rumor, fame, and popular opinion. Vobis & famæ me semper dedi*, saith *Trebellius Pollio*. I haue wholly consecrated my selfe to you and Fame. *'Tis all my desire, night and day, this is all my study, to raise my name.* Proud [†] *Pliny* seconds him; *Quanquam O! &c.* and that vain-glorious [x] Orator, is not ashamed to confesse in an Epistle of his to *Marcus Lecceius*: [y] *Ardeo incredibili cupiditate &c. I burne with an incredible desire, to haue my* [z] *name registred in thy booke.* Out of this fountaine proceed all those crackes and bragges, —[a] *speramus carmina fingi Posse linenda cedro, & leni seruanda cupresso.* —[b] *Non usitatâ nec tenui ferar pennâ.* —*nec in terrâ morabor longiùs.* [c] *nil parvum aut humili modo, nil mortale loquor.* [d] *Dicar quà violens obstrepit Aufidus.* —*Exegi monumentum ære perennius. Iamq; opus exegi, &c.* & many such, common with Writers. Not so much as *Democharis* on the [e] Topickes, but he will be immortall, and euery common Poet will be renowned. This puffing humor is it, that hath produced so many great tomes, that harh built so many famous monuments, Castles & *Mausolean* Tombs, to haue their names eternized, —*Digito monstrari, & dicier hic est*; to haue their names inscribed, as *Phryne* on the wals of *Thebes*, *Phryne fecit*; This causeth so many battles, —*Et noctes cogit vigilare serenas*; Long journeyes,

Magnum iter intendo, sed dat mihi gloria vires,

a little applause, Pride, Selfe-loue, Vaine-glory. This is it which makes them take such paines, and breake out into such ridiculous straines, this high conceit of themselues, [f] to scorne all others; and brings them to that height of insolency, that they cannot endure to be contradicted, [g] *or heare of any thing but their owne commendation*, as *Hierom* notes of such kinde of men. When

[n] *Nec enim mihi cornea fibra est. Per.*

[o] *E manibus illis, Nascentur violæ. Pers.1. Sat.*

[p] *Omnia enim nostra, supra modum placent. Fab.l.10.cap.3.*

[q] *Ridentur mala qui componùt carmina, verùm gaudent scribentes, & se venerantur, & ultra Si taceas laudant quicquid scripsere beati. Hor.ep.2.l.2.*

[r] *Luk.18.10.*

[s] *De meliore luto finxit præcordia Titan.*

[t] *Chil.3.Cent. 10.pro.97. Qui se crederet neminem ullâ in re præstantiorẽ.*

[u] *Consol. ad Pammachium, Mundi Philosophus gloriæ animal, & popularis auris & rumorum venale mancipium.*

[†] *Epist.5. Capitoni suo. Diebus ac noctibus, hoc solùm cogito, si quâ me possum habere humo. Id voto meo sufficit &c.*

[x] *Tullius.*

[y] *Vt nomen meum scriptis tuis illustretur.*

[z] *Inquies animus studio æternitatis, noctes & dies angebatur. Hensius orat. funeb. de Scal.*

[a] *Hor. art. Poet.*

[b] *Od. Vit. lib. 3. Ovid. Jamq; opus exegi. Vade liber felix Palingen. lib. 1.*

[c] *In lib. 8.*

[d] *De ponte deijcere.*

[e] *Nihil libentèr audiunt, nisi laudes suas.*

[f] *Nihil*

[g] *Nihil*

as

as indeed, in all wise-mens iudgments they are [h] mad, empty vessels, funges, beside themselues, derided, a common obloquy, *insensati*, and come far short of that which they suppose or expect. [i] *O puer ut sis vitalis metuo.* It is not as they vainely thinke,

Nos demiramur, sed non cum deside vulgo,
Sed velut Harpyas, Gorgonas, & Furias.
We maruaile too, not as the vulgar wee,
But as we Gorgons, Harpy, or Furies see.

Another kinde of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemne all praise and glory, and thinke themselues most free, when as indeed they are most mad: *calcant sed alio fastu*: a company of *Cynickes*, such as are Monkes, Hermites, Anachorites, that contemne the world, contemne themselues, contemne all titles, honors, offices: & yet in that contempt, are more proud then any man liuing whatsoeuer. They are proud in humility; proud, in that they are not proud, *sæpè homo de vana gloriæ contemptu, vaniùs gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38*: as *Diogenes*, *intus gloriantur*, they brag inwardly, and feed themselues fat with a selfe-conceit of sanctity, which is no better then Hypocrisie. They goe in sheepes russet, many great men, that might maintaine themselues in cloath of gold, and seeme to be deiected, humble by their outward carriage, when as inwardly they are swolne full of pride, arrogancy, & selfe-conceit. And therefore *Seneca* aduiseth his friend *Lucilius*, [k] *in his attire and gesture, outward actions, especially to avoide all such things as are more notable in themselues: as a rugged attire, hirsute head, horrid beard, contempt of mony, course lodging, and whatsoeuer leades to Fame that opposite way.*

All this madnesse yet proceedes from our selues, the maine engine which batters vs, is from others, we are meerely passiue in this businesse: frō a companie of Parasites & flatterers, that with immoderate praise, and bumbast Epithites, glosing titles, false elogiums, so bedawbe and applaud, guild ouer many a silly and vndeseruing man, that they clap him quite out of his wittes. *Res imprimis violenta est*, as *Hierome* notes, this common applause is a most violent thing, that fattens men, erects and deiects them in an instant.

[l] *Palma negata macrum, donata reducit opimum.*

It makes them fat and leane, as frost doth Conies. [m] *And who is that mortall man that can so containe himselfe, that if he be immoderately commended and applauded, will not be moued.* Let him be what he will, those Parasites will ouer-turne him. If he be a souldier, then *Themistocles, Epaminondas, Hector, Achilles, duo fulmina belli, triumviri terrarum &c.* and the valour of both *Scipioes* is too little for him, he is *invictissimus, serenissimus, multis trophæis ornatissimus*, although he neuer durst looke his enemie in the face. If he be a big man, then is he a *Sampson*, another *Hercules*: If he make a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts*, *the voice of God, and not of man*: If he can make a verse, *Homer, Virgil, &c.* And then my silly weake Patient, takes all these elogiums to himselfe; if he be a Scholler so commended for his much reading, excellent stile, method, &c. he will eviscerate himselfe like a spider, study to death,

Laudatas ostendit avis Iunonia pennas,

Peacocke-like he will display all his feathers. If hee be a souldier, and so ap-

[h] *Quæ maior dementia aut dici, aut excogitari potest, quam sic ob gloriam cruciari. Insaniam istam domine longè fac à me. Austin conf. lib 10. cap. 37.*

[i] *Hor. Sat. 1. l. 2.*

[k] *Epist. 13. Illud te admoneo, ne eorum more facias, qui non proficere, sed conspici cupiunt, quæ in habitu tuo, aut genere vitæ notabilia sunt. Asperum cultum & vitiosum caput, negligentiorem barbam, indicia argento edium, cubile humi positum, & quicquid ad laudem perversâ viâ sequitur, evita.*

[l] *Per.*

[m] *Quis verò tam benè modulo suo metiri se novit, ut cum assiduæ & immodicæ laudationes non moveant. Hen. Steph.*

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[n] *Livius.Gloriâ tantùm elatus, non irâ,in medios hostes irrnere,quòd completis muris conspici se pugnantem,à muro spectantibus,egregium ducebat.*

[o] *I demens,& sœuas curre per Alpes. Aude aliquid &c. ut pueris placeas, & declamatio fias.Iuv.Sat.10*

[p] *In morie Entom.*

[q] *Antonius ab assentatoribus vectus,Liberum se patrem appellari iussit,& pro deo se venditavit, redimitus hederâ, & coronâ velatus aureâ, & thyrsum tenens, cothurnisq; succinctus,curru velut Lib. pater vectus est Alexandriæ. Pater. vol.post.*

[r] *Minervæ nuptias ambit,tanto furore percitus, ut satellites mitteret ad videndum num Dea in thalamum venisset,&c.*

[s] *Ælian lib.12.*

[t] *Sequitur q; superbia formam. Livius lib.11. Oraculum est, vivida sepè ingenia, luxuriare hâc & evanescere, multosq; sensum penitus amisisse. Homines tutuentur,ac si ipsi non essent homines.*

[u] *Galeus deRubeis. Civis noster faber ferrarius, ob inventionem instrumenti Coleæ olim Archimedis dicti,præ letitiâ insanivit.*

plauded, his valour extoll'd,though it be *impar congressus*, as that of *Troilus*, & *Achilles*,*Infœlix puer*,he will combat with a Giant,As another [n] *Philippus* he will ride into the thickest of his enemies: Commend his house keeping, and he will begger himselfe, commend his temperance, hee will starue himselfe, ——*laudataq; virtus*

Crescit,& immensum gloria calcar habet.

he is mad,mad,mad,no whoe with him,he will ouer the [o] *Alpes* to be talked of,or to maintaine his credit. Commend an ambitious man, some proud Prince or Potentate,*Si plus æquo laudetur* (saith [p] *Erasmus*) *cristas erigit, exuit hominem,deum se putat:* he sets vp his creast, & will be no longer a man, but a God.How did this worke with *Alexander*,that would needes be *Iupiters* sonne,and goe like *Hercules* in a Lions skin. *Commodus* the Emperour was so gulled by his flattering Parasites, that he would be called *Hercules*. [q] *Antonius* the *Roman* would bee crowned with Ivy, carried in a Chariot, and adored for *Bacchus*.*Cotys* King of *Thrace*, was married to [r] *Minerva*,and sent three seuerall messengers one after another,to see if shee were come to his bed chamber.Such a one was [s] *Iupiter Menecrates*, *Maximinus Iovianus*,*Diocletianus Herculeus*. *Sapor* the *Persian* King, brother of the Sunne and Moone,and our Kings of *China* and *Tartaria* in this present age. Such a one was *Xerxes*,that would whip the Sea,and send a challenge to mount *Athos*: & such are many sottish Princes, brought into a fooles Paradise by their Parasites.T'is a common humor,incident to all men,when they are in great places,haue done,or deseru'd well,to applaud and flatter themselues.They haue good parts,and they know it, you need not tell them of it: out of a conceit of their worth,they goe smiling to themselues,and perpetuall meditation of their Trophies & plaudits, they runne at the last quite mad, and loose their wits *Petrarch.lib.1.de contemptu mundi*, confessed as much of himselfe, and *Cardan* in his 5.booke of wisedome, giues an instance of a Smith of *Millan*, a fellow-Citizen of his, [u] one *Galeus de Rubeis*, that being commended for refinding of an Instrument of *Archimedes*, for ioy ranne madde. *Plutarch* in the life of *Artaxerxes*, hath such a like story of one *Chamus* a souldier, that wounded King *Cyrus* in battle, and *grew thereupon so* [x] *arrogant,that in a short space after,he lost his wits*.So,many men,if any new honor,office,preferment,possession,or patrimony, *ex insperato* fall vnto them, for immoderate ioy,and continuall meditation of it,cannot sleep,[y] or tell what they say or doe,they are so rauished on a sudden.*Epaminondas* therefore,the next day after his *Leuctrian* victory, [z] *came abroad all squallid and submisse*, and gaue no other reason to his friends of his so doing,then that he perceiued himself the day before,by reason of his good fortune,to be too insolent, ouermuch ioyed.And that wise and vertuous Lady, [a] *Queene Catharine*, Dowager of *England*,in private talke said,that [b] *shee would not willingly endure the extremity of either Fortune; but if it were so that of necessity shee must vndergoe the one, shee would be in aduersity, because comfort was neuer wanting in it, but still counsell, moderation and gouernment, were defectiue in the other.* They could not moderate themselues.

[x] *Insaniâ postmodum correptus, ob nimiam inde arrogantiam.* [y] *Benè ferre magnam disce fortunam. Hor Fortunam reverenter habe,quicunq; repentè Dives ab exili progrediére loco. Ausonius.* [z] *Processit squalidus & submissus,ut hesterni diei gaudium intemperans hodiè castigaret.* [a] *Vxor Henrici 8.* [b] *Neutrius se fortunæ extremum libenter experturum dixit: sed si necessitas alterius subindè imponeretur,optare se difficilem & adversam: quòd in hâc nulli unquam defuit solatium, in alterâ multis consilium,&c. Lod. Vives.*

Svbsec. 15.

Loue of Learning, or ouer-much study. With a Digression of the misery of Schollers, and why the Muses are Melancholy.

Leonartus Fuchsius Instit.lib.3.sect.1.cap.1. Felix Plater. lib.3.de mentis alienat. Herc.de Saxoniâ Tract.post.de melanch.cap.3. speake of a [c] peculiar *Fury*, which comes by ouer-much *Study*. *Fernelius lib.1.cap.18.* [d] puts *Study*, contemplation, and continual meditation, as an especiall cause of madnesse: and in *86.consul.* cites the same words. *Io. Arculanus in lib.9. Rhasis ad Almansorem, cap.16.* amongst other causes, reckons vp *studium vehemens*: so doth *Levinus Lemnius, lib.de occult.nat.mirac.lib.1.cap.16.* [e] *Many men* (saith he) *come to this malady by continuall* † *study, and night-waking, and of all other men, Schollers are most subiect to it*: and such *Rhasis* addes, [f] *that haue commonly the finest wits, Cont.lib.1.Tract.9. Marsilius Ficinus de sanit. tuendâ.lib.1.cap.7.* puts Melancholy amongst one of those fiue principall plagues of Students, 'tis a common maul vnto them all, and almost in some measure an inseparable companion. *Varro* belike for that cause calls *Tristes Philosophos & severos*, severe, sad, dry, tetricke, are common Epithites to Schollers: And [g] *Patritius* therefore in the institution of Princes, would not haue them to be great students. For (as *Machiavel* holdes) study weakens their bodies, dulls the spirits, abates their strength & courage; & good schollers, are neuer good souldiers; which a certaine *Gothe* well perceiued, when his Countrey-men came into *Greece*, and would haue burned all their bookes, he cryed out against it, by all meanes they should not doe it, [h] *leaue them that plague, which in time will consume all their vigour, and martiall spirits.* The [i] *Turkes* abdicated *Cornutus* the next heire, from the Empire, because he was so much giuen to his booke: and 'tis the common *Tenent* of the world, that Learning dulls and diminisheth the spirits, and so *per consequens* produceth Melancholy.

Two maine reasons may be giuen of it, why students should be more subiect to this malady then others. The one is, they liue a sedentary, solitary life, *sibi & musis*, free from bodily exercise, & those ordinary disports which other men vse: & many times if discontent & Idlenes concurre with it, which is too frequent, they are precipitated into this gulfe on a sudden: but the cõmon cause is ouermuch study; too much learning (as [k] *Festus* told *Paul*) hath made thee madde; 'tis that other extreame which effects it. So did *Trincavelius, lib.1.consil.12.& 13.* finde by his experience, in two of his Patients, a yong Baron, and another, that contracted this malady by too vehement study. So *Forestus obseruat.lib.10.observ.13.* in a yong Diuine in *Louain*, that was mad, & said, [l] *he had a Bible in his head: Marsilius Ficinus de sanit.tuend. lib.1.cap.1.3.4. & lib.2.cap.16.* giues many reasons, [m] *why students dote more often then others*: The first is their negligence: [n] *other workemen looke to their*

[c] *Peculiaris furor, qui ex literis fit.*

[d] *Nihil magis auget, ac assidua studia, & profundæ cogitationes.*

[e] *Non desunt, qui ex iuci studio, & intempestiuâ lucubratione, huc deuenerunt, hi præ cæteris enim plerunq; melancholiâ solent infestari.*

† Study is a continuall & earnest meditation, applyed to something with great desire. *Tully.*

[f] *Etilli qui sunt subtilis ingenij, & multæ præmeditationis, de facili incidunt in melancholiã.*

[g] *Ob studiorum sollicitudinem, lib.5.Tit.5.*

[h] *Gaspar Ens Thesaur.Polit. Apotelesi.31. Græcis hanc pestem relinquite, quæ dubium non est, quin brevi omnẽ is vigorẽ eripturæ Martiosq; spiritus exhaustura sit. Vt ad acta tractãda planè inhabiles futuri sint.*

[i] *Knoles Turk. hist.*

[k] Acts 26.24.

[l] *Nimijs studijs melancholicus euasit, dicens se Biblium in capite habere.* [m] *Cur Melancholiâ assiduâ, crebrisq; deliramentis vexentur eorum animi, vt desipere cogantur.* [n] *Sutors quilibet artifex, instrumenta sua diligentissimè curat, penicillos pictor; malleos, incudesque faber ferrarius; miles equos, arma: venator, auceps, aues, & canes: Cytharam cytharœdus &c. soli musarum myslæ tam negligentes sunt, vt instrumentum illud quo mundum universum metiri solent, spiritum scilicet, penitùs negligere videantur.*

112 *tooles; a Painter will wash his pencils, a Smith will looke to his hammer, anvil, forge: an husbandman will mend his plough-irons, and grinde his hatchet if it be dull, a faukoner or huntsman will haue an especiall care of his haukes, hounds, horses, dogges &c: a Musitian will string & vnstring his Lute &c: only Schollers neglect that instrument, their braine and spirits (I meane) which they dayly vse, and by which they range ouer all the world, which by much study is consumed. Vide* (saith *Lucian*) *ne funiculum nimis intendendo, aliquandò abrumpas:* See thou twist not the rope so hard, till at length it [o] breake. *Ficinus* in his *4.c.* giues some other reasons; *Saturne* and *Mercury*, the patrons of Learning, are both dry Planets: and [p] *Origanus* assignes that same cause, why *Mercurialists* are so poore, and most part beggers; for that their President *Mercury* had no better fortune himselfe: The Destinies of old, put poverty vpon him as a punishment; since when, Poetry and Beggery, are *Gemelli*, twin-borne brattes, inseparable companions:

† *And to this day is euery Scholler poore,*
Grosse gold from them runnes headlong to the boore.

Mercury, he can helpe them to knowledge, but not to money. The second is contemplation, [q] *which dryes the braine, and extinguisheth naturall heat; for whilst the spirits are intent to meditation aboue in the head, the stomacke and liuer are left destitute, and thence come blacke blood and crudities, for want of concoction, and for want of exercise, the superfluous vapours cannot exhale &c.* The same reasons are repeated by *Gomesius lib. 4. cap. 1. de sale.* [k] *Nymannus orat. de imag. Io. Voschius lib. 2. cap. 5. de peste:* and something more they adde, that hard students are commonly troubled with goutes, catarrhes, rheumes, *cacexia, bradiopepsia*, bad eyes, stone and colick, [s] crudities, oppilations, *vertigo*, windes, crampes, consumptions, and all such diseases as come by ouermuch sitting; they are most part leane, dry, ill-coloured, spend their fortunes, loose their wits, and many times their liues, and all through immoderate paines, and extraordinary studies. If you will not beleeue the trueth of this, looke vpon great *Tostatus*, and *Thomas Aquinas* workes, and tell me whether those men tooke paines? peruse *Austin, Hierom, &c.* and many thousands besides.

Qui cupit optatam cursu contingere metam,
Multa tulit, fecit q; puer, sudavit & alsit.
He that desires this wished goale to gaine,
Must sweat and freeze, before he can attaine,

and labour hard for it. So did *Seneca*, by his owne confession *ep. 8.* [t] *Not a day that I spend idle, part of the night I keepe mine eyes open tired with waking, and now slumbring to their continuall taske.* Heare *Tully pro Archia Poeta: whilst other loytered, and tooke their pleasures, hee was continually at his booke:* and so they doe that will be Schollers, and that to the hazard (I say) of their health, fortunes, wits, and liues. How much did *Aristotle* and *Ptolomy* spend? how many crownes *per annum*, to perfect Arts, the one about his History of Creatures, the other about his *Almagest*? how many poore schollers haue lost their wits, or become dizards, neglecting all worldly affaires, and their owne health, wealth, *esse* and *benè esse*, to gaine knowledge? for which, after all their paines, in the worlds esteeme they are accompted ridiculous and silly fooles, Idiots, Asses, and (as oft they are) reiected, contemned, derided,

doting

[o] *Arcus & arma tibi non sunt imitanda Dianæ.*
Si nunquam cessis tendere, mollis erit. Ovid.
[p] *Ephemer.*
[q] *Contemplatio cerebrum exsiccat, & extinguit calorem naturalem, unde cerebrum frigidum & siccum evadit, quod est melancholicum. Accedit ad hoc, quod natura in contemplatione, cerebro prorsus cordiq; intenta, stomachum, hepar q; destituit, unde ex alimentis malè coctis, sanguis crassus & niger efficitur, dum nimio otio membrorũ superflui vapores non exhalant*
[r] *Cerebrum exsiccetur, corpora sensim graciles: cunt.*
[s] *Studiosi sunt Cacochimici & nunquam benè colorati, propter debilitatem digestivæ facultatis, multiplicantur in ijs superfluitates. Io. Voschius parte 2. cap. 5 de peste.*
[t] *Nullus mihi per otium dies exit, partem noctis studijs dedico, non verò somno, sed oculos vigiliâ fatigatos, cadentesq; in operam detineo.*

doting, and mad. Looke for examples in *Hildisheim spicel. 2. de Maniâ & delirio:* reade *Trincavelius lib. 3. consil. 36. & consil. 17. Montanus consil. 233.* [u] *Garcæus de Indic. genit. cap. 33. Mercurialis consil. 86. consil. 25. Prosper* [x] *Calenus* in his booke *de atrâ bile:* Goe to *Bedlam* and aske. Or if they keepe their wits, yet they are accompted fooles by reason of their carriage, because they cannot ride a horse, which euery Clowne can doe; salute and court a Gentlewoman, carue at table, cringe and make congies, which euery common swasher can doe, [y] *hos populus ridet &c:* they are laughed to scorne, and [z] accompted silly fellowes by our Gallants. Yea many times, such is their misery, they deserue it: [a] a meere Scholler, a meere Asse.

[b] *Obstipo capite, & figentes lumine terram,*
Murmura cùm secum, & rabiosa silentia rodunt,
Atq; experrecto trutinantur verba labello,
Ægroti veteris meditantes somnia, gigni
De nihilo nihilum: in nihilum nil posse reverti.

——who doe leane awry
[c] Their heads piercing the earth with a fixt eye:
When by themselues they gnaw their murmuring,
And furious silence, as'twere ballancing,
Each word vpon their out-streacht lip, and when
They meditate the dreames of old sicke men,
As, *Out of nothing, nothing can be brought,*
And that which is, can ne're be turn'd to nought.

Thus they goe commonly meditating vnto themselues, thus they sit, such is their action and gesture. *Fulgosus, lib. 8. cap. 7.* makes mention how *Th. Aquinas* supping with King *Lewes* of *France*, vpon a sudden knocked his fist vpon the table, and cried, *conclusum est contra Manichæos*, his wits were a woolgathering, as they say, and his head busied about other matters; when hee perceiued his errour, he was much [d] abashed. Such a story there is of *Archimedes* in *Vitruvius*, that hauing found out the meanes to knowe how much gold was mingled with the siluer in King *Hierons* crowne, ran naked forth of the bath, and cryed εὕρηκα, I haue found: [e] *and was commonly so intent to his Studies, that he neuer perceaued what was done about him, when the Citty was taken, and the souldiers now ready to rifle his house, hee tooke no notice of it.* S. *Bernard* rode all day long by the *Leman* lake, and asked at last where hee was. *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* suppose him to be mad, and send for *Hippocrates* to cure him: if he had beene in any solemne company, hee would vpon all occasions fall a laughing. *Theophrastus* saith as much of *Heraclitus*, because hee continually wept, and *Laertius* of *Menedemus Lampsacus*, because he ran about like a mad man, [g] *saying he came from hell as a spy, to tell the diuells what mortall men did.* Your great students are commonly no better, silly fellowes in their outward behauiour, ridiculous to others, and no whit experienced in worldly businesse. [h] *I knewe in my time many Schollers*, saith *Ænæas Sylvius*, (in an Epistle of his to *Gasper Sciticke*, Chancelour to the Emperour) *excellent well*

[u] Iohannes Hanusebius Bohemus, natus 1516 eruditus vir, nimiis studiis in Phrenesin incidit,
[x] Montanus instances in a Frenchman of Tolosa.
[y] Cardinalis Cæcius, ob laborem, vigiliam, & diuturna studia factus Melancholicus.
[z] Pers. Sat. 3.
[a] They cannot fiddle; but as *Themistocles* said, he could make a small town become a great city.
[b] Pers. Sat. 3.
[c] Ingenium sibi quod vanas desumpsit Athenas & septem studiis annos dedit, insenuitq;, Libris & curis statuâ taciturnius exit, Plerũq; & risu populum quatit. Hor. Ep. 1. lib. 2.
[d] Translated by Mr B. Holiday.
[e] Thomas rubore confusus dixit se de argumento cogitasse.
[f] Plutarch. vita Marcelli, Nec sensit vrbem captam, nec milites in domum irruentes, adeò intentus studijs, &c.
[g] Lib. 2. cap. 18.
[h] Sub Furiæ laruâ circumiit vrbem, dictitans se exploratorem ab inferis venisse, delaturũ dæmonibus mortalium peccata.

[h] *Noui meis diebus, plerosq; studiis literarum deditos, quis disciplinis admodum abundabant, sed hi nihil ciuilitatis habebant, nec rempubl. nec domesticam regere nórant. Stupuit Paglarensis & furti villicum accusauit, quisuem fetam vndecim porcellos, asinam vnum dentaxat pullum enixam retulerat.*

114 *learned, but so rude, so silly, that they had no common ciuility, nor knewe how to manage their domesticke or publike affaires.* Paglarensis *was amazed, and said his farmer had surely cosened him, when he heard him tell that his Sowe had eleauen pigges, and his Asse but one foale.*

Now because they are commonly subiect to such hazards and inconveniences, as dotage, madnesse, simplicity, &c. *Io. Voschius* would haue good Schollers to be highly rewarded, and had in some extraordinary respect aboue other men, *to haue greater* [i] *priuiledges then the rest, that aduenture themselues, and abbreuiate their liues for the publike good.* But our Patrons of learning are so farre now adayes, from respecting the *Muses*, and giuing that honour to Schollers, or reward which they deserue, & are allowed by those indulgent priuiledges of many noble Princes, that after al their paines taken in the *Vniversities*, cost and charge, expences, irksome houres, laborious taskes, wearisome dayes, dangers, hazards (barred *interim* from all pleasures which other men haue, mewed vp like haukes all their liues) if they chance to wade through them, they shall in the end be reiected, contemned, and which is their greatest misery, driuen to their shifts, exposed to want, pouerty and beggery. Their familiar attendants are,

[i] *Iure priuilegiandi, qui ob commune bonum abbreuiant sibi vitam.*

Pallentes morbi, luctus, curæq;, laborq;,
Et metus, & malesuada fames, & turpis egestas,
Terribiles visu formæ.——

Griefe, labour, care, pale, sickneſſe, miseries,
Feare, filthy pouerty, hunger that cryes,
Terrible monsters to be seene with eyes.

If there were nothing else to trouble them, the conceipt of this alone were enough to make them all melancholy. All other trades and professions after some seauen yeares prenticeship, are enabled by their craft to liue of themselues. A Merchant aduentures his goods at Sea, and though his hazard be great, yet if one ship returne offoure, hee likely makes a sauing voyage. An husbandmans gaines are almost certaine; onely Schollers, mee thinkes, are most vncertaine, vnrespected, subiect to all casualties, & hazards. For first, not one of a many prooues to be a Scholler, all are not capable & docile, [k] *ex omni ligno non fit Mercurius*: wee can make *Maiors* and officers every yeare, but not Schollers: Kings can make Knights and Barons, as *Sigismond* the Emperour confessed; Vniuersities can giue degrees; but he nor they, nor all the world can giue learning, make Philosophers, Artists, Orators and Poets: Though they may be willing to take paines, and to that end sufficiently informed, and liberally maintained by their Patrons and Parents. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend, but will not take paines; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, & so spend their times to their friends griefe, and their owne vndoings. Or put case they bee studious, industrious, of ripe wits, and happily good capacities, then how many diseases of body and minde must they endure? No labour in the world like vnto study. It may be, their temperature will not endure it, but in striuing to be excellent to knowe all, they loose health, wealth, wit, life and all. Let him yet happily escape all these hazards, & is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is now fit

[k] *Quotannis fiunt consules & proconsules. Rex & Poeta quotannis non nascitur.*

fit for preferment, where shall he haue it? he is as farre to seeke as he was (after twenty yeares standing) at the first day of his comming to the *Vniuersity*. For what course shall he take, being now capable and ready? The most parable and easie, and about which most are imployed, is to teach a Schoole, turne Lecturer or Curat, and for that he shall haue Faulkoners wages, 10l *per annum*, and his diet, or some small stipend, so long as hee can please his Patron or the Parish; if they approue him not (for vsually they doe but a yeare or two) as inconstant, as * they that cryed *Hosanna* one day, and *crucifie* him the other; serving-man like, he must goe look a new master: if they doe, what is his reward? 115

[1] *Hoc quoq; te manet vt pueros elementa docentem*
Occupet extremis in vicis alba senectus. Like an Asse, he weares out his time for prouender, and can shew a stumpe rod, *togam tritam & laceram*, saith † *Hædus*, an old torne gowne, an ensigne of his infelicity, he hath his labour for his paine, a *modicum* to keepe him till he be decrepit, and that is all. If he be a trencher Chaplaine in a Gentlemans house, as it befell [m] *Euphormio*, after some seauen yeares seruice, he may perchance haue a liuing to the halfes, or some small *Rectory* with a crackt chamber-maid, to haue and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistris in the meane time,

* *Ducetur planta velut ictus ab Hercule Cacus,*
Ponetur q; foras, si quid tentauerit vnquam
Hiscere, —— as *Herculus* did by *Cacus*, he shal be dragged forth of doores by the heeles, away with him. If hee bend his forces to some other studies, with an intent to be *à secretis* to some Nobleman, or in such a place vnder an Embassadour, hee shall finde that such persons rise like Prentices one vnder another, as in so many tradesmens shoppes; when the Master is dead, the fore-man of the shop commonly steps in his place. Now for Poets, Rhetoritians, Historians, Philosophers, [o] Mathematitians, Sophisters, &c. they are like Grashoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Euen so they were at first, if you will beleeue that pleasant tale of *Socrates*, which hee told faire *Phædrus* vnder a Plane-tree, at the bankes of the riuer *Ilissus*; about noone when it was hot, and the Grashoppers made a noise, he tooke that sweet occasion to tell him a tale, how Grashoppers were once Schollers, Musitians, Poets, &c. before the *Muses* were borne, and liued without meat and drinke, & for that cause were turned by *Iupiter* into Grashoppers. And may be turned againe, for any reward I see they are like to haue: or else in the meane time, I would they could liue like them without meat and drinke, like so many [p] *Manucodiatæ* those *Indian* birds of *Paradise*, as wee commonly call them, those I meane that liue with the ayre, and dew of heauen, and need no other food: for being as they are, their * *Rhetoricke only serues them, to curse their bad fortunes*, and many of them for want of meanes are driuen to hard shifts, from Grashoppers they turne Humblebees and Wasps, plaine Parasites, filthily & basely they prostitute themselues, and make the *Muses*, Mules, to satisfie their hunger-starued panches, and get a meales meat. To say truth, 'tis the common fortune of most Schollers, to bee seruile and poore, to complaine pittifully, and lay open their wants to their respectlesse Patrons, as

Cardan

[1] *Hor. ep. 20. l. 1.*
† *Lib. 1. de contem. Amor.*
[m] *Satyricon.*
* *Iuuen. Sat. 5.*
[o] *As colit astra.*
[p] *Aldrouandus de Auibus l. 12. Gesner. &c.*
* *Literas habent queis sibi & fortunæ suæ maledicant. Sat. Menip.*

116 † *Cardan* doth, as * *Xilander*, and many others: as so many Fidlers, or mercenary Tradesmen, to serue great mens turnes for a small reward. They are like ¶ *Indians*, they haue store of gold, but knowe not the worth of it, for I am of *Synesius* opinion, † *King Hieron got more by Simonides acquaintance, then Simonides did by his*: they are more beholdē to Schollers, then Schollers to them, but they vnder-value themselues, and so by those great men are kept downe. Let them haue all that *Encyclopædian*, all the learning in the world, they must keepe it to themselues, ‡ *liue in base esteeme, and starue, except they will submit*, as *Budæus* well hath it, *so many good parts, so many ensignes of Arts, vertues, and be slauishly obnoxious to some illiterate potentate, & liue vnder his insolent worship, or his honour, like Parasites.* For to say truth, *artes hæ non sunt Lucratiuæ*, as *Guido Bonat* that Astrologer could fore-see, they be not gainefull Arts these.

Dat Galenus opes, dat Iustinianus honores,
Sed genus & species cogitur ire pedes.
The rich Physicion, honour'd Lawyers ride,
Whil'st the poore Scholler foots it by their side.

Pouerty is the *Muses* Patrimony, and as that Poeticall diuinity teacheth vs, when *Iupiters* daughters were all maried to the Gods, the *Muses* alone were left solitary, *Helicon* forsaken of all suters, and I beleeue it was, because they had no portion.

† *Calliope longum cælebs cur vixit in ævum?*
Nempe nihil doti, quod numeraret, erat.
Why did *Calliope* liue so long a maid?
Because she had no dowry to be paid.

Ever since all their followers are poore, forsaken, and left vnto themselues. In so much, that as ‖ *Petronius* argues, you shall likely knowe them by their cloathes. *There came*, saith he, *by chance into my company, a fellowe not very spruce to looke on, that I could perceaue by that note alone he was a Scholler, whom commonly rich men hate: I asked him what he was, he answered, a Poet; I demanded againe why hee was so ragged, hee told mee this kinde of learning never made any man rich.*

‖ *Qui Pelago credit, magno se fœnore tollit,*
Qui pugnas & rostra petit, præcingitur auro:
Vilis adulator picto iacet ebrius ostro,
Sola pruinosis horret facundia pannis.
A Merchant's gaine is great that goes to Sea,
A Souldier embossed all in gold:
A Flatterer lies fox'd in braue array,
A Scholler only ragged to behold.

All which our ordinary students, right well perceiuing in our *Vniuersities*, how vnprofitable these Poeticall, Mathematicall, & Philosophicall studies are, how little respected, how few Patrons; apply themselues in all haste to those three commodious professions, of Law, Physicke, and Diuinity, sharing themselues betweene them, ¤ reiecting the Arts in the meane time, History, Philosophy, Philology, or lightly passing them ouer, as pleasant toyes, fitting only table talke, and to furnish them with discourse. They are not so behouefull: he that can tell his mony hath Arithmeticke enough: He

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† *Lib. de libris propriis fol. 24.*
* *Præfat translat. Plutarch.*
¶ Or as horses knowe not their strength, they consider not their own worth.
† *Plura ex Simonidis familiaritate Hieron consequutus est, quam ex Hieronis Simonides.*
‡ *Inter inertes & Plebeios ferè iacet, vltimum locum habens, nisi tot artis, virtutisq; insignia, turpiter, obnoxiè, supparasitando fascibus subiecerit prætervæ insolentisq; potentiæ. Lib. 1. de contempt. rerum fortuitarum*
† *Buchanan. eleg. lib.*
‖ *In Satyricon. Intrat senex, sed cultu non ita speciosus, vt facilè appareret eum hâc notâ literatum esse, quos diuites odisse solent. Ego inquit, Poeta sum; Quare ergo tam male vestitus es? Propter hoc ipsum amor ingenij neminem vnquam divitem fecit.*
¶ *Petronius Arbiter.*
¤ *Oppressus paupertate animus nihil eximium aut sublimè cogitare potest, amœnitates literarū, aut elegantias, quoniam nihil præsidii in his ad vitæ commodū videt, primò negligere, mox odisse incipit. Ædens.*

is a true Geometrician, can measure out a good fortune to himselfe. A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his owne vse. The best Opticks are, to reflect the beames of some great mens fauour and grace to shine vpon him. He is a good Enginer that alone can make an instrument, to get preferment. This was the commõ Tenent and practise of *Poland*, as *Cromerus* obserued not long since, in the first booke of his history, their *Vniuersities* were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but euery man betook himselfe to Divinity, *hoc solum in votis habens, optimum sacerdotium*, a good Personage was their aime. Euen so is it with vs, to get an office in some Bishops Court (to practise in some good Towne) or a Benefice is the mark we shoot at, as being only aduantageous, the high way to preferment.

Although many times, for ought I can see, these men fayle as often as the rest in their proiects, and are as vsually frustrated of their hopes. For let him be a Doctor of the Law, an excellent Ciuilian of good worth, where shall he practise and expatiate? Their fields are so scant, the Ciuill Law with vs so contracted with Prohibitions, so few causes, by reason of those all-deuouring municipall Lawes, *quibus nihil illiteratius*, saith [x] *Erasmus*, an illiterat and a barbarous study, (for though they be neuer so well learned in it, I can hardly vouchsafe them the name of Schollers, except they bee otherwise qualified) and so few Courts are left to that profession, so few offices, and those commonly to be compassed at such deare rates, that I knowe not how an ingenuous man shall thriue amongst them. Now for Physitians, there are in euery Village so many Mountebankes, Empiricks, Quacksalvers, Paracelsians, as they call themselues, *Cauſtici & sanicidæ*, so [*] *Clenard* tearmes thẽ, Wisards, Alcumists, poore Vicars, cast Apothecaries, and Physitians men, Barbers, and Good wiues that professe great skill, that I make a great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so couetous, so clamorous, so impudent; and as [y] he said, litigious, Idiots,

Quibus loquacis affatim arrogantiæ est,
Peritiæ parùm aut nihil,
Nec vlla mica literarij salis,
Crumeni-mulga natio:
Loquuteleia turba, litium strophæ,
Maligna litigantium cohors, togati vultures
Lavernæ alumni, Agyrtæ, &c.
Which haue no skill, but prating arrogance,
No learning, such a purse-milking nation:
Gown'd vultures, theeues, and a litigious rout
Of coseners, that haunt this occupation.

that they cannot well tell how to liue one by another, but as he iested in the Comedy of clocks, they were so many, *maior pars populi aridâ reptant fame*: they are almost starued a great part of them, and ready to deuoure their fellowes, [*] *Et noxiâ caliditate se corripere*; such a multitude of Pettifoggers and Empericks; such impostors, that an honest man knowes not in what sort to compose & carry himselfe in such a society, to liue with any credit in so vile a rout.

[x] *Ciceron. dial.*

[*] *Epist. lib. 2.*

[y] *Io. Douse Epodon. lib. 2. car. 20.*

[*] *Plautus.*

[*] *Bart. Argenis lib. 3.*

118 Last of all to come to our Diuines, the most noble profession, & worthy of double honour, but of all others most distressed and miserable. If you wil not beleeue me, heare a briefe of it, as it was not many yeares since, publikely preached at *Pauls* crosse, [a] by a graue Minister then, & now a reuerend Bishop of this land. *We that are bred vp in Learning, and destinated by our Parents to this end, we suffer our childhood in the Grammer schoole, which* Austin *calls* magnam tyrannidem, & graue malum, *and compares it to the torments of martyrdome: whē we come to the Vniversity, if we liue of the Colledge allowāce, as* Phalaris *obiected to* the Leontines, πολλῶν ἐνδεεῖς πάνυ λιμῷ φθείρει, *needy of all things but hunger and feare; or if wee bee maintained but partly by our Parents cost, doe expend in vnnecessary maintenance, bookes and degrees, before we come to any perfection, fiue hundreth pounds, or a thousand markes. If by this price of the expence of our time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by law, and the right of inheritance, a poore Parsonage, or a Vicarage of 50l per annum, but wee must pay to the Patrone for the lease of a life (a spent and outworne life) either in annuall pension, or aboue the rate of a coppy hold, and that with the hazard and losse of our soules, by Simony and periury, and the forfeiture of all our spirituall preferments,* in esse *and* posse, *both present and to come. what father after a while will be so improuident, to bring vp his sonne to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring vp his son in that course of life, which by all probability and necessity,* cogit ad turpia, *enforcing to sinne, will entangle him in simony and periury! when as the Poet saith,* Invitatus ad hæc aliquis de ponte negabit: *a beggers brat taken from the bridge where he sits a begging, if he knewe the inconvenience, had cause to refuse it.* This being thus, haue not we fished faire all this while, that are initiated Divines, to finde no better fruits of our labours, [b] *hoc est cur palles, cur quis non prandeat hoc est,* doe we macerate our selues for this? Is it for this wee rise so early all the yeare long? *Leaping* (as * he saith) *out of our beds, when we heare the bell ring, as if we had heard a thunder clap.* If this be al the respect, reward, and honour we shall haue, [c] *frange leues calamos, & scinde Thalia libellos:* let vs giue ouer our bookes, and betake our selues to some other course of life? To what end should we study? [d] *Quid me literulas stulti docuere parentes:* what did our parents meane to make vs Schollers, to bee as farre to seeke of preferment after twenty yeares study, as we were at first: why doe wee take such paines? *Quid tantum insanis iuuat impallescere chartis?* If there bee no more hope of reward, no better encouragement. I say againe, *Frange leues calamos, & scinde Thalia libellos*; let's turne souldiers, teare our bookes, or turne them into Gunnes and Pikes, leaue all, and betake our selues to any other course of life, then to continue longer in this misery. † *Præstat dentiscalpia radere, quàm literarijs monumentis magnatum favorem emendicare.*

[a] Ioh. Howson 4° Novembris 1597. the Sermon was printed by Arnold Hartfield.

[b] *Pers. Sat. 3.*

* *E lecto exsilientes, ad subitum tintinnabuli pulsum quasi fulminis territi.*

[c] *Mart.*

[d] *Mart.*

† *Sat. Menip.*

Yea, but me thinkes I heare some man except at these words, that though this be true which I haue said of the estate of Schollers, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwracke of her goods, and that they haue iust cause to complaine; there is a fault, but whence proceeds it? If the cause were iustly examined, it would be retorted vpō our selues, if we were cited at that Tribunall of truth, we should be found guilty, and not able to excuse it. That there is a fault amongst

mongst vs, I confesse, and were there not a buyer, there would not bee a seller: but to him that will consider better of it, it will more then manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrones. In accusing them, I doe not altogether excuse vs; both are faulty, they and we: yet in my iudgement, theirs is the greater fault, more apparant causes, and more to be condemned. For my part, if it bee not with me as I would, or as it should, I doe ascribe the cause, as [c] *Cardan* did, in the like case, *meo infortunio potiùs quàm illorum sceleri*, to † mine owne infelicity, rather then their naughtinesse: Although I haue beene bafled in my time by some of them, and haue as iust cause to complaine as another. For the rest, 'tis on both sides, *facinus detestandum*, to buy and sell Liuings, to detaine from the Church, that which Gods and mens Lawes haue bestowed on it; but in the most, & that from the couetousnesse and ignorance of such as are interrested in this businesse; I name couetous esse in the first place, as the root of all these mischieses, which (*Achan*-like, [d] compels them to commit sacriledge, and to make Simoniall compacts, (and what not) to their owne ends, [f] that kindles Gods wrath, brings a plague, vengeance, and an heauy visitation vpō themselues and others. Some out of that insatiable desire of filthy lucre, to be inriched, care not how they come by it, *per fas & nefas*, hooke or crooke, so they haue it. And some when they haue with riot and prodigality, embezelled their estates to recouer themselues, make a prey of the Church, robbing it, [g] as *Iulian* the Apostate did, spoile Persons of their reuenewes (in *keeping halfe backe*, [h] as a great man amongst vs obserues:) *and that maintenance on which they should liue*: by meanes of which, Barbarisme is increased, and a great decay of Christian Professors; for who will apply himselfe to these diuine studies, his sonne, or friend, when after great paines taken, they shal haue nothing whereupon to liue? But with what event doe they these things? they are commonly vnfortunate families that vse it, accursed in their progeny, and as common experience evinceth, accursed themselues in all their proceedings. *With what face* (as [i] he quotes out of *Austin*) *can they expect a blessing or inheritance from Christ in Heauen, that defraud Christ of his inheritance here on earth?* I would all our Symoniacall Patrons, and such as detaine Tithes, would reade those iudicious Tracts of S[r] *Henry Spelman*, and S[r] *Iames Sempill* Knights; those late elaborate and learned Treatises of D[r] *Tilsiye*, and M[r] *Montague*, which they haue written of that subiect. But though they should read, it would be to small purpose, *clames licet & mare cœlo Confundas*; thunder, lighten, preach hell and damnation, tell them 'tis a sin, they will not beleeue it; denounce and terrify, they haue [k] *cauterized consciences*, they doe not attend, as the inchanted Adder, they stoppe their eares. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures (as some of them surely are) with that Bawd in *Plautus*, *Euge, optimè*, they cry and applaud themselues, with that Miser, *simulac nummos contemplor in arcâ*: say what you will, *quocunq; modo rem*: as a dogge barkes at the Moone, to no purpose are your sayings. Take you Heauen, let them take money. A base, prophane, Epicurean, Hypocriticall rout; for my part, let them pretend what [l] zeale they will, counterfeit Religion, bleare the worlds eyes, bumbast themselues, and stuffe out their greatnes with Church spoiles, shine like so many Peacocks; so cold is my charity, so defectiue in this behalfe,

[c] *Lib. 3. de cons.*

† I had no money, I wanted impudence, I could not scramble, temporize, dissemble: *non prandere olus, &c. vis dicam, ad palpandum & adulandum penitus insulsus, recudi non possum, iam senior vt sim talis, & fingi nolo, vt cunq; malè cedat in rem meam, & obscurus inde delitescam.*

[f] *Deum habent iratum, sibiq; mortem æternã acquirunt, alijs miserabilem ruinam. Serrarius in Iosua, 7.*

[g] *Nicephorus l. 10. cap. 5.*

[h] Lord Cook in his Reports second part, fol. 44.

[i] S[r] Henry Spelman, *de non temerandis Ecclesiis.*

[k] 1. Tim. 4. 2.

[l] *Hor.*

120 halfe, that I shall neuer thinke better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheisticall marrow, that they are worse then Heathens. For as *Dionysius Halicarnasseus* obserues, *antiq. Rom. lib. 7.* [m] *Primum locum &c. Greekes and Barbarians obserue all religious rites, and dare not breake them for feare of offending their gods*; but our Simoniacall contracters, our senseleſſe *Achans*, our stupified Patrons, feare neither God nor divell, they haue evasions for it, it is no sinne, or not due *iure divino*, or if a sinne, no great sinne &c. And though they be daily punished for it, yet as [n] *Chrysostome* followes it, *Nulla ex pœnâ sit correctio, & quasi adversis malitia hominum provocetur, crescit quotidiè quod puniatur:* they are rather worse then better, and the more they are corrected, the more they offend: but let them take their course, [o] *Rode caper vites,* goe on still as they begin, 'tis no sin, let them reioyce secure, Gods vengeance will ouer-take them in the end, and these ill-gotten goods, as an Eagles feathers, [p] will consume the rest of their substance. It is [q] *aurum Tholosanum*, and will produce no better effects. [q] *Let them lay it vp safe, and make their conveyances neuer so close, locke and shut doore*, saith *Chrysostome, yet fraud and couetousnesse, two must violent theeues, are still included, and a little gaine euill gotten, will subuert the rest of their goods.* The Eagle in *Æsope*, seeing a peece of flesh now ready to be sacrificed, swept it away with her clawes, and carried it to her nest; but there was a burning coale stuck to it by chance, which vnawares consumed her, yong ones, nest and all together. Let our Symoniacall Church-chopping Patrons, and sacrilegious Harpyes, looke for no better successe.

A second cause is Ignorance, and from thence contempt, *successit odium in literas ab ignorantiâ vulgi*; which [r] *Iunius* well perceiued: this hatred & contempt of Learning, proceedes out of [t] Ignorance, as they are themselues barbarous, idiots, dull, illiterate, and proud, so they esteeme of others:

Sint Mecænates, non deerunt Flacce Marones:

let there be bountifull Patrons, and there will be painefull Schollers in all Sciences. But when they contemne Learning, and thinke themselues sufficiently qualified, if they can write and read, scamble at a piece of Evidence, or haue so much Latin as that Emperour had, [u] *qui nescit dissimulare, nescit vivere*, they are vnfit to doe their Countrey seruice, to performe or vndertake any action or imployment, which may tend to the good of a Commõwealth, except it be to fight, or to doe country Iustice, with common sense, which euery Yeoman can likewise doe. And so they bring vp their children, rude as they are themselues, vntaught, vnciuill most part. Shall these men iudge of a Schollers worth, that haue no worth, that know not what belõgs to a Students labours, that cannot distinguish betwixt a true Scholler, and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly *Polyanthean* helpes, steales and gleanes a few notes from other mens Harvests, and so makes a faire shew, and him that is truely learned indeed: that thinkes it no more to preach, then to speake, and no more [x] *then to runne away with an empty cart*, as a graue man said; and thereupon vilify vs, and our paines; scorne vs, & all Learning. [y] Because they are rich, and haue other meanes to liue, they thinke it concernes them not to know, or to trouble themselues with it; a fitter taske for yonger brothers,

or

[m] *Primum locum apud omnes gentes habet patritius deorum cultus, & geniorum, nam hunc diutissimè custodiunt, tam Græci, quàm Barbari, &c.*

[n] *Tom. 1. de stat. trium annorum sub Elia sermone.*

[o] *Ouid. Fast.*

[p] *De malè quæsitis vix gaudet tertius hæres.*

[q] *Strabo lib. 4. Geog.*

[r] *Nihil facilius opes evertet, quàm avaritia & fraude parta. Etsi enim seram addas tali arcæ & exteriore ianuâ, & vectè eam communias, intus tamen fraudem & avaritiam, &c. In 5. Corinth.*

[t] *Acad. cap. 7.*

[u] *Ars neminem habet inimicum præter ignorantem.*

[x] Dr *King*, in his last Lecture on *Ionas*, sometimes right reverend L. Bishop of *London*.

[y] *Quibus opes & otium, hi barbaro fastu literas contemnunt.*

or poore mens sonnes, and no whit beseeming the calling of a Gentleman: as *Frenchmen* and *Germans* commonly doe, neglect therefore all humane Learning, what haue they to doe with it? Let Marriners learne Astronomy; Merchants Factors study Arithmeticke; Surveyors get them Geometry; Spectacle-makers Optickes; Land-leapers Geography; Towne-Clarks Rhetoricke; what should he doe with a spade, that hath no ground to digge; or they with Learning, that haue no vse of it? Thus they reason, and are not ashamed to let Marriners, Prentises, and the baseſt seruants, to be better qualified then themselues. In former times, Kings, Princes & Emperors were the only Schollers, excellent in all faculties. *Iulius Cæsar* mended the yeare, and writ his owne Commentaries.[z] *Antonius, Adrian, Nero, Severus, Iulian*, &c. [a] *Michael* the Emperour, and *Isacius*, were so much giuen to their studies, that no base fellow would take so much paines. *Orion, Perseus, Alphonsus, Ptolomeus*, famous Astronomers: *Sabor, Mithridates, Lysimachus*, admired Physitians: *Plato's* kings all. *Euax* that *Arabian* Prince, a most expert Iueller, and an exquisite Philosopher; The Kings of *Ægypt* were Priests of old, & chosen from thence, —*Idem rex hominum, Phœbig, sacerdos:* but those heroicall times are past; the *Muses* are now banished in this bastard age, *ad sordida tuguriola*, to meaner persons, confined alone to *Vniversities*. In those dayes, Schollers were highly beloued,[c] honored, esteemed; as *Virgil* by *Augustus*; *Horace* by *Mecœnas:* Princes companions; as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded: *vsu rerum aut eruditione præstantes viri, mensis olim regum adhibiti*, as *Philostratus* relates of *Adrian*, & *Lampridius* of *Alexander Severus*, famous Clarkes, came to these Princes Courts, *velut in Lycæum*, as to an Vniversity, and were admitted to their Tables, *quasi divûm epulis accumbentes:* And it was fit it should be so, [d] *quoniam illis nihil deest, & minimè egere solent, & disciplinas quas profitentur, soli à contemptu vindicare possunt*, they needed not to beg so basely, as they compell [e] Schollars in our times to complaine of pouerty, or crouch to a rich chuffe for a meales meate, but could vindicate themselues, and those Arts which they professed. Now they would, and cannot: for it is held by some of them, as an axiome, that to keepe them poore, will make them study; they must be dieted, as horses to a race, not pampered, † *alendos volunt, non saginandos, ne melioris mentis flammula extinguatur*; a fat bird will not sing, a fat dog cannot hunt; and so by this depression of theirs, [f] some want meanes, others will, all want [g] incouragement, as being forsaken almost, and generally contemned. How deare of old, and how much respected was *Plato* of *Dionysius*? how deare to *Alexander* was *Aristotle*? *Plutarch* to *Traian*? *Seneca* to *Nero*? *Simonides* to *Hieron*? how much respected?

[h] *Sed hæc priùs fuere, nunc recondita*
Senent quiete, those times are gone:
Et spes, & ratio studiorum in Cæsare tantùm:

as he said of old, we may truely say now, he is our *Amulet*, our [i] Sunne, our sole comfort and refuge, our *Ptolomy*, our common *Mecœnas*, *Iacobus munificus*, *Iacobus pacificus*, *mysta Musarum*, *Rex Platonicus*: *Grande decus, columen q; nostrum*: A famous Scholler himselfe, and the sole Patron, Pillar, and sustainer of Learning: but his worth in this kinde is so well knowne, that as *Paterculus* of *Cato*, *Iam ipsum laudare nefas sit*: & which * *Pliny* to *Traian*, *Seria*

[z] *Spartian. Sellicit. de rebus minimis.*
[a] *Nicet. 1. Anal. Fumis lucubrationum sordebant.*
[c] *Grammaticis olim & Dialecticis, Iurisq; Professoribus, qui specimen eruditionis dedissent, eadem dignitatis insignia decreverunt Imperatores, quibus ornabant heroes Erasm. ep. Io. Fabio epis. Vien.*
[d] *Heinsius præfat. Poematum.*
[e] *Servile nomen Scholaris iam.*
† *Seneca.*
[f] *Haud facilè emergunt &c.*
[g] *Mediâ quâdam noctis ab horâ sedisti, quâ nemo faber, quâ nemo sedebat, qui docet obliquo lanâ deducere ferro. raratamen merces. Iuv. Sat. 7.*
[h] *Catullus. Iuven.*
[i] *Nemo est quem non Phœbus hic noster, solo intuitu lubentiorem reddat.*
* *Panegyr.*

122 *ria te carmina, honorq; æternus annalium, non hæc brevis & pudenda prædicatio tolet.*

Let me not be malitious, and lye against my *Genius*; I may not deny, but that we Haue a sprinkling of our Gentry, heere and there one, excellently well learned,

Apparent rari nantes in gurgite vasto:

but they are but few in respect of the multitude, the major part (and some againe excepted, that are indifferent) are wholly bent for Hawkes & Hounds, and carried away many times with intemperate lust, gaming, and drinking. If they read a booke at any time, 'tis an English Chronicle, *Sr Huon of Burdeaux, Amadis de Gaule, &c.* a play-booke, or some pamphlet of Newes, and that at such seasons onely, when they cannot stirre abroad, to driue away time, [k] their sole discourse is dogs, hawkes, and horses, and what newes? If some one haue beene a trauailer in *Italy*, or as farre as the Emperors Court, wintered in *Orleance*, and can court his Mistris in broken French, weare his cloathes neately in the newest fashion, sing some choice out landish Tunes, discourse of Lordes, Ladies, Townes, Palaces, & Cities, hee is compleat, & to be admired: [l] Otherwise he and they are much at one; no difference betwixt the Master & the Man, but worshipfull titles: winke & choose betwixt him that sits downe (cloathes excepted) and him that holdes the Trencher behinde him: yet these men must be our Patrons, and wise by inheritance.

[k] *Rarus enim fermè sensus communis in illâ Fortunâ. Iuuen. Sat.8.*

[l] *Quis enim generosum dixerit hunc qui, Indignus genere, & præclaro nomine tantùm Insignis. Iuuen. Sat.8.*

Mistake me not (I say againe) *Vos ô Patritius sanguis*, you that are worthy Gentlemen, I honour your names & Persons, & with all submissenesse, prostrate my selfe to your censure and seruice. There are amongst you, I doe ingeniously confesse, many well-deseruing Patrons, and true patriots, of my knowledge, besides many hundreths which I neuer saw, no doubt, or heard of, pillars of our common-wealth, [m] whose worth, bounty, learning, forwardnes, true zeale in Religion, & good esteeme of all Schollers, ought to be consecrated to all posterity: but of your ranke there are a deboshed, corrupt, couetous, illiterate crew againe, no better then stockes, *merum pecus* (testor Deum, non mihi videri dignos ingenui hominis appellatione) a sordid, prophane, pernitious company, irreligious, impudent and stupid, I know not what Epithets to giue them, enemies to Learning, confounders of the Church, and the ruine of a Common-wealth: Patrons they are by right of inheritance, and put in trust freely to dispose of such Liuings to the Churches good; but (hard taske-masters as they are) they take away their straw, & compell them to make their number of bricke: they commonly respect their owne ends, commodity is the steer of all their actions, & him they present in conclusion, as a man of greatest gifts, that will giue most; no penny, [o] no *Pater noster*, as the saying is. *Nisi preces auro fulcias amplius irritas*: It was an old saying, *Omnia Romæ venalia*, 'tis a ragge of Popery, which will neuer be rooted out. A Clarke may offer himselfe, approue his [p] worth, learning, honesty, religion, zeale, they will commend him for it; but — † *probitas laudatur & alget*. If he be a man of extraordinary parts, they will flocke a farre off to heare him, as they did in *Apuleius*, to see *Psyche: multi mortales confluebant ad videndum sæculi decus, speculum gloriosum: laudatur ab omnibus, spectatur ab omnibus, nec quisquam non rex, non regius, cupidus eius nuptiarum petitor accedit, mirantur quidem diuinam formam omnes, sed ut simulachrum*

[m] I haue often met with my selfe, and conferred with diuers worthy Gentlemen in the Country, no whit inferiour, if not to be preferred for diuers kind of learning, to many of our Academickes.

[o] *Ipse licet Musis veniat comitatus Homere, Nil tamen attuleris ibis Homere foras.*

[p] *Et legat historicos, authores noverit omnes, Tanquàm ungues digitosq; suos. Iuv. Sat.7.*

† Iuvenal.

lachrum fabrè politum mirantur; many mortal men came to see faire *Psyche*, the glory of her age, they did admire her, commend, desire her for her diuine beauty, and gaze vpon her; but as on a picture, none would marry her, *quòd indotata*, faire *Psyche* had no money. ¶ So they doe by learning.

[r] ——*didicit iam diues auarus*
Tantùm admirari, tantùm laudare disertos,
Vt pueri Iunonis auem.——

Your rich men haue now learn'd of later dayes
T'admire, commend, and come together
To heare and see a worthy Scholler speake,
As children doe a Peacocks feather.

He shall haue all the good words that may be giuen, [s] a proper man, and 'tis pitty he hath no preferment, all good wishes; but inexorable, indurate as he is, he will not preferre him, though it be in his power, because he is *indotatus*, he hath no mony. Or if he doe giue him entertainment, let him be neuer so well qualified, or pleade affinity, consanguinity, sufficiency, he shall serue 7 yeares, as *Iacob* did for *Rachel*, before he shall haue it. [t] If he will enter at first, he must come in at that *Simoniacall* gate, come off soundly, and put in good security to performe all covenants, or els hee will not deale with, or admit him. But if some poore Scholler, some parson chuffe will offer himselfe; or some Trencher Chaplaine, that will take it to the halfes, thirds, or accept of what he will giue, he is welcome, bee conformable, preach as hee will haue him, he likes him before a million of others; for the best is alway best cheape: & then as *Hierome* said to *Cromatius*, *patellâ dignum operculum*, such a Patron, such a Clearke; the cure is supplied, & all parties pleased. So that is still verified in our age, which [u] *Chrysostome* complained of in his time, *Qui opulentiores sunt in ordinem parasitorum cogunt eos, & ipsos tanquam canes ad mensas suas enutriunt, eorumq; impudentes Ventres iniquarum cœnarum reliquijs differtiunt, ijsdem pro arbitrio abutentes.* Rich men keepe these Lecturers, and fawning Parasites, like so many Dogges at their tables, and filling their hungry guts with the offauls of their meate, they abuse them at their pleasure, and make them say what they propose. [x] *As children doe by a bird or a butterflye in a string, pull him, and let him out as they list: doe they by their trencher Chaplins, prescribe, cõmand their wits, let in & out, as to them it seemes best.* If the Patron be precise, so must his Chaplaine be; os if he be Papisticall, he must be so too, or else bee turned out. These are those Clearkes which serue the turne, whom they commonly entertaine, and present to Churchliuings, whilst in the meane time we that are Vniuersity men, like so many hide-bound Calues in a Pasture, tarry out our time, and wither away as a flowre vngathered in a garden, and are neuer vsed: or as so many candles, illuminate our selues alone, obscuring one anothers light, and are not discerned heere at all; the least of which, translated to some darke roome, or to some Countrey Benefice, where it might shine apart, would giue a faire light, and be seene ouer all: Whilst we lye waiting here as those sick-men did at the poole of [y] *Bethesda*, till the Angell stirred the water, expecting a good houre, they step betweene, and beguile vs of our preferment. I haue not yet said, If after long expectation, much expence, trauell, and earnest suit of our selues and friends, we obtaine a small Benefice at last: our misery beginnes a-fresh,

[q] *Tu verò licet Orpheus sis, saxa sono testudinis emolliens, nisi plumbea eorum corda, auri vel argenti malleo emollias &c.* Salisburiensis Polycrat. lib. 5. c. 10.

[r] *Juven. Sat. 7.*

[s] *Euge benè*; no need. *Dousa epod. lib. 2.* ——*dos ipsa scientia, sibiq; congiarium est.*

[t] *Quatuor ad portas Ecclesiæ itur ad omnes; sanguinis, aut Simonis, præsulis atq; Dei.* Holcot.

[u] *Lib. contra Gentiles de Babila martyre.*

[x] *Præscribunt, imperant, in ordinem cogunt, ingenium nostrũ prout ipsis videbitur, astringunt & relaxant, ut papilionem puerũ aut bruchum filo demittunt, aut attrahunt, nos à libidine suâ pendere æquum cẽsentes.* Heinsius.

[y] *Iohn 5.*

124 a-fresh, wee come to a ruinous house, which before it bee habitable, must be necessarily repaired, and we are compelled to sue for dilapidations; and scarce yet settled, we are called vpon for our Predecessors arrerages, first fruits, tenthes, subsidies, are instantly to be payd, benevolence, procurations, &c. and which is most to be feared, wee light vpon a crackt title, as it befell *Clenard* of *Brabrant*, for his Rectory and his *Beginæ*, he was no sooner inducted, but instantly sued, *cepimusq;* († saith he) *strenuè litigare, & implicabili bello confligere*: at length after ten yeares sute, as long as *Troyes* siege, when he had tyred himselfe, and spent his mony, he was faine to leaue all for quietnes sake, and giue it vp to his aduersary. Or els wee stand in feare of some precedent Lapse; we fal amongst refractory, seditious Sectaries, peeuish Puritans, peruerse Papists, or a lasciuious rout of Atheisticall *Epicures*, that will not be reformed; or some litigious people, that will not pay their dues without much repining, or compelled by long suit; all they thinke well gotten that is had from the Church, and by such vnciuill, harsh dealings, they make their poore Minister aweary of his place, if not his life: and put case they be quiet honest men, make the best of it, as often it falls out, hee must turne rusticke, and daily conuerse with a company of Idiots and Clownes.

† *Epist. lib. 2. Iam suffectus in locum demortui, protinus exortus est aduersarius, &c. post multos labores, sup-tus, &c.*

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multò gravius, crimen obijci potest: nostrâ enim culpâ fit, nostrâ iniuriâ, nostrâ avaritiâ, quòd tam frequentes, fœdæq; fiant in Ecclesiâ nundinationes, († *templum est vænale, deusq;*) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio fit. Quod tot Respub. malis afficiatur, à nobis seminarium, ultrò malum hoc accersimus, & quâvis contumeliâ, quâvis interim miseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indiês sine delectu pauperes alumni, terræ filii, & cuiuscunq; ordinis homunciones, ad gradus certatim admittantur? qui si definitionem, distinctionemq; unam aut alteram memoritèr edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiotæ, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumq; administri,

Sponsi Penelopes, nebulones, Alcinoïq;

modò tot annos in Academiâ insumpserint, & se pro togatis venditârint; lucri causâ, & amicorum intercessu præsentatur: Addo etiam & magnificis nonnunquam elogiis morum & scientiæ, & jam valedicturi, testimonialibus hisce literis, amplissimè conscriptis in eorum gratiam honorantur, ab ijs, qui fidei suæ & existimationis jacturam proculdubiò faciunt. *Doctores enim & Professores* (quod ait ʏ ille) *id unum curant, ut ex professionibus frequentibus, & tumultuarijs potiùs quàm legitimis, commoda sua promoueant, & ex dispendio publico suum faciant incrementum.* Id solum in votis habent annui plerumq; magistratus, ut ab incipientium numero ᶻ pecunias emungant, nec multùm interest qui sint, literatores an literati, modò pingues, nitidi, ad aspectum specioli, & quòd verbo dicam, pecunioli sint. ᵃ Philosophrastri licentiantur in artibus, artem qui non habent, † *Eos q; sapientes esse iubent, qui nullâ præditi sunt sapientiâ, Et nihil ad gradum, præterquam velle adferunt.* Theologastri (solvant modò) satis superq; docti, per omnes honorum gradus

ʏ *Iun. Acad. c. 6.*
ᶻ *Accipiamus pecuniam, demittamus asinũ. ut apud Patauinos, Italos.*
ᵃ *Hos non ita pridem perstrinxi, in* Philosophastro *Comediâ latinâ, in Ædc Christi Oxon. publicè habitâ. Anno 1617. Feb. 16.*
† *Sat. Menip.*

dus evehuntur & aſcendunt. Atq; hinc fit quòd tam viles ſcurræ, tot paſſim Idiotæ, larvæ paſtorum, circumforanei, vagi, bardi, fungi, craſſi, aſini, merum pecus, in ſacroſanctos Theologiæ aditus, illotis pedibus irrumpant, præter inverecundum frontem adferentes nihil, vulgares quaſdam quiſquilias, & ſcholarium quædam nugamenta, indigna quæ vel recipiantur in triviis. Hoc illud indignum genus hominum & famelicum, indigum, vagum, ventris mãcipium, ad ſtivam potiùs relegandum, ad haras aptiùs, quàm ad aras, quòd divinas haſce literas turpitèr proſtituit; hi ſunt qui pulpita complent, & in ædes nobilium irrepunt, & quum reliquis vitæ deſtituantur ſubſidiis, ob corporis & animi egeſtatem, aliarum in Repub: partium minimè capaces ſint, ad ſacram hanc anchoram confugiunt, ſacerdotium quoviſmodò captantes, non ex ſinceritate, quòd [b] *Paulus* ait, *ſed cauponantes verbum Dei*. Ne quis interim viris bonis detractum quid putet, quos habet Eccleſia Anglicana quãplurimos, egregiè doctos, illuſtres, intactæ famæ viros, & plures forſan quã quævis Europæ provincia; ne quis à florentiſſimis Academiis, quæ viros vndiquâq; doctiſſimos, omni virtutum genere ſuſcipiendos abundè producit. Et multò plures utraq; habitura, multò ſplendidior futura, ſi non hæ ſordes ſplendidum lumen eius obfuſcarent, obſtaret corruptio, & cauponantes quędam Harpyæ, proletarijq; bonum hoc nobis non inviderent. Nemo enim tam cæcâ mente, qui non hoc ipſum videat: nemo tam ſtolido ingenio, qui non intelligat; tam pertinaci iudicio, qui non agnoſcat, ab his Idiotis circũforaneis, ſacram pollui Theologiam, ac cœleſtes Muſas quaſi prophanum quiddam proſtitui. *Viles animæ & effrontes* (ſic enim *Lutherus* [c] alicubi vocat) *lucellâ cauſa ut muſcæ ad mulctra, ad nobilium & heroũm menſas advolant, in ſpem ſacerdotij*, cujuſlibet honoris, officij, in quamvis aulam, urbem ſe ingerunt, ad quodvis ſe miniſterium componunt.

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[b] 2. Cor. 2. 17.

[c] Comment. in Gall.

——*Vt nervis alienis mobile lignum*—— *Ducitur* ——

[d] *offam ſequentes, pſittacorum more, in prædæ ſpem quidvis effutiunt*: obſecundantes Paraſiti ([e] *Eraſmus* ait) *quidvis docent, dicunt, ſcribunt, ſuadent, & contra conſcientiam probant, non ut ſalutarem reddant gregem, ſed ut magnificam ſibi parent fortunam. Opiniones quaſvis & decreta contra verbum Dei aſtruunt, ne non offendant patronum, ſed ut retineant favorem procerum, & populi plauſum, ſibiq; ipſis opes accumulent.* Eo etenim plerumq; animo ad Theologiam accedunt, non ut rem divinam, ſed ut ſuam faciant; non ad Eccleſiæ bonum promovendum, ſed expilandum; quærentes quod *Paulus* ait, *Non quæ Ieſu Chriſti, ſed quæ ſua*, non domini theſaurum, ſed ut ſibi, ſuiſq; theſaurizent. Nec tantùm iis, qui vilioris fortunæ, & abjectæ ſortis ſunt, hoc in uſu eſt: ſed & medios, ſummos, elatos, ne dicam Epiſcopos, hoc malum invaſit.

[d] Heinſius.
[e] Eccleſiaſt.
[f] Lutb. in Gall.

[g] *Dicite Pontifices, in ſacris quid facit aurum?*

[h] *ſummos ſæpè viros tranſverſos agit avaritia*, & qui reliquis morum probitate præluceret; hi facem præferunt ad Simoniam, & in corruptionis hunc ſcopulum impingentes, non tondent pecus, ſed deglubunt, & quocunq; ſe conferunt, expilant, exhauriunt, abradunt, magnum famæ ſuæ, ſi non animæ naufragium facientes: ut non ab infimis ad ſummos, ſed à ſummis ad infimos malum promanáſſe videatur, & illud verum ſit quod ille olim luſit, *Emerat ille prius, vendere iure poteſt. Simoniacus enim* (quod cum *Leone* dicam) *gratiam non accepit, ſi non accipit, non habet, & ſi non habet, nec gratus poteſt eſſe*. Tantùm enim abſunt iſtorum nonnulli, qui ad clavum ſedent à promovendo

[g] Perſ. Sat. 2.
[h] Saluſt.

125 reliquos, ut penitùs impediant, probè sibi conscij, quibus artibus illuc pervenerint. † *Nam qui ob literas emersisse illos credit, desipit: qui verò ingenij, eruditionis, experientiæ, probitatis, pietatis, & Musarum id esse pretium putat* (quod olim reverâ fuit, hodiè promittitur) *planissimè insanit.* Vtcunq; vel vndecunq; malum hoc originem ducat, non ultrò quæram, ex his primordiis cæpit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, impostura, ab hoc fonte se derivârunt omnes nequitiæ. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicænio laborent; de luxu, de fædo nonnunquam vitæ exemplo, quo nonnullos offendant, de cõpotatione Sybariticâ, &c. Hinc ille squalor Academicus, *tristes hac tempestate Camenæ*, quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & diteſcat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens maiestatem quandam, ac amplitudinem præ se ferens, miramq; sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, supellectilis splendore, & famulorum numero maximè conspicuus. *Quales statuæ* (quod ait [i] ille) *quæ sacrùs in ædibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum reverâ sensu sint carentes, & nihil saxeam adiuvent firmitatem:* Atlantes videri volunt, quum sint statuæ lapideæ, umbratiles reverà homunciones, fungi forsan & bardi, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris nominibus nuncupati, humiles, obscuri, multòq; digniores licet, egentes, inhonorati vitam privam privatam agant, tenuiq; sepulti sacerdotio, vel in collegiis suis in æternum incarcerati, inglorie deliteſcant. Sed nolo diutiùs hanc movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, † hinc ipsa religio (quod cum *Sesellio* dicam) *in ludibrium & contemptum adducitur*, abiectum sacerdotium (atq; hæc ubi fiunt, ausim dicere, & putidum [k] putidi dicterium de clero vsurpare) *Putidum vulgus*, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.

† Sat. Menip.

i Budeus de Asse lib. 5.

† Lib. 1. de rep. Gallorum.

k Campian.

Memb. 4.
Subsec. 1.

Non-necessary, remote, outward, aduentitious, or accidentall causes: as first from the Nurse.

OF those remote, outward, ambient, *Necessary* causes I haue sufficiently discourſed in the precedent member, the *Non-necessary* follow of which, saith [l] *Fuchsius*, no art can be made, by reason of their vncertainety, casualty, and multitude; so called *not necessary*, because according to [m] *Fernelius they may be avoided, and vsed without necessity*. Many of these accidentall causes, which I shal entreat of here, might haue well beene reduced to the former, because they cannot be avoided, but fatally happen to vs, though accidentally, and at vnawares, at some time or other: the rest are cõtingent and ineuitable, and more properly inserted in this rancke of causes. To reckon vp all is a thing vnpossible, of some therefore most remarkable,

l Præsem. lib. 2. nulla ars constitui potest.

m Lib. 1. cap. 19 de morborum causis. Quas declinare licet aut nullâ necessitate vtimur.

of

of these contingent causes which produce Melancholy, I will briefly speake and in their order. 127

From a childs Natiuity, the first ill accident that can likely befall him, in this kinde is a bad Nurse, by whose meanes alone, hee may bee tainted with this [n] malady from his cradle. *Aulus Gellius lib.12. cap. 1.* brings in *Phauorinus* that eloquent Philosopher, prouing this at large, [o] *that there is the same vertue and property in the milke as in the seed, and not in men alone, but in all other creatures: he giues instance in a Kid and Lambe, if either of them sucke of the others milke, the Lambe of the Goats, or the Kid of the Ewes, the wooll of the one will be hard, the haire of the other soft. Giraldus Cambrensis Itinerar. Cambriæ. lib.1. cap.2.* confirmes this by a notable example which happened in his time. A sow pigge by chance sucked a Brach, and when shee was growne, [p] *would miraculously hunt all manner of Deere, and that as well, or rather better then any ordinary hound.* His conclusion is, [q] *that Men and beasts participate of her nature and conditions, by whose milke they are fed. Phauorinus* vrgeth it farther, and demonstrates it more evidently, that if a Nurse bee *mishapen, vnchast, vnhonest, impudent, drunke,* [r] cruell, or the like, the childe that sucks vpon her breast will be so too; and all other affections of the minde, and diseases almost are ingraffed, as it were, and imprinted into the temperature of the Infant, by the Nurses milke; as Pox, Leprosie, Melancholy, &c. *Cato* for that reason would make his seruants children sucke vpon his wiues breast, because by that meanes they would loue him and his the better, and in all likelyhood agree with them. A more euident example that the mindes are altered by milke, cannot be giuen then that of *Dion* which [t] he relates of *Caligula's* cruelty, it could neither be imputed to father or mother, but to his nurse alone, that anointed her paps with blood still, which made him such a murderer, and to expresse her to a haire: And that of *Tiberius*, who was a common drunkard, because his Nurse was such a one. *Et si delira fuerit* ([u] one obserues) *infantulum delirum faciet*, if she be a foole or dolt, her childe shee nurseth will take after her, or otherwise be misaffected; Which *Franciscus Barbarus lib.2. cap. vlt. de re vxoriâ*, proues at full, and *Ant. Guiuarra lib.2. de Marco Aurelio:* The childe will surely participate. For bodily sickneſſe there is no doubt to be made. *Titus, Vespasianus* son was therefore sickly because his Nurse was so, *Lampridius.* And if we may beleeue Physitians, many times children catch the pox from a good Nurse, *Botaldus cap. 61. de lue vener.* [x] For these causes *Aristotle Polit. lib.7. cap.17. Phauorinus*, and *Marcus Aurelius* would not haue a childe put to nurse at all, but every mother to bring vp her owne, of what condition soeuer she be. Which some women most curiously obserue, and amongst the rest, [y] that Queene of *France*, a *Spaniard* by birth, that was so precise and zealous in this behalfe, that when in her absence, a strange Nurse by chance had suckled her childe, she was neuer quiet till she had made the infant vomit it vp againe. But shee was too iealous: if it be so, as many times it is, they must be put forth, I would then aduise such mothers as [z] *Plutarch* doth in his booke *de liberis educandis*, and [a] *S. Hierome lib.2. epist.27. Læta, de institut. fil. Magninus part.2, Reg. sanit. cap. 7.* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of

[n] *Quo semel est imbuta recens seruabit odorem Testa diu. Hor.*

[o] *Sicut valet ad fingendas corporis atq; animi similitudines vis & natura seminis, sic quoq; lactis proprietas. Neq; id in hominibus solum, sed in pecudibus animadversum Nam si ouium lacte hædi aut caprarum agni alerentur, constat fieri in his lanam duriorem in illis capillum igni seueriorem*

[p] *Adulta in seruarum persequutione ad miraculum vsq; sagax.*

[q] *Tam animal quodlibet quam homo, ab illâ cuius lacte nutritur naturam cõtrahit.*

[r] *Improba, informis, iniudica temulenta nutrix &c. quoniam in moribus efformandis magnam sæpè partem ingenij altricis & natura lactis tenet.*

[s] *Hircanæq; admorunt vbera Tigres, Virg.*

[t] *Lib.2. de Cæsaribus.*

[u] *Beda cap. 27. lib.1. Eccles. hist.*

[x] *Ne instituto lactis alimento degeneret corpus et animus corrumpatur.*

[y] *Stephanus.*

[z] *To 2. Nutrices non quasvis, sed maximè probas deligamus.*

[a] *Nutrix non sit lasciva aut temulenta. Hier.*

128 the minde, as sorrow, feare, griefe, [b] folly, melancholy. For such passions corrupt the milke and alter the temperature of the childe, which now being [c] *Vdum & molle lutum*, is easily seasoned and peruerted. And if such a nurse may be found out, let *Phauorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her, then the mother her selfe. For why may not the mother be a whore, a peeuish drunken flurt, a waspish cholerick slut, a crazed peece, a foole (as many mothers are) as soone as the Nurse? There is more choice of Nurses then Mothers; and therefore except the mother bee most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would haue all children in such cases committed to strangers. And 'tis the only way; as by marriages they are engrafted to other families to alter the breed, or if any thing be amisse in the mother, as *Lodouicus Mercatus* contends, *Tom. 2. lib. de morb. hæred.* to preuent diseases and future maladies, to correct and qualifie the childs ill disposed temperature, which hee had from his parents. This is an excellent remedy, if good choice bee made of such a Nurse.

[b] *Prohibendum ne stolida lactet.*
[c] *Pers.*

Svbsec. 2.

Education a cause of Melancholy.

Education, of these accidentall causes of Melancholy, may iustly challenge the next place. for if a man escape a bad nurse, he may be vndone by euill bringing vp. [d] *Iason Pratensis*, puts this of *Education* for a principall cause, bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, and too seuere, or too remisse or indulgent on the other side, are often fountaines and furtherers of this disease. Parents and such as haue the tuition and ouersight of children, offend many times in that they are too sterne, alway threatning, chiding, brawling, whipping, or striking; by meanes of which, their poore children are so disheartned and cowed, that they neuer after haue any courage, or a merry houre in their liues, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggers, bugbeares, and hobgoblins, if they cry, or bee otherwayes vnruly: but they are much to blame in it, many times, saith *Lauater de spectris part. 1. cap. 5. ex metu in morbos graues incidunt, & noctu dormientes clamant*, for feare they fall into many diseases, and cry out in their sleepe, and are much the worse for it all their liues: these things ought not at all, or to be sparingly done, and vpon iust occasion. Tyrannicall, impatient, harebrain Schoolemasters, *Aiaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdome all the while they are at Schoole, with bad diet, if they boord in their houses, too much seuerity and ill vsage, they quite peruert their temperature of body & mind: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, and weary of their liues, and thinke no slauery in the world (as once I did my selfe) like to that of a grammer Scholler. *Præceptorum ineptijs discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, lookes, comming in. S. *Austin* in his first booke of his *confess.* and 4. *cap.*

[d] *Lib. de morbis capitis cap. de mania. haud postrema causa supputatur educatio, inter has mentis abalienationis causas. Iniusta noverca.*

4.cap. calls this schooling *meticulosam necessitatem*, and elsewhere a martyrdome, and confesseth of himselfe, how cruelly he was tortured in minde for learning Greek, *nulla verba noueram, & sævis terroribus & pœnis, vt nossem, instabatur mihi vehementer*, I knewe nothing and with cruell terrors & punishments I was daily compell'd. [e] *Beza* complaines in like case of a rigorous Schoolemaster in *Paris*, that made him by his continuall thundering and threats, once in a mind to drowne himselfe, had he not met by the way with an vnkle of his that vindicated him from that misery for the time, by taking of him to his house. *Trincavellius lib.1.consil. 16.* had a patient 19 yeares of age, extreamely melancholy, *ob nimium studium Tarvitij & præceptoris minas*, by reason of ouermuch study, and his * Tutors threats. Many Masters are hard hearted and bitter to their seruants, & by that meanes doe so much deiect, with terrible speeches and hard vsage so crucifie them, that they become desperate, and can neuer be recalled.

[e] *Præfat. ad Testam.*

* *Plus mentis pedagogico supercilio abstulit, quàm vnquam præceptis suis sapientiæ instillauit.*

Others againe, in that other extreame, doe as much harme by their too much remisnesse, their servants, children, Schollers, are carried away with that streame of drunkennesse, Idlenesse, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischiefe themselues. Too much indulgence causeth the like, many fond mothers especially, dote so much vpon their children like † *Æsops* Ape, till in the ende they crush them to death. *Corporum nutrices animarum nouercæ*, pampering vp their bodies to the vndoing of their soules: they will not let them be [f] corrected or controled, but still soothed vp in euery thing they doe, that in conclusion, they become rude, vntaught, headstrong, incorrigible, and graceless; *They loue them so foolishly*, saith [g] *Cardan*, *that they rather seeme to hate them, bringing them vp not to vertue but iniury, not to learning but riot, not to sober life and conuersation, but to all pleasure and licentious behauiour.* Who is he of so little experience that knowes not that of *Fabius* to bee true, that [h] *Education is another nature altering the minde and will, and I would to God* (saith he) *we our selues did not spoyle our childrens manners, by our ouermuch cockering and nice education, and weaken the strength of their bodies & minds; that causeth custome, custome nature, &c.* For these causes *Plutarch* in his booke *de lib. educ.* and *Hierom epist. lib.2. epist. 17. to Læta de institut. filiæ*, giues a most especiall charge to all parents, and many good cautions about the bringing vp of children, that they be not committed to vndiscreet, passionate, bedlam Tutors, light, giddy headed, or couetous persons, and spare for no cost, that they may be well nurtured and taught, it being a matter of so great consequence. For such Parents as doe otherwise, *Plutarch* esteemes like them, [i] *that are more carefull of their shooes then of their feet*, that rate their wealth aboue their children. And he, saith *Cardan*, *that leaues his sonne to a couetous Schoolemaster to be informed, or to a close Abby to fast and learne wisdome together, doth no other, then that he be a learned foole, or a sickly wiseman.*

† *Camerarius emb.77. cent 2.* hath elegantly expressed it in an Embleme. *perdit amando, &c.*

[f] *Prov. 13. 24.* Hee that spareth the rod hates his son.

[g] *Lib.2. de consol.* *Tam stultè pueros diligimus vt odisse potius videamur, illos non ad virtutem sed ad iniuriam, non ad eruditionem sed ad luxum, non ad vitam, sed voluptatem educates.*

[h] *Lib.1. cap.3.* *educatio altera natura, alterat animos & voluntatem, atq; vtinam (inquit) liberorũ nostrorum mores non ipsi perderemus, quum infantium statim delitijs soluimus, mollior ista educatio;*

quam indulgentiam vocamus, nervos omnes, & mentis & corporis frangit, fit ex his consuetudo, inde natura. [i] *Perinde agit ac si quis de calceo sit sollicitus, pedem nihil curet. Iuven. Nil patri minus est quàm filius.* [k] *Lib.3 de sapient. qui auaris pædagogis pueros alendos dant, vel clausos in cœnobijs ieiunare simul & sapere, nihil aliud agunt, nisi vt sint vel non sine stultitiâ eruditi, vel integrâ vitâ sapientes.*

SVBSEC. 3.

Terrors and affrights causes of melancholy.

TVlly in the *4 of his Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible obiect heard or seene, from all other feares, and so doth *Patritius lib. 5. Tit. 4. de regis institut.* Of all feares they are most pernitious and violent, and so suddainely alter the whole temperature of the body, moue the soule and spirits, and strike such a deepe impression, that the parties can neuer be recouered, causing a more grieuous and fiercer melancholy, as *Felix Plater, cap. 3. de mentis alienat.* I speakes out of his experience, then any inward cause whatsoeuer: *and imprints it selfe so forcibly in the spirits, braine, humours, that if all the masse of blood were let out of the body, it could hardly be extracted. This horrible kind of melancholy* (for so he tearmes it) *had beene often brought before him, and troubles and affrights commonly men and women, young and old, of all sorts. Hercules de Saxonia*, calls this kinde of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, contraction, dilatation, not from any distemperature of spirits, & produceth strong effects. This Terrour is most vsually caused, as [m] *Plutarch* will haue, *from some imminent danger, when some terrible obiect is at hand*, heard, seene, or conceiued, [n] *truely appearing, or in a* [o] *dreame:* and many times the more sudden the accident, it is the more violent.

† *Stat terror animis, & cor attonitum salit,*
Pauidumq; trepidis palpitat venis iecur.
Their soule's affright, their heart amazed quakes,
The trembling Liuer pants ith' veines and akes.

Arthemedorus the Grammarian lost his witts by the vnexpected sight of a Crocodile, *Laurentius cap. 7. de melan.* The [p] Massacre at *Lions 1572.* in the raigne of *Charles 9.* was so terrible and fearefull, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many lose their wits [q] *by the sudden sight of some spectrum or divell, a thing very common in all ages*, saith *Lanater part. 1. cap. 9.* as *Orestes* did at the sight of the *Furies*, which appeared to him in blacke (as * *Pausanias* records) The Greeks call them μορμολύκεια, which so terrifie their Soules, or if they be but affrighted by some counterfeit divells in iest,

—† *vt pueri trepidant, atq; omnia cæcis*
In tenebris metuunt,— as children in the darke conceaue Hobgoblins, & are sore afraid, they are the worse for it all their liues. Some by sudden fires, earthquakes, inundations, or any such dismall obiects: *Themison* the Physitian fell into an *Hydrophobia*, by seeing one sicke of that disease: (*Dioscorides l. 6. cap. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure that roome where a coarse hath beene, or for a world would not be alone with a dead man, or lye in that bed many yeares after, in which a man hath died. At [r] *Basil* a ma-

[l] *Terror & metus maximè eximroviso accidentes, ita animum commouent, vt spiritus nunquam recuperent, graviaremq; melancholiam terror facit, quàm quæ ab interna causa fit. Impressio tã fortis in spiritibus humoribusq; cerebri, vt extractâ totâ sanguineâ massa, ægrè exprimatur, Et hæc horrenda species melancholiæ frequenter oblata mihi, omnes exercens, viros, iuvenes, senes,*

* *Tract. de melan. cap. 7. & 8. non ab intemperie, sed agitatione, dilatatione, cõtractione, motu*

[m] *Lib. de fort. & virt. Alex. præsertim ineunte periculo, obiectes quippe adsunt terribiles.*

[n] *Fit à visione horrendâ, vcuera apparente, vel per insomnia. Platerus.*

[o] A Painters wife in Basil, 1600. *Somniavit filium bello mortuum, inde Melancholica consolari noluit.* † *Senec. Herc. Oet.* [p] *Quarta pars comment. de Statu religionis in Gallia sub Carolo 9. 1572.* [q] *Ex occursu dæmonum aliqui furore corripiuntur, & experientiâ notum est.* * *Lib. 8 in Arcad.* † *Lucret.* [r] *Puellæ extra vrbem in prato excurrentes, & infesta & melancholica domum redyt per dies aliquot vexata, dum mortua est. Plater.*

ny

ny little children in the Spring time, went to gather flowers in a meddow and at the townes end, where a malefactor hung in gibbets, all gazing at it, one by chance flung a stone, & made it stirre, by which accident, all the children affrighted ran away; one slower then the rest, looking backe, and seeing the stirred carcase wag towards her, cryed out it came after her, and was so terribly affrighted, that for many dayes she could not be pacified, but melancholy, died. [t] In the same towne another childe beyond the *Rhine*, sawe a graue opened, and vpon the sight of the carcase, was so troubled in minde, that she could not be comforted, but a little after died, and was buried by it, *Platerus obseruat. lib. 1.* A Gentlewoman of the same Citty saw a fat hogge cut vp, and when the intrals were opened, and a noysome savour offended her nose, she much misliked, and would no longer abide: a Physitian in presence, told her, that as that hogge was, so was shee, full of filthy excrements, and aggrauated the matter by some other lothsome instances, in so much, that this nice Gentlewoman apprehended it so deeply, that she fell instantly a vomiting, and was much distempered in minde and body, that with all his art and perswasions, for some months after, hee could not restore her to her selfe, she could not forget it, or remoue the obiect out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are sicke, or a man executed, or sicke of any fearefull disease, as possession, Apoplexies, bewitched: [s] or if they read by chance of some terrible thing, they are as much disquieted, as if they had seene it. *Hecates sibi videntur somniare*, they dreame, and continually thinke of it. As lamentable effects are caused by such terrible obiects heard, as seene, *auditus maximos motus in corpore facit*, as [u] *Plutarch* holds, no sense makes greater alteration of body and minde: let them beare witnesse that haue heard those Tragicall allarums, outcryes, hideous noises, which are many times suddenly heard in the dead of the night by irruption of enimies, accidentall fires, &c. those [x] panicke feares, which often driue men out of their wits, bereaue them of sense, vnderstanding and all, some for a time, some for all their liues, they neuer recouer it. The [y] *Midianites* were so affrighted by *Gideons* souldiers, they breaking but euery one a pitcher; and [z] *Hannibals* army by such a panicke feare, discomfited at the walls of *Rome*. *Augusta Livia* hearing a few Tragical verses recited out of *Virgil*, *Tu Marcellus eris, &c.* fell downe dead in a sowne. *Edinus* king of *Denmark*, by a sudden sound which he heard, [a] *was turned into fury with all his men*, *Cranzius lib. 5. Dan. hist. & Alexander ab Alexandro lib. 3. cap. 5.* *Amatus Lusitanus* had a patient, that by reason of bad tidings became *Epilepticus*, *cent. 2. cura 90. Cardan subtil. lib. 18.* saw one that lost his wits by mistaking of an *Eccho*. If one sense alone can cause such violent commotions of the minde, what may we thinke when hearing, sight, and those other senses are all troubled at once? as by some Earthquakes, thunder, lightning, tempests, &c. At *Bologne* in *Italy Anno 1504.* there was such a fearefull earthquake about 11 a clocke in the night (as [*] *Beroaldus* in his booke *de terræ motu*, hath commended to posterity) that all the Citty trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearefull noise, it made such a detestable smell; the inhabitants were infinitely affrighted, and some ran mad. *Audirem atrocem & annalibus memorandam* (mine Author addes) heare a strange story and worthy to bee chronicled, I had a seruant at the same time called

Pulso

[t] *Altera transf. Rhenana ingressa sepulchrum recens apertum, vidit cadaver, & domum subitò reuersa putavit eam vocare, post paucos dies obyit, proximo sepulchro collocata. Altera patibulum ero praeteriens, metuebat ne vrbe exclusa illic pernoctaret, vnde melancholica facta, per multos annos laboravit. Platerus.*

[s] *Subitus occurrit, inopinata lectio.*

[u] *Lib. de auditione.*

[x] *effuso cernens fugientes agmine turmas, Quis mea nunc inflat cornua Faunus aut Alciat. embl. 122.*

[y] *Iud. 6. 19.*

[z] *Plutarchus vita eius.*

[a] *In furorem cum sociis versus.*

[*] *Subitarius terræ motus.*

132 *Fulco Argelanus*, a bold and proper man, that was so terrified with it, that he was first melancholy, after doted, at last mad, and made away himselfe. At [b] Fuscinum *in* Iapona *there was such an earthquake, and darknesse of a sudden, that many men were offended with head-ache, many overwhelmed with sorrow and melancholy. At* Meacum *whole streets and goodly palaces were ouerturned at the same time, and there was such an hideous noyse withall like thunder, and a filthy smell, that their haire stared for feare, and their hearts quaked, men and beasts were incredibly terrified. In* Saeai *another citty, the same earthquake was so terrible vnto them, that many were bereft of their senses; and others by that horrible spectacle so much amazed, that they knewe not what they did. Blasius* a Christian, the reporter of the newes, was so affrighted for his part, that though it were two months after, he was scarce his owne man, nether could he driue the remembrance of it out of his minde. Many times some yeares after, they will tremble a fresh at the [c] remembrance, or conceipt of such a terrible obiect, euen all their liues long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distasfull purge which a Physitian had prescribed vnto him, was so much moved, [d] *that at the very sight of Physicke he would be distempered*, though he neuer so much as smelled to it, the very sight of Physick long after, would giue him a purge; nay the very remembrance of it would effect it: [e] *like trauellers and Sea-men*, saith *Plutarch*, *that when they haue beene sanded on a rocke, for ever after feare not that mischance only, but all such dangers whatsoeuer.*

† *Cæpit inde despere cum dispendio sanitatis, inde adeò dementans, vt sibi ipsi mortem inferret.*

[b] *Historica relatio de rebus Iaponicis Tract. 2 de legat. regis Chinensis à Lodouico Frois Iesuita, A° 1596. Fuscini decrepentè tanta aeris caligo, & terremotus, vt multi capite dolerent, plurimis cor merore & melancholiâ obrueretur. Tantum fremitum edebat, vt tonitru fragorem imitari videretur, tantamque, &c. In vrbe Secai tam horrificus fuit, vt homines vix sui compotes essent, à sensibus abalienati, mœrore oppressi tam horrendo spectaculo, &c.* [c] *Quum subit illius tristissima noctis Imago.* [d] *Qui solo aspectu medicinæ mouebatur ad purgandum.* [e] *Sicut viatores si ad saxum impegerint, aut nautæ memores sui casus, non ista modo quæ offenderunt, sed & similia horrent perpetuò & tremunt.*

Svbsec. 4.

Scoffes, Calumnies, bitter Iests, how they cause melancholy.

IT is an old saying, [f] *A blow with a word, strikes deeper then a blow with a sword*: and many men are as much gauled with a calumny, scurrile and bitter iest, a libell, a pasquill, or the like, as with any mis-fortune whatsoeuer. Princes and Potentates, that are otherwise happy, and haue all at command, are grieuously vexed with these pasquilling libels, and Satyrs: they feare a rayling † *Aretine*, more then an enemy in the field: which made most Princes of his time (as some relate) *allow him a liberall pension, that he should not taxe them in his Satyres:* The *Cæsars* themselues in *Rome* were commonly taunted. *Adrian* the sixt Pope, [g] was so highly offended, and grieuously vexed with Pasquillers at *Rome*, that hee gaue command that statue should be demolished and burned, the ashes to be flung into the riuer *Tyber*, and had done it forthwith, had not *Lodovicus Suessanus*, a facete companion, disswaded him to the contrary, by telling him, that *Pasquils* ashes would turne to frogs in the bottome of the riuer, and croake worse and lowder then before. ——*genus irritabile vatum*, and therefore * *Socrates* in *Plato* adviseth all his friends, *that respect their credits, to stand in awe of Poëts, for they*

[f] *Leviter volant, graviter vulnerant. Bernardus* † *Ensis faueiat corpus, mentem ferro.*

† *Sciatis eum esse qui à nemine ferè ex vi sui magnatis non illustre stipendiũ habuit, ne mores ipsorum Satyris suis notaret. Gasp Barthius præfat. parnodid.*

[g] *Iouius in vitâ eius. grauissimè tulebat famosis libellis nomen suum ad Pasquilli statuam fuisse laceratum, decreuitq; ideò statuam demoliri &c.* * *Plato lib. 12. de legibus. Qui existimationem curant, poetas verentur, quia magnam vim habent ad laudandum & vituperandum.*

are

are terrible fellowes, and can praise and dispraise as they see cause. The Prophet *Dauid* complaines *Psal.123.4. that his soule was full of the mocking of the wealthy, and of the despitefulnesse of the proud, and Psal. 55.4. for the voyce of the wicked &c. and their hate, his heart trembled within him, and the terrours of death came vpon him. Feare, and horrible feare &c.* and *Psal.69.20. Rebuke hath broken mine heart, and I am full of heauinesse.* Who hath not like cause to complaine, and is not so troubled, that shall fall into the mouthes of such men? for many are of so [h] petulant a spleene, and haue that figure *Sarcasmus* so often in their mouthes, so bitter, so foolish, as [i] *Baltasar Castilio* notes of them, that *they cannot speake, but they must bite*; they had rather lose a friend, then a jest; and what company soeuer they come in, they will be scoffing, humoring, misusing, or putting gulleries of some or other, till they haue made by their humoring and gulling, [k] *ex stulto insanum:* and all to make themselues merry:

——† *dummodo risum*
Excutiat sibi, non hic cuiquam parcet amico,

Friends, neuters, enemies, all are as one, to make a foole a mad-man is their sport, and they haue no greater felicity then to scoffe and deride others; they must sacrifice to the god of laughter, with them in [l] *Apuleius*, once a-day, or els they shall be melancholy themselues, they care not how they grinde and misuse others, so they may exhilarate their owne persons. *Leo Decimus*, that scosling *Pope*, as *Iouius* hath registred in the 4. booke of his life; tooke an extraordinary delight in humoring of silly fellowes, and to put gulleries vpon them, [m] *by commending some, perswading others* to this or that; he made *ex stolidis stultissimos, & maximè ridiculos, ex stultis insanos*; hee made soft fellowes, starke noddies; and such as were foolish, quite madde before he left them. One memorable example he recites there, of *Tarascomus* of *Parma* a Musitian, that was so humored by *Leo Decimus*, and *Bibiena* his second in that businesse, that he thought himselfe to be a man of most excellent skill, (who was indeed a ninny) they [n] *made him set foolish songs, and inuent new ridiculous precepts, which they did highly commend*, as to tye his arme that plaid on the Lute, to make him strike a sweeter stroke, [o] *and to pull downe the Arras hangings, because the voice would be clearer, by reason of the reuerberation of the wall.* In like manner they perswaded one *Baraballius* of *Caieta*, that he was as good a Poet as *Petrarch*, and would haue him to be made a Laureat Poet, and invite all his friends to his installment; and had so possessed the poore man with a conceipt of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said, [p] *they enuied his honour and prosperity:* It was strange (saith *Iouius*) to see an old man of 60 yeares, a venerable and graue old man, so gulled. But what cannot such scoffers doe, especially if they finde a soft creature, on whō they may worke: nay to say truth, who is so wise, or so discreet, that may not be humored in this kind, especially if some excellent wits shall set vpon him; he that maddes others, if he were so humored, would be as mad himselfe, as much grieued and tormented; he might cry with him in the Comedy, *Proh Iupiter, tu homo me adigas ad insaniam.* For all is in these things as they are taken; if he be a silly soule, and doe not perceiue it, it is well, he may happily make others sport, and be no whit troubled himselfe; but if he be apprehensiue of his folly, and take it to hart, then it torments him worse then any lash:

h *Petulanti splene cachinno.*
i *Curial. lib.2. Ea quorundam est insciția, ut quoties loqui, toties mordere & lacere sibi putent.*
k *Ter. eunuch.*
† *Hor. Ser. lib.1. Sat.4.*
l *Lib.2.*
m *Laudando, & alios persuadendo.*
n *Et vanâ inflatus opinione, incredibilia ac ridenda, quædam Musices præcepta commentaretur &c.*
o *Vt voces nudis paritibus illisæ, suauius ac acutius resilirent.*
p *Immortalitatis & gloriæ suæ prorsus inuidentes.*

134 a bitter jest, a slander, a calumny, pierceth deeper then any losse, danger, bodily paine, or iniury whatsoeuer; especially if it shall proceede from a virulent tongue, it cuts (saith *Dauid*) *like a two edged sword. And they smote with their tongues. Ier: 18, 18.* and that so hard, that they leaue an incurable wound behind them. Many men are vndone by this meanes, moped, and so dejected, that they are neuer to be recouered; and of all other men liuing, those which are actually melancholy, or inclined to it, are most sensible (as being suspitious, chollericke, and apt to mistake) and impatient of an iniury in that kinde, they aggravate, and so meditate continually of it, that it is a perpetuall corsiue, not to be remoued, till time weare it out. Although they peradventure that so scoffe, doe it alone in mirth and merriment, and hold it, *optimum alienâ frui insaniâ*, an excellent thing to inioy another mans madnes; yet they must know, that it is a mortall sinne (as [q] *Thomas* holdes) and as the Prophet [r] *Dauid* denounceth, they *that vseit, shall neuer dwell in Gods Tabernacle.*

[q] 2. 2^dæ quæst. 75. *Irrisio mortale peccatum.*
[r] Psal. 15. 3.

Such scurrile iests, flouts, and Sarcasmes therefore, ought not at all to bee vsed; especially to our betters, to such as are in misery, or any way distressed: for to such, *ærumnarum incrementa sunt*, as [s] he perceiued. *In multis pudor, in multis iracundia &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixt booke of his History, hath a pretty story to this purpose, of *Vladislaus* the second King of *Poland*, and *Peter Dunius* Earle of *Shrine*, they had beene hunting late, and were enforced to lodge in a poore Cottage. When they went to bed, *Vladislaus* told the Earle in iest, that his wife lay softer with the Abbot of *Shrine*; he not able to containe, replied, *Et tua cum Dabesso*, and yours with *Dabessus*; a gallant yong Gentleman in the Court, whom *Christina* the Queene loued. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after, *tristis & cogitabundus*, very sad & melancholy for many moneths; but they were the Earles vtter vndoing; for when *Christina* heard of it, she persecuted him to death. For that reason, all those that otherwise approue of iests in some cases, will by no meanes admit them in their companies, that are any way inclined to this malady; *non iocandum cum iis qui miseri sunt, & ærumnosi*, no iesting with a discontented person. 'Tis *Castilio's* caveat, [t] *Io. Pontanus*, and [u] *Galateus*, and euery good mans.

[s] Balthasar Castilio lib 2. de aulico.
[t] De sermone lib 4. cap. 3.
[u] Fol. 55. Galateus.

Play with me, but hurt me not:
Iest with me, but shame me not.

Comitas is a vertue betwixt *Rusticity* and *Scurrility*, two Extreames, as *Affability* is betwixt *Flattery* and *Contention*, it must not exceede, but be still accõpanied with that † ἀβλάβεια or innocency, *quæ nemini nocet, omnem iniuriæ oblationem abhorrens*, hurts no man, abhorres all offer of iniury. Though a man be liable to such a jest, or obloquy, haue beene ouerseene, or committed an offence; yet it is no good manners or humanity, to vpbraid, to hit him in the teeth with his offence, or to scoffe at such a one; those iests (as he [x] saith) *are no better then iniuries*, byting iests, *mordentes & aculeati*, they are poysoned iests, leaue a sting behind them, and ought not to be vsed.

† Tully Tusc. quæst.

[x] Tales ieci ab iniuriis non possint discerni. Galateus fol. 55
[y] Pibrancke in his Quadrains. 37.

Set not thy foot to make the blinde to fall,
Nor wilfully offend thy weaker brother:
Nor wound the dead with thy tongues bitter gall,
Neither reioyce thou in the fall of other.

If

If these rules could be kept, we should haue much more ease and quietnesse then we haue, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaule, like two fighting bores, bending all our force and wit, friends, fortunes, to crucify † one anothers soules; by meanes of which, there is little content and charity, much virulency, hatred, malice, and disquietnesse amongst vs.

† *Ego huius miserâ salutate & dementiâ conflictor. Tull. ad Attic. lib. 11*

Subsec. 5.

Losse of liberty, servitude, imprisonment, how they cause melancholy.

TO this Catalogue of causes, I may well annexe losse of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they haue all things convenient, sumptuous houses to their vse, faire walkes and gardens, delicious bowres, galleries, good fare and diet, & all things correspondent: yet they are not content, because they are confined, may not come & goe at their pleasure: haue, and do what they will, but liue ỿ *alienâ quadrâ*, at another mans command. As it is ẓ in meates, so is it in all other things, places, societies, sports, let them be neuer so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing satiety of all things. The children of *Israell* were tired with *Manna*, it is irksome to them so to liue, as to a bird in a cage, or a dog in his kennell, they are weary of it. They are happy, it is true, & haue all things to another mans iudgment, that heart can wish, or that they themselues can desire, *bona si sua nôrint*: yet they loath it, & are tired with the present: *Est natura hominum novitatis avida*, mans nature is still desirous of newes, variety, delights; & our wandring affections are so irregular in this kinde, that they must change, though it be to the worst. Bachelors must bee married, and married men would be Bachelors: they doe not loue their own wiues, though otherwise faire, wise, vertuous, & well qualified, because they are theirs: our present estate is still the worst, we cannot endure one course of life long, *& quod modò voverat odit*, one calling long, *esse in honore iuvat, mox displicet*; one place long, [a] *Romæ Tybur amo ventosus, Tybure Romam*, that which we earnestly sought, we now contemne. *Hoc quosdam agit ad mortem* (saith [b] *Seneca*) *quòd proposita sæpè mutando in eadem revolvuntur, & non relinquunt novitati locum. Fastidio capit esse vita, & ipsus mundus. & subit illud rapidissimarum deliciarum, Quousq; eadem?* This alone kils many a man, that they are tyed to the same still, as a horse in a mill, a dogge in a wheele, they run round, without alteration or newes, their life growes odious, the world loathsome; and that which crosseth their furious delights, *what? still the same?* *Marcus Aurelius* & *Salomon*, that had experience of all worldly delights & pleasure, confessed as much of themselues, that what they most desired, was tedious at last, and that their lust could neuer be satisfied, all was vanity and affliction of minde.

ỿ *Miserum est alienâ vivere quadrâ. Iuv.*

ẓ *Crambe bis cocta. Vitæ me redde priori.*

[a] *Hor.*

[b] *De Tranquil. animi.*

Now if it be death it selfe, another Hell, to be gluttred with one kinde of sport, dieted with one dish, tyed to one place; though they haue all things otherwise as they can desire, and are in Heauen to another mans opinion,

136 what misery and discontent shall they haue, that liue in slauery, or in prison it selfe? *Quod tristius morte in seruitute viuendum*, as *Hermolaus* told *Alexander* in [c] *Curtius*, worse then death is bondage. [d] *Equidem ego is sum, qui seruitutem extremum omnium malorum esse arbitror:* I am he (saith [d] *Boterus*) that accompt seruitude, the extremity of misery. And what misery doe they endure, that liue vnder those hard task-masters, in gold-mines, tinne-mines, lead-mines, stone-quarries, cole-pits, like so many mouldewarps vnder groūd, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of deliuery? How are those women in *Turkie* affected, that most part of the yeare come not abroad; those *Italian* and *Spanish* Dames, that are mewed vp like Hawkes, and lockt vp by their jealous husbands: how tedious is it to them that liue in Stoues & Caues halfe a yeare together; as in *Island*, *Muscovy*, or vnder the [e] Pole it selfe, where they haue six moneths perpetuall night. Nay, what misery & discontent doe they endure, that are in prison? they want all those six non-naturall things at once, good aire, good diet, exercise, company, sleepe, rest, ease &c. that are bound in chaines all day long, suffer hunger, and (as [f] *Lucian* describes it) *must abide that filthy stinke, and ratling of chaines; howlings, pitifull out-cryes, that prisoners vsually make: these things are not onely troublesome, but intollerable*. They lye nastily amongst todes & frogs in a darke dungeon, in their owne dung, in paine of body, in paine of soule, as *Ioseph* did. *Psal.105.18. they hurt his feet in the stockes, the iron entred his soule*. They liue solitary, alone, sequestred from all company, but heart-eating melancholy; and for want of meate, must eate that bread of affliction, prey vpon themselues. Well might [g] *Arculanus* put long imprisonment for a cause, especially to such as haue liued jovially, in all sensuality & lust, and vpon a sudden are estranged and debarred from all maner of pleasures: as were *Huniades*, and *Richard the second*, *Valerian* the Emperour, *Baiazet* the *Turke*. If it be irksome to misse our ordinary companiōs & repast for once or an houre, what shal it be to lose them for euer? If it be so great a delight to liue at liberty, & to inioy that variety of objects the world affords; what misery & discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisitiō, to fall from Heauen to Hell, to be cubbed vp vpon a sudden, how shall he be perplexed? what shall become of him? [h] *Robert* Duke of *Normandy*, being imprisoned by his eldest brother *Henry* the first, *ab illo die inconsolabili dolore in carcere contabuit*, saith *Mathew Paris:* from that day forward, pined away with griefe, [†] *Iugurth* that generous Captaine, *brought to Rome in triumph, and after imprisoned, through anguish of his soule, and melancholy, died.* [i] *Roger*, Bishop of *Salisbury*, the second man from King *Stephen*, (he that built that famous Castle of *Deuises* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, [l] *ut vivere noluerit, mori nescierit*, he would not liue, & could not dye, betwixt feare of death, & torments of life. *Francis* King of *France*, was taken prisoner by *Charles the* 5th, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as cleare as the Sun, and needes no farther illustration.

[c] *Lib.8.*
[d] *Boterus lib.1. polit.cap.4.*
[e] If there be any inhabitants.
[f] *In Toxari. Interdiu quidem collum vinctum est, & manus constrictæ, noctu verò totum corpus vincitur, ad has miserias accedit corporis fœtor, strepitus eiulantium, somni brevitas, hæc omnia planè molesta & intolerabilia.*
[g] *In 9. Rhasis.*
[h] William the Conquerors eldest sonne.
[†] *Salust. Romam triumpho ductus, tandemq; in carcerem coniectus, animi dolore periit.*
[i] *Camden in Wiltsh. miserum senem ita fame & calamitatibus in carcere fregit inter mortis metum, & vitæ tormenta &c.*
[k] *Vies hodie.*
[l] *Seneca.*

Svbsec. 6.

Poverty and want, causes of Melancholy.

POverty and Want, are so violent oppugners, so vnwelcome guests, so much abhorred of all men, that I may not omit to speake of them apart. Poverty although (if considered aright to a wise, vnderstanding, truely regenerate, and contented man) it be *donum Dei*, a blessed estate, the way to Heauen, as [m] *Chrysostome* calls it, Gods gift, the mother of modesty, & much to be preferred before riches (as shall bee shewed in his [n] place) yet as it is esteemed in the worlds censure, 'tis a most odious calling, vile & base, a severe torture, a most intollerable burthen, we [o] shunne it all, *canepeius & angue*, we abhorre the name of it,

† *Paupertas fugitur, totoq; arcessitur orbe.*

as being the fountaine of all other miseries, cares, woes, labours, & grievances whatsoeuer. To avoide which, we will take any paines, --- *extremos currit mercator ad Indos*. We will leaue no haue, no coast, no creek of the world vnsearched, though it be to the hazard of our liues, we will diue to the bottome of the Sea, to the bowels of the earth † fiue, sixe, seuen, eight, nine hundred fathome deep, through all fiue Zones, and both extreames of heat and cold: we will turne Parasites and slaues, prostitute our selues, sweare & lye, damne our bodies and soules, forsake God, abjure Religion; steale, rob, murder, rather then endure this vnsufferable yoke of Poverty, which doth so tyrannize, crucify, and generally depresse vs.

For, looke into the world, and you shall see men generally esteemed according to their meanes; and happy, as they are rich: * *Vbiq; tanti quisq; quantum habuit fuit.* In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined; let him be a bawde, a gripe, an vsurer, a villaine, a Pagan, a Barbarian, a wretch, † *Lucians* tyrant, *on whom you may looke with lesse security, then on the Sunne:* so that he be rich (and liberall withall) he shall be honoured, admired, adored, reverenced, & highly [p] magnified. *The rich is had in reputation because of his goods, Eccl.10.31.* He shal be befriended: *for riches gather many friends, Prov.19.4.* ---*multos numerabit amicos*, all [q] happinesse ebbes and flowes with his mony, he shall bee accompted a gratious Lord, a *Mecænas*, a benefactor, a wise, discreet, a proper, a valiant man, a fortunate man, of a generous spirit. *Pullus Iovis & gallinæ filius albæ*: a hopeful, a good man, a vertuous, honest man. *Quando ego te Iunoniũ puerum, & matris partum verè aureum*, as [r] *Tully* said of *Octavianus*, while hee was adopted *Cæsar*, & an [s] heire apparent of so great a Monarchy, he was a golden child. All [t] honor, offices, applause, grand titles, and turgent Epithets are put vpon him, *omnes omnia bona dicere*; all mens eyes are vpon him, God blesse his good worship, his honor; [u] euery man speakes well of him, euery man presents him, seeks & sues to him for his loue, fauour and protection, to serue him, belong vnto him, euery man riseth to him, as to *Themistocles* in the *Olympicks*, if he speak,

[m] *Com. ad Hebræos.*
[n] *Part.2.Sec.3 Memb.3.*
[o] *Quem ut difficilem morbum pueris tradere formidamus. Plutarch*
† *Lucan lib.1.*
† As in the siluer mines at *Friburg* in *Germany. Fines Morison.*
* *Euripides.*
† *Tam.4.dial. minorem periculo Solem qua hunc defixis oculis licet intueri.*
[p] *Omnis enim res, virtus, fama decus, diuina, humanaq; pulchris Diuitijs parent. Hor. Ser. lib.2.Sat.3.*
Claus erit fortis, iustus, sapiens etiam rex. Et quicquid volet. Hor.
[q] *Et genus, & formam, regina pecunia donat.* Mony addes spirits, courage, &c.
[r] *Epist. ult. ad Atticum.*
[s] Our yong Master, a fine towardly gentleman, God blesse him, and hopefull; why? he is heire apparent to the right worshipfull, to the right honorable, &c.
[t] *O nummi, nummi: vobis hunc præstat honorem.*
[u] *Exinde sapere eum omnes dicimus, ac quisq; fortunam habet. Plautus Pseud.*

138 as of *Herod*, *Vox Dei, non hominis*, the voyce of God, and not of man. All the graces, Veneres, pleasures, elegances attend him, [x] golden Fortune accompanies and lodgeth with him; and as to those *Roman* Emperours, is placed in his chamber. ——— [y] *Securâ naviget aurâ,*

Fortunamq; suo temperet arbitrio:

he may saile as he will himselfe, & temper his estate at his pleasure, Iouiall dayes, splendor & magnificence, sweet Musick, dainty fare, the good things, & fat of the land, fine clothes, rich attires, soft beds, down pillowes are at his command, all the World labours for him, thousands of Artificers are his slaues, to drudge for him, runne, ride & poast for him: † Diuines, Lawyers, Physitians, Philosophers, Schollers, are his; wholly deuote to his seruice. Euery man seekes his [z] acquaintance, his kinred, to match with him, though he be an asse, a ninny, a monster, a goosecap, *uxorem ducat Danaën*, when, & whom he will, *hunc optant generum Rex & Regina*, —— hee is an excellent [a] match for my sonne, my daughter, my neece &c: *Quicquid calcaverit hic, Rosa fiet*, let him goe whither he will, Trumpets sound, Bells ring &c. all happinesse attends him, euery man is willing to entertaine him, he sups in [b] *Apollo* where soeuer he comes; what preparation is made for his [c] entertainement? fish and fowle, spices & perfumes, all that sea & land affords. What cookery, masking, mirth to exhilarate his person?

[d] *Da Trebio, pone ad Trebium, vis frater ab illis*
Ilibus? ——— What dish will your good worship eat of?
——— † *dulcia poma,*
Et quoscunq; feret cultus tibi fundus honores,
Ante Larem gustet, venerabilior Lare dives.
Sweet apples, and what e're thy fieldes afford,
Before thy gods be seru'd, let serue thy Lord.

What sport will your honour haue? hawking, hunting, fishing, fowling, bulles, beares, cards, dice, cockes, players, tumblers, fidlers, jesters &c: they are at your good worships command. Faire houses, gardens, orchards, galleries, pleasant walkes, delightsome places, they are at hand; [e] *in aureis lac, vinum in argenteis, adolescentulæ ad nutum speciosæ*, wine, wenches &c. a *Turkie* Paradise, Heauen vpõ earth. And though he be a silly soft fellow, & scarce haue common sense, yet if he be borne to fortunes (as I haue said) [f] *iure hæreditario sapere iubetur*, he must haue honor & office in his course. *Nemo nisi dives honore dignus. Ambros. 2. offic. 21.* none so worthy as himselfe: He shal haue it, *at q. esto quicquid Seruius aut Labeo*: get mony enough, & command † Kingdomes, Prouinces, Armies, Hearts, Hands, and Affections; thou shalt haue Popes, Patriarkes to be thy Chaplins; thou shalt haue (*Tamberlin*-like) Kings to draw thy Coach; Queenes to be thy Landresses, Emperours thy foot-stooles, build more townes and Cities then great *Alexander*, *Babel* Towres, *Pyramides* and *Mausoleum* Tombes &c. command Heauen & earth, and tell the World, 'tis thy vassall, *auro emitur diadema, argento cœlum panditur, denarius Philosophum conducit, nummos ius cogit, obulus literatum pascit, metallum sanitatem conciliat, as amicos cõglutinat.* It is not with vs, as amõgst those *Athenian* Senators of *Licurgus* in *Plutarch*, *hee preferred that deserved best, and was most vertuous and worthy of the place*, [h] *not swiftnesse, or strength, or wealth, or friends carried it in those dayes*; but *inter optimos optimus,*

[x] *Aurea fortuna, principum cubiculis reponi solita. Iulius Capitolinus vita Antonini.*
[y] *Petronius.*
† *Theologi opulentis adhærent, Iurisperiti pecuniosis, literati nummosis, liberalibus artifices, &c.*
[z] *Multi illum iuuenes, multæ petiere puellæ.*
[a] *Dummodo sit dives barbarus, ille placet.*
[b] *Plut. in Lucullo.* A rich chamber so called.
[c] *Panis pane melior.*
[d] *Iuuen, Sat. 5.*
† *Hor. Sat. 5. l. 2*
[e] *Bohemus de Turcis & Bredenbach.*
[f] *Euphormio.*
[g] *Qui pecuniam habent, elati sunt animi*: lofty spirits, braue men at armes, all rich men are generous, couragious, &c.
† *Nummus ait pro me nubat Cornubia Rome.*
[h] *Non fuit apud mortales vllum excellentius certamen, non inter celeres celerrimo, non inter robustos robustissimo, &c.*

mus, inter temperantes temperantissimus, the most temperate and best. Wee haue no *Aristocrasie* but in contemplation, all *Oligarchies*, wherein a fewe rich men domineere, and doe what they list, and are priuiledged by their greatnesse. [i] They may freely trespasse, and doe what they please, no man dare accuse them, no not so much as mutter against them, there is no notice taken of it, they may securely doe it, liue after their owne lawes, and for their money, get Pardons, Indulgences, redeeme their soules from Purgatory and Hell, *clausum possidet arca Iovem*. Let them be *Epicures*, or *Atheists*, *Libertines*, *Machiavilians*, (as often they are)

[i] *Quicquid libet licet.*

* *Et quamvis periurus erit, sine gente, cruentus*, they may goe to heauen through the eye of a needle, if they will themselues, they may be canonized for Saints, they shall be [k] honorably interred in *Mausolean* tombes, commended by Poets, registred in Histories, haue Temples, and statues erected to their names, --*è manibus illis Nascentur violæ*--. If he be boũtifull in his life, and liberall at his death, he shall haue one to sweare, as he did by *Claudius* the Emperour in *Tacitus*, he saw his soule goe to heauen, and bee miserably lamented at his funerall. *Ambubaiarum collegia, &c. Trimalcionis Topanta in Petronius rectâ in cœlum abÿit*, went right to Heauen: a base queane, [l] *thou wouldst haue scorned in thy misery to haue a penny from her*, and why? *modio nummos metÿt*, she measured her money by the bushell. These prerogatiues doe not vsually belong to rich men, but to such as are most part seeming rich, let him haue but a good [m] outside, he carries it, and shall bee adored for a God, as † *Cyrus* was amongst the *Persians*, *ob splendidum apparatum*, for his gay tyres; now most men are esteemed according to their cloathes. In our gullish times, him, whom you peraduenture in modesty would giue place to, as being deceaued by his habit, & presuming him some great worshipfull man, beleeue it, if you shall examine his estate, he will likely be proued a seruing man of no great note, my Ladies Taylor, or his Lordships Barber, or some such gull, a *Fastidius Briske*, a Sr *Petronell Flashe*, a meere outside. Only this respect is giuen him, and whersoeuer he comes, he may call for what he will, and take place, by reason of his outward habit.

* *Hor. Sat. 5. l. 2.*

[k] *Cùm moritur diues concurrunt vndiq; cives: Pauperis ad funus vix est ex millibus vnus.*

[l] *Et modò quid fuit, ignoscat mihi genius tuus, noluisses de manu eius nummos accipere.*

[m] Hee that weares silke, sattin, velvet, and gold lace, must needs be a Gentleman.

† *Xenophon Cirip. lib. 8.*

* *Euripides.*

But on the contrary, if he be poore, *Prov. 15. 15. all his dayes are miserable*, he is vnder hatches, deiected, reiected and forsaken, poore in purse, poore in spirit. * *prout res nobis fluit, ita & animus se habet.* Though hee bee honest, wise, learned, well deseruing, noble by birth, and of excellent good parts: yet in that he is poore, he is contemned, neglected. *Frustra sapit, inter literas eurit, amicus molestus.* [n] *If hee speake what babler is this? Eccles.* his nobility without wealth, is [o] *proiectâ vilior algâ*, and he not esteemed: *Nos viles pulli nati infelicibus ouis*, if once poore, we are metamorphosed in an instant, base slaues, and vile drudges, † for to be poore is to be a knaue, a foole, a wretch, a wicked fellow, a common eyesore, say poore and say all: they are borne to labour, to misery, to carry burdens, like juments, *pistum stercus comedere* with *Vlysses* companions, and as *Chremilus* obiected in *Aristophanes*, † *salem lingere*, licke salt, to empty jakes, fay channels, [p] carry out durt and dunghills, sweepe chimnies, rub horse heeles, &c. they are vgly to behold, and though ear'st spruce, now rusty and squalid, because poore, * *immundas fortunas æquum est squalorem sequi*, 'tis ordinarily so. [q] *Others eat to liue, but they liue to drudge*, † *servilis & misera gens nihil recusare audet*, a servile generation that dare

[n] *In tenui rara est facundia pauno. Iuven.*

[o] *Hor.*

† *Egere est offendere, & indigere scelestum esse. Sat menip.*

† *Plutus act. 4.*

[p] *Nullum tam barbarum, tam vile munus est, quod non lubentissimè obire velit gens vilissima.*

* *Plautus.*

[q] *Leo Afer cap. vlt. lib. 1. edunt non vt benè viuant, sed vt fortiter laborent. Heinsius.*

† *Munster de rusticis Germaniæ Cosmog. cap. 27. lib. 3.*

140 dare refuse no taske, —* *Heus tu Dromo ... cape hoc flabellum, ventulum hinc facito dum lauamur.* Sirrah blowe winde vpon vs whilst we wash: they are foot stooles for rich men to tread on, blockes for them to get on horse-backe; or as [r] *walls for them to pisse on.* They are commonly such people, rude, silly, superstitious Idiots, nasty, vncleane, lowsy, poore, dejected, slauishly humble: and as *Leo Afer* obserues of the commonalty of *Africke*, *naturâ viliores sunt, nec apud suos duces maiore in precio quàm si canes essent:* [t] base by nature, and no more esteemed then dogges, *miseram, laboriosam, calamitosam vitam agunt, & inopẽ, infelicem, rudiores asinis, vt è brutis planè natos dicas:* no learning, no knowledge, no ciuility, scarce common sense, nought but barbarisme amongst them, *belluino more viuunt, neq; calceos gestant, neq; vestes*, like roagues and vagabonds they goe barefooted and barelegged, leading a laborious, miserable, wretched, vnhappy life *like beasts and iuments, if not worse:* their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slauery which they will not vndergoe, *Inter illos plerique latrinas euacuant, alij culinariam curant, alij stabularios agunt, & id genus similia exercent, &c.* like those people that dwel in the [x] *Alps, chymny sweepers, Iakes-fermers, durt-daubers, vagrant rogues,* they labour hard, and yet cannot get clothes to put on, or bread to eat. For what can pouerty giue else, but [†] beggery, fulsome nastinesse, squalor, contempt, drudgery, labour, vglinesse, hunger and thirst: *pediculorum & pulicum numerum?* as [y] hee well followed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro puluinari lapidem benè magnum ad caput*, ragges for his rayment, and a stone for his pillowe, *pro cathedrâ ruptæ caput vrnæ*, he sits in a broken pitcher, or on a blocke for a chaire, *& maluæ ramos pro panibus comedit*, he drinkes water, & liue's on wort leaues, pulse, like a hogge, or scraps like a dogge, *vt nunc nobis vita afficitur, quis non putabit insaniam esse, infœlicitatem q;*, as *Cremulus* concludes his speech, as we poore men liue now adaies, who will not take our life to be [z] infelicity, misery, and madnesse. If they be of little better condition then those hunger-starued beggers, wandering rogues, those ordinary slaues, and day labouring drudges; yet they are commonly so preyed vpon by poling officers for breaking Lawes, by their tyrannizing land-lords, so flead and fleeced by perpetuall [b] exactions, that though they doe drudge & fare hard, and starue their *Genius*, they cannot liue in some [c] countries; but what they haue is instantly taken from them, the very care they take to liue to be drudges, to maintaine their poore families, their trouble and anxiety *takes away their sleepe, Sirac. 31.1.* it makes them weary of their liues: when they haue taken all paines, and doe their vtmost and honest indeauours, if they be cast behind by sickenesse, or ouertaken with yeares, no man pitties them, hard hearted and mercilesse, [f] vncharitable as they are, they leaue them so distressed, to begge, steale, murmure and [d] rebell, or else starue. The feare of this misery compelled those old *Romans*, whom *Menenius Agrippa* pacified, to resist their gouernours: outlawes and rebels in most places, to take vp seditious armes, and in all ages hath caused vproares, murmuring, seditions, rebellions, thefts, murders, mutinies, jarres & contentions in euery common-wealth, grudging, repining, complaining, discontent in euery priuate

* *Ter. Eunuch.*
[r] *Pauper paries factus, quem caniculæ commingant.*
[s] *Lib.1. cap.vlt.*
[t] *Deos omnes illis infensos dicerent: tam pannosi, fame fracti, tot assiduè malis afficiuntur, tanquam pecora quibus splendor rationis eminentius.*
[u] *Nihil omninò miserorem vitam degunt, quàm fere in siluis, iumentain terris. Leo Afer.*
[x] *Ortelius in Heluetia. Qui habitant in Cesia valle vt plurimum latom, in Oscellâ vallecultorum fabri, fumary in Vigetiâ, sordidum genus hominum, quod repurgandis caminis victum paret.*
[†] I write not this any waies to vpbraide or scoffe at, or misvse poore men, but rather to condole and pity them by expressing, &c.
[y] *Chremulus Act.4. Plaut.*
[z] *Paupertas diuum onus miseris mortalibus.*
[a] *Vexat censura columbas,*
[b] *Deux ace non possunt & six cinque solvere nolunt: Omnibus est notum quater tre soluere totum.*
[c] *Scandia, Africa, Lituania, Turcia, &c.*
[d] *Montaigne* in his Essaies speakes of certaine Indians in France, that being asked how they liked the country, woundred how a fewe rich men could keep so many poore men in subiectiõ, that they did not cut their throats.

family,

family, because they want meanes, to liue according to their callings, to bring vp their children, it breakes their hearts, they cannot do as they would. No greater misery then for a Lord to haue a Knights liuing, a Gentleman a Yeomans, not to be able to liue as his birth and place requires. Pouerty and want are generally corsiues to all kinde of men, especially to such as haue beene in good and flourishing estate, and are suddenly distressed, [c] nobly borne, liberally brought vp, and by some distaster & casualty, miserably dejected. For the rest, as they haue base fortunes, so haue they base mindes correspondent, they are not so throughly touched with it,

Angustas animas angusto in pectore versant.

Yea that which is no small cause of their torments, if once they come to be poore, they are forsaken of their friends, most part neglected, and left vnto themselues. *Tempora si fuerint nubila solus eris*, left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all fly from him as from a rotten wall, now ready to fall on their heads. *Prov. 19. 4. Poverty seperates them from their* [f] *neighbours.*

†*Dum fortuna fauet, vultum servatis amici,*
Cùm cecidit, turpi vertitis ora fugâ.
Whil'st fortune fauor'd, friends, you smil'd on me,
But when she fled, a friend I could not see.

Which is worse yet, if he be poore [g] every man contemnes him, insults over him, oppresseth him, aggravates his misery.

[i] *Quum capit quassata domus subsidere, partes*
In proclinatas omne recumbit onus.
When once the tottering house begins to shrinke,
Thither comes all the waight by an instinct.

Nay they are odious to their owne brethren, and deareſt friends, *Prov. 19. 7. his brethren hate him if he be poore.* [i] *omnes vicini oderunt, his neighbours hate him, Prov. 14. 20.* [k] *omnes me noti ac ignoti deserunt*, as hee complained in the Comœdy, friends and strangers all forsake me. Which is most grievous, poverty makes men ridiculous, *nil habet infœlix paupertas durius in se, quàm quod ridiculos homines facit*, they must endure [l] iests, taunts, flouts, blowes of their betters, and take all in good part to get a meales meat. [m] *magnum pauperies opprobrium, iubet quidvis & facere & pati.* He must turne Parasite, jester, foole, slaue, and drudge to get a poore liuing, and be buffeted when he hath all done, as *Vlysses* was by *Melanthius* [n] in *Homer*, be reviled, and must not so much as mutter against it. Hee must turne rogue, villaine; for as the saying is, *Necessitas cogit ad turpia*, pouerty alone makes men theeues, rebels, murderers, traitors, assasinats, *because of poverty we haue sinned, Eccles. 27. 1.* sweare, and forsweare, beare false witnesse, lye, dissemble, any thing, as I say, to aduantage themselues, and to relieue their necessities. [o] *Culpæ seelerisq; magistra est*, when a man is driuen to his shifts, what will he not do? betray his father, Prince, and country, turne Turke, forsake Religion, abjure God & al: *nulla tam horrenda proditio, quàm illi lucri causa*, (saith [p] *Leo Afer*) *perpetrare nolint* * *Plato* therefore calls poverty, *theeuish, sacrilegious, filthy, wicked, & mischieuous*, & well he might. For it makes many an vpright man otherwise, had he not beene in want, to take bribes, to bee corrupt, to doe against his conscience, to sell his tongue, heart, hand, &c. to vse indirect means

[c] *Augustas animas animoso in pectore versant.*

[f] *Prov. 19. 7.* though he be instant yet they will not. † *Petronius.*

[g] *Non est qui deleat vicem, vt Petrus Christum iurant se hominem non nouisse*

[k] *Ovid. in Trist.*

[i] *Hor.*

[l] *Ter. Eunuchus act. 2. sc.* 1. *Quid quòd materiam præbet, causamq; iocandi, Si toga sordida sit. Iuven. Sat 3.*

[m] *Hor.*

[n] *Odyss. 17.*

[o] *Mantuan.*

[p] *De Africa lib. 1. cap. vlt.*

* *4. de legibus furacissima paupertas, sacrilega, turpis, flagitiosa, omnium malorum opifex.*

142 to helpe his present estate. It makes Princes to exact vpon their subiects, great men tyrannize, Landlords oppresse, Iustices mercenary, Lawyers vulters, Physitians Harpyes, friends importunate, tradesmen lyers, honest men theeues, devout assassinates, great men to prostitute their wiues, daughters and themselues, middle sort to repine, commons to mutiny, all to grudge, murmur and complaine. A great temptation to all mischiefe, it compells some miserable wretches to counterfeit seueral diseases, to dismember, make themselues blinde, lame, to haue a more plausible cause to beg, & loose their limbs to recouer their present wants; *Iodocus Damhoderius* a Lawyer of *Bruges, praxi rerum criminal. cap. 112.* hath some notable examples of such coũterfeit Crancks, and every Village almost will yeeld abundant testimonies amongst vs, we haue Dummerers, *Abraham* men, &c. and that which is the extent of misery, it makes them through anguish & wearisomnesse of their liues, to make away themselues. They had rather bee hanged, drowned, &c. then to liue without meanes.

q *Theognis.*
* *Diposophist. lib.12. Millies potius moriturum (si quis sibi mente constaret) quam tam vile & erumnosi victus communionem.*
r *Gasper Vilela Iesuita epist. Iapon. lib.*
t *Mat. Riccius expedit. in Sinas lib.1. cap.3.*
* *Vos Romani procreatos filios feris & canibus exponitis, nunc strangulatis vel in saxum elidits, &c.*
† *Cosmog. 4. lib. cap.22. vendunt liberos victu carentes tanquam pecora, interdum & seipsos vt apud diuites saturentur cibis.*
t *Vel bonorum desperatione, vel malorum perpessione fracti & fatigati, plures violentas manus sibi inferunt.*
u *Hor.*
x *Ingenio poteram superas volitare per arces, Vt me pluma levat, sic graue mergit onus. Alciat.*
y *Terent.*
z *Hor. Sat. 3. l. 1*

q *In mare cetiferum; ne te premat aspera egestas,*
Desili & à celsis corrue Cerne iugis.
Much better 'tis to breake thy necke,
or drowne thy selfe i' th' Sea,
Then suffer irksome pouerty.
Goe make thy selfe away.

A *Sybarite* of old, as I finde it registred in * *Athenæus*, supping in *Phiditys* in *Sparta*, and obseruing their hard fare, said it was no maruell if the *Lacedemonians* were valiant men; *for his part he would rather runne vpon a sword point (and so would any man in his wits) then liue with such base diet, or lead so wretched a life.* r In *Iaponia* 'tis a common thing to stifle their children if they be poore, or to make an abort, which *Aristotle* commends. In that ciuill commonwealth of *China*, the mother strangles her childe, if she be not able to bring it vp, and had rather loose it, then sell it, or haue it endure such misery as poore men doe; *Arnobius lib.7. aduersus gentes*, * *Lactantius lib.5. c.9.* obiect as much to those ancient *Greekes* and *Romanes*, *they did expose their children to wild beasts, strangle, or knocke out their braines against a stone*, in such cases. If we may giue credit to † *Munster*, amongst vs Christians in *Lituania*, they voluntarily mancipate, and sell themselues, their wiues and children for slaues to rich men, to avoid hunger and beggery; t many make away themselues in this extremity. *Apitius* the *Roman*, when hee cast vp his accounts, and found but 100000 Crownes left, murdered himselfe for feare he should be famished to death. *P. Forestus* in his medicinall obseruations, hath two memorable examples, of two brothers of *Lovain*, that being destitute of meanes, became both melancholy, & in a discontented humour massacred themselues. Another of a merchant, learned, wise otherwise and discreet, that out of a deep apprehension he had of a losse at Seas, would not be perswaded but as u *Ventidius* in the Poet, he should dye a begger. In a word this much I may cõclude of poore men, that though they haue good x parts, they cannot shew, or make vse of them: *haud facilè emergunt, quorum virtutibus obstat res angusta domi: the wisdome of the poore is despised, and his words are not heard.* Eccles. 9. 16. y *amittunt consilium in re*, as *Gnatho* said. z *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man never cobled shooes,

as he said of old, but how doth he proue it? I am sure wee finde it otherwise in our dayes, [a] *pruinosis horret facundia pannis.* *Homer* himselfe must begge if he wants meanes, and as by report he sometimes did, *goe from doore to doore and sing Ballads, with a company of boyes about him.* This common misery of theirs must needs distract, make them discontent and melancholy, as commonly they are, wayward, still murmuring and repining. *Ob inopiam morosi sunt, quibus est malè*, as *Plutarch* quotes out of *Euripides*, and that comicall Poet well seconds.

[c] *Omnes quibus res sint minùs secundæ nescio quomodò*
Suspitiosi, ad contumeliam omnia accipiunt magis,
Propter suam impotentiam se credunt negligi.

If they bee in adversity, they are more suspitious and apt to mistake; they thinke themselues scorned by reason of their misery: And therefore many generous spirits in such cases, withdraw themselues from all company. Nether is it without cause, for wee see men commonly respected according to their meanes, (* *an diues sit omnes quærunt, nemo an bonus*) and vilified if they be in bad cloathes. [d] *Pholopœmen* the orator was set to cut wood, because he was so homely attired. [e] *Terentius* was placed at lower end of *Cecilius* table, because of his homely outside. [f] *Dantes* that famous *Italian* Poet, because his clothes were but meane, could not bee admitted to sit downe at a feast. *Gnatho* scorned his old familiar friend, because of his apparell. [g] *Hominem video pannis, annisq; obsitum, hic ego illum contempsi præ me*; King *Persius* overcome, sent a letter to * *Paulus Æmilius* the *Roman* Generall, *Persius P. consuli. S.* but he scorned him any answere, *tacitè exprobrans fortunam suam* (saith mine author) vpbraiding him with his present fortune. † *Carolus Pugnax*, that great Duke of *Burgundy*, made *H. Holland*, late Duke of *Exeter* exil'd, runne after his horse like a lackey, and would take no notice of him: [h] 'tis the common fashion of the world. That such men as are poore, may iustly be discontent, melancholy, and complaine of their present misery, & all may pray with [i] *Solomon, Giue me O Lord neither riches nor poverty, feed mee with food conuenient for me.*

[a] *Petronius.*
[b] *Herodotus vita eius Scaliger in Poet. potentiorum ædes ostiatim adiens, aliquid accipiebat, canens carmina sua, concomitante eum puerorũ choro.*
[c] *Ter. Act. 4. Scen. 3. Adelph. Hegio.*
* *Euripides.*
[d] *Plutarch vita eius.*
[e] *Vita Ter.*
[f] *Gomesius lib. 3. cap. 21. de sale*
[g] *Ter. Eunuch. Act. 2. Scen. 2.*
* *Liv. dec. 9. l. 2*
† *Comineus.*
[h] He that hath 5[l] *per annum* comming in more then others, scornes him that hath lesse, and is a better man.
[i] *Pro. 30. 8. sc. 8*

SVBSEC. 7.

An heape of other Accidents causing melancholy. Death of friends, losses, &c.

IN this Labyrinth of Accidentall causes, the farther I wander, the more intricate I finde the passage, *multæ ambages*, & new causes, as so many by-paths, offer themselues to be discussed: To search out all, were an *Herculean* worke, and fitter for *Theseus*: I will follow mine intended thred; & point at only some few of the chiefest. Amongst which, losse and death of friends may challenge a first place, *multi tristantur*, as † *Vives* well obserues, *post delicias, conuivia, dies festos*, many are melancholy after some feast, holiday, merry meeting, or some pleasing sport, some at the departure of friends only, whom they shall shortly see againe, weep and howle, and looke after thẽ as a cow lowes after her calfe, or a childe takes on that goes to schoole after holidaies. *Montanus consil. 232.* makes mention of a country woman, that

Death of friends.
† 3. *de Anima cap. de mœrore.*

144 parting with her friends and natiue place, became grieuously melancholy for many yeares; and *Trallianus* of another, so caused for the absence of her husband. If parting of friends alone can worke such violent effects, what shall death doe, when they must eternally be separated, neuer in this world to meet again? This is so grieuous a torment for the time, that it takes away all appetite, desire of life, extinguisheth all delights, it causeth deepe sighes and groanes, teares, exclamations, howling, roaring, many bitter pangs, (* *lamentis, gemitu, & fœminio vlulatu Tecta frement*) and by frequent meditation extends so farre sometimes, [k] *that they thinke they see their dead friends continually in their eyes, obseruantes imagines*, as *Conciliator* confessed he saw his mothers ghost presenting her selfe still before him. *Quod nimis miseri volunt, hoc facilè credunt*, still, still, still, that good father, that good sonne, that good wife, that deare friend, runnes in their mindes. *totus animus hac vna cogitatione defixus est*, all the yeare long, as * *Pliny* complains to *Romanus*, *me thinkes I see* Virginius *I heare* Virginius, *I talke with* Virginius, &c. They that are most staied and patient, are so furiously carried headlong by this passion of sorrow in this case, that braue discreet men many times forget themselues, and weepe like children, many moneths together, as *Rachel* did, and will not be comforted. They are gone, they are gone,

Abstulit atra dies & funere mercit acerbo, What shall I doe?
Quis dabit in lachrymas fontem mihi, quis satis altos
Accendet gemitus, & acerbo verba dolori?
Exhaurit pietas oculos, & hiantia frangit
Pectora, nec plenos auido sinit edere quæstus,
Magna adeò iactura premit, &c.

Fountaines of teares who giues, who lends me groanes,
Deepe sighes sufficient to expresse my moanes?
Mine eyes are dry, my breast in peeces torne,
My losse so great, I cannot enough mourne.

So *Stroza Filius* that elegant *Italian* Poet in his *Epicedium*, bewailes his fathers death, he could moderate his passions in other matters (as hee confesseth) but not in this, he yeelds wholly to sorrow,

Nunc fateor do terga malis, mens illa fatiscit,
Indomitus quondam vigor & constantia mentis.

How doth [l] *Quintilian* complaine for the losse of his sonne, to despaire almost: and *Cardan* lament his only childe, in his booke *de libris propriis*, and elsewhere in many other of his tracts. *Alexander*, a man of a most invincible courage, after *Ephestions* death, as *Curtius* relates, *triduum iacuit ad moriendum obstinatus*, lay three dayes together vpon the ground, obstinate to dy with him, and would neither eat, drinke, nor sleepe: so did *Adrian* the Emperour bewaile his *Antinous*, *Hercules*, *Hylas*, *Orpheus*, *Euridice*, *David*, *Absolon*; (O my deere sonne *Absolon*) *Austin* his mother *Monica*; *Niobe* her children, insomuch, that the [m] Poets faigned her to bee turned into a stone, as being stupified through the extremity of griefe. [n] *Ægeus, signo lugubri filij consternatus, in mare se præcipitem dedit*, impatient of sorrow for his sonnes death, drowned himselfe. Our late Physitians are ful of such examples. *Montanus consil.* 242.[o] had a patient troubled with this infirmity, by reason of her husbands death many yeares together: *Trincavelius lib. 1. cap. 14.* hath such

* *Virg. 4. Æn.*

[k] *Patres mortuos coram astantes & filios &c Marcellus Donatus.*

* *Epist. lib. 2. Virginium video, audio, de-functum cogito, alloquor.*

[l] *Præfat. lib. 6.*

[m] *Ovid. Met.*
[n] *Plut. vita eius*

[o] *Nobilis matrona melancholica ob mortem mariti.*

such another, almost in despaire after his mothers departure, *vt se fermè præcipitem daret*; and ready through distraction to make away himselfe: and in his 15 counsell, tells a story of one, that was 50 yeares of age, *that grew desperate vpon his mothers death*; and cured by *Falopius*, fell many yeares after into a relapse, by the sudden death of a daughter which he had, and could never after be recouered. The fury of this passion is so violent sometimes, that it daunts whole kingdomes and cities. *Vespasian's* death was pittifully lamented all ouer the *Roman* Empire, *totus orbis lugebat*, saith *Aurelius Victor*. *Alexander* commanded the battlements of houses to bee pulled downe, Mules and Horses to haue their manes shorne off, and many common souldiers to be slaine, to accompany his deare *Ephestions* death. Which is now practised amongst the *Tartars*, that when [q] a great *Cham* dieth, 10 or 12 thousand must be slaine, men and horses all they meet, and amongst those [r] Pagan *Indians*, their wiues and seruants voluntarily dye with them. *Leo Decimus* was so much bewailed in *Rome*, after his departure, that as *Iouius* giues out, *communis salus, publica hilaritas*, the cõmon safety, all good fellowship, peace, mirth, & plenty died with him, *tanquã eodem sepulchro cum Leone condita lugebantur*; for it was a golden age whilst he liued, but after his decease an iron season succeeded, wars, plagues, vastity,, discontent. When *Augustus Cæsar* died, saith *Paterculus*, *orbis ruinam timueramus*, we were all afraid, as if heauen had fallen vpon our heads. [t] *Budæus* records, how that at *Lewes the 12. death, tam subita mutatio, vt qui prius digito cælũ attingere videbantur, nunc humi derepentè serpere, sideratos esse diceres*: they that were erst in heaven, vpon a sudden, as if they had beene planet stroken, lay groueling on the ground. † *Concussis cecidere animis, seu frondibus ingens*
Sylva dolet lapsis. ——— they looked like cropt trees.

* At *Nancy* in *Loraine*, when *Claudia Valesia*, *Henry* the second *French* kings sister, and the Dukes wife deceased, the Temples for forty daies were all shut vp, no Prayers nor Masses, but in that roome where she was. The Senatours all seene in blacke, *and for a twelue months space throughout the Citty, they were forbid to sing or dance*. How were we affected here in *England* for our *Titus delitiæ humani generis*, Prince *Henries* immature death, as if all our dearest friends liues had exhaled with his? In a word, as he [u] saith of *Edward the first* at the newes of *Edward* of *Caernarvan* his sonnes birth, *immortaliter gauisus*, he was immortally glad; may wee say on the contrary of friends deaths, *immortaliter gementes*, we are many of vs as so many turtles, eternally deiected with it.

There is another sorrow, which ariseth from the losse of temporall goods and fortunes, which equally afflicteth, and may goe hand in hand with the precedent losse of time, losse of honour, office, of good name, of labour, frustrate hopes, may much torment; but in my iudgment, there is no torture like vnto this, or that sooner procureth this malady and mischiefe:

[x] *Ploratur lachrymis amissa pecunia veris.*

it wrings true teares from our eyes, many sighes and sorrowes from our hearts, and often causeth habituall melancholy it selfe. *Guianerius tract. 15. 5.* repeates this for an especiall cause: [y] *Losse of friends, and losse of goods, make many men melancholy, as I haue often seene by continuall meditation of such things*. The same causes *Arnoldus Villanovanus* inculcates, *Breviar. lib. 1. cap. 18.*

[p] *Ex matris obitu in desperationem incidit.*

[q] *Mathias à Michou. Boter. Amphitheat.*

[r] *Lo. Vertomanus. M. Polus Venetus lib. 1. c. 54. perimunt eos quos in viâ obvios habent, dicentes, Ite & domino nostro regi servite in aliâ vitâ. Nec tã in homines insaniunt sed in equos &c.*

[s] *Vita eius.*

[t] *Lib. 4. vit. eius auream ætatem condiderat ad humani generis salutem, quæ nos statim ab optimi principis excessu, verè ferream pateremur, famem, pestem, &c.*

[u] *Lib. 5. de asse.*

† *Maph.*

* *Ortelius Itinerario: ob annum integrum à cantu tripudys & saltationibus tota ciuitas abstinere iubetur.*

[x] *Mat. Paris.* Losse of goods

[y] *Iuvenalis.*

[y] *Multi qui ves amatas perdiderant, ut filios, opes, non sperantes recuperare, prouter assiduã talium considerationem, melancholici fiunt, ut ipse vidi.*

146 *cap. 18. ex rerum amissione, damno, amicorum morte &c.* Many men are affected like [z] Irishmen in this behalfe, who if they haue a good skimiter, had rather haue a blow on their arme, then their weapon hurt: they had rather loose their life, then their goods: and the griefe that commeth hence, continueth long (saith † *Plater*) *and out of many dispositions, procureth an habit.* [a] *Montanus* and *Frisemelica* cured a yong man of 22 yeeres of age, that so became melancholy, *ob amissam pecuniam*, for a summe of mony which he had vnhappily lost. *Sckenkius* hath such another story of one, melancholy because he ouer-shot himselfe, and spent his stocke in vnnecessary building. [b] *Roger* that rich Bishop of *Salisbury, exutus opibus & castris à Rege Stephano*, spoiled of his goods and Manors by King *Stephen, vi doloris absorptus, atq; in amentiam versus, indecentia fecit*, through griefe ran mad, and spake and did he knew not what. Bee it by suretyship, ship-wracke, fire, spoile and pillage of souldiers, or what losse soeuer, it boots not, it will work the like effect, the same desolation in Provinces and Cities, aswell as priuate persons. *Anno 1528.* when *Rome* was sacked by *Burbonius*, the common souldiers made such spoile, that faire † Churches were turned to stables, olde monuments and bookes, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets &c. trampled in the durt.* Their wiues and louelicst Daughters construpated by euery base cullion before their fathers and husbands faces, Noblemens children, & of the wealthiest Citizens, reserued for Princes beds, were prostituted to euery common souldier, and kept for Concubines; Senators and Cardinals themselues, dragged along the streetes, and put to exquisite torments, to cõfesse where their mony was hid; the rest murdered on heapes, lay stinking in the streetes; Infants braines dashed out before the mothers eyes. A lamentable sight it was to see so goodly a City, so suddenly defaced, rich citizens sent a-begging to *Venice, Naples, Ancona* &c: that earst liued in all manner of delights. † Those proud palaces, that euen now vaunted their topps to Heauen, were deiected as low as hell in an instant. Whom will not such misery make discontent? *Terence* the Poët drowned himselfe for the losse of some of his Comedies, which suffered shipwracke. When a poore man hath made many hungry meales, got together a small summe, which he loseth in an instant; a Scholler spent many an houres study to no purpose, his labours lost &c: how should it orherwise be? I may conclude with *Gregory, temporalium amor quantùm afficit, cùm hæret possessio, tantum quum subtrahitur, urit dolor*; riches doe not so much exhilarate vs with their possession, as they torment vs with their losse.

Next to Sorrow still I may annexe such accidents as procure Feare; for besides those Terrors which I haue [c] before touched, and many other feares, (which are infinite) there is a superstitious Feare, commonly caused by prodigies, and dismall accidents, which much troubles many of vs. As if a Hare crosse the way at our going forth, or a Mouse gnaw our clothes: If they bleed three drops at nose, the Salt fall towards them, a blacke spot appeare in their nailes, &c: with many such, which *Delrio Tom. 2. lib. 3. sect. 4. Austin Niphus* in his booke *de Augurijs. Polidore Virg. lib. 3. de Prodigijs. Sarisburiensis Policrat. lib. 1. cap. 13.* discusse at large, they are so much affected, that with very strength of Imagination, Feare, and the divels craft, *they pull those* [d] *misfortunes*

[z] *Stanihurstius Hib. Hist.*

† *Cap. 3. Melancholia semper venit ob iacturam pecuniæ, victoriæ, repulsâ, mortẽ liberorũ, quibus longo post tempore animus torquetur, & à dispositione fit habitus.*

[a] *Consil. 26.*

[b] *Nubrigensis.*

† *Templa ornamentis nudata, spoliata, in stabula equorum & asinorum versa &c. Insulæ humi cõcalcatæ, perditæ, &c.*

* *In oculis maritorum dilectissimę coniuges ab Hispanorum lixis construpatæ sunt. Filiæ magnatum thoro destinatæ, &c.*

† *Ita fastu ante unum mensem turgida ciuitas, & cacuminibus cælum pulsare visa, ad inferos usq; paucis diebus deiecta est.*

[c] *Sect. 2. Mem. 4. Subs. 3.* Feare from ominous accidents, destinies fore-told

[d] *Accersunt sibi malum.*

fortunes they suspect, vpon their owne heads, and that which they feare, shall come vpon them, as *Salomon* fore-telleth, *Pro. 10. 24.* and *Isay* denounceth, *66. 4.* which if [c] *they could neglect and contemne, would not come to passe. Eorum vires nostrâ residente opinione, ut morbi gravitas ægrotantium cogitatione;* they are intended & remitted, as our opinion is fixed, more or lesse. *N. N. dat pœnas,* saith [f] *Crato* of such a one, *utinam non attraheret*: he is punished, and is the cause of it [g] himselfe: † *Dum fata fugimus, fata stulti incurrimus.*

As much we may say of them that are troubled with their fortunes, or ill destinies fore-seene, *multos angit præscientia malorum.* The fore-knowledge of what shall come to passe, crucifies many men, fore-told by Astrologers, or Wisards, *iratum ob cælum,* be it ill accident, or death it selfe. *Severus, Adrian, Domitian,* can testifie as much, of whose feare and suspition, *Sueton, Herodian,* and the rest of those Writers, tell strange stories in this behalfe. [h] *Montanus consil. 31.* hath one example of a yong man, exceeding melancholy vpon this occasion. Such feares haue still tormented mortall men in all ages, by reason of those lying oracles, and those juggling Priests, † There was a fountaine in *Greece,* neere *Ceres* Temple in *Achaia*, where the euent of each disease was to be knowne; *A glasse was let downe by a threed, &c.* Amongst those *Cyanean* rockes at the springs of *Lycia*, was the Oracle of *Thirxeus Apollo, where all fortunes were fore-told, sickenesse, health, or what they would besides:* so commõ people haue beene alwayes deluded with future events. At this day, *Metus futurorum maximè torquet Sinas,* this foolish feare, mightily crucifies them in *China:* as [i] *Matthew Riccius* the Iesuite informeth vs, in his Commentaries of those Countries, of all Nations they are most superstitious, and much tormented in this kind, attributing so much to their Divinators, *ut ipse metus fidem faciat,* that feare it selfe and conceipt, cause it to [k] fall out: If he fore-tell sickenesse such a day, that very time they will be sicke, *vi metûs afflicti, in ægritudinem cadunt*; and many times dye as it is foretold. A true saying, *Timor mortis, morte peior,* the feare of death, is worse then death it selfe; and the memory of that sad houre, to some fortunate and rich men, *is as bitter as gaule, Ecclus 41. 1.* a worse plague cannot happen to a man, then to be so troubled in his minde. O *Clotho, Megapetus* the tyrant in *Lucian* exclaimes, *let me liue a while longer.* † *I will giue thee a thousand talents of gold, and two boles besides, which I tooke from* Cleocritus, *worth a 100 talents a peece. Woe's mee,* * saith another, *what goodly Manors shall I leaue! what fertile fields! what a fine house! what pretty children! how many seruants! who shall gather my grapes, my corne? must I now dye so well settled? leaue all, so well prouided? Woe's me, what shall I doe?* † *Animula vagula blandula, quæ nunc abibis in loca?*

To these tortures of *Feare* and *Sorrow*; may well bee annexed *Curiosity*, that irksome care, *nimia sollicitudo,* * *superfluous industry about vnprofitable things, and their qualities,* as *Thomas* defines it; an itching humor, or a kinde of longing to † see that which is not to bee seene, to doe that which ought not to be done; to know that secret, which should not be knowne, to eat of the forbidden fruit: Wee commonly molest and tire our selues about things vnfit and vnnecessary, as *Martha* troubled her selfe to little purpose. Be it in Religion, humanity, Philosophy, policy, any action or study, 'tis a needlesse trouble, a meere torment. For what els is schoole Divinity, how many doth it puzzle? what fruitlesse questions about the Trinity, Resurrection, Electiõ, Prede-

[c] *Si non observemus, nihil valent. Polidor.*
† *Consil. 26. l. 2.*
[g] Harme watch harme catch.
† *Georg. Buchananus.*

[h] *Iuvenis sollicitus de futuris frustra, factus melancholicus.*
† *Pausanias in Achaicis lib. 7. Vbi omnium morborum eventus dignoscuntur. Speculum tenui suspensum funiculo demittunt: & ad Cyaneas petras, ad Lyciæ fontes &c.*
[i] *Expedit in Sinas lib. 1. cap. 3.*

[k] *Timendo præoccupat, quod vitat ultro, provocatq; quod fugit, gaudetq; mœrens & lubens miser fuit. Heinsius Austriac.*
† *Tom. 4. dial. Cataplo. Auri puri mille talenta, me hodie tibi daturum promitto &c.*
* *Ibidem. Hei mihi quæ relinquenda prædia, quàm fertiles agri &c.*
† *Adrian.*
* *Industria superflua circa res inutiles.*
† *Flavæ secreta Minervæ, ut viderat Aglauros, Ovid. Met. 2.*

148 Predestination,hell fire &c.how many shall bee saued,damned ? what els is all superstition,but an endlesse obseruation of idle Ceremonies, Traditions ? what is most of our Philosophy,but a Labyrinth of opinions, propositions, Metaphysicall termes; Astrologie, but vaine elections, predictions; Physicke,but intricate rules and prescriptions; Philology, but Criticismes; Logicke, Sophismes ? To what end are so many great Tomes, why doe wee spend so many yeares in their studies?Much better to know nothing at all,as those barbarous *Indians* are wholly ignorant, then as some of vs, to bee so sore vexed about vnprofitable toyes: *stultus labor est ineptiarum*, to build an house without pinnes,make a rope of sand,to what end? *cui bono?* Hee studies on,but as the boy told St *Austin*, when I haue laued the Sea dry, thou shalt vnderstand the mystery of the Trinity; He makes obseruations, keepes times and seasons; and as * *Conradus* the Emperour would not touch his new Bride,till an Astrologer had told him a masculine houre,but with what successe? He trauels into *Europe*, *Africke*, *Asia*,searcheth euery creeke,Sea, Citty,Mountaine,Gulfe,to what end? See one promontory (said *Socrates* of old) one Mountaine,one Sea, one Riuer,and see all. An *Alchymist* spends his fortunes to make gold; *Aristotle* must finde out the motion of *Euripus*; *Pliny* must needes see *Visuvius*,but how sped they ? One loseth goods, another his life. *Pyrrhus* will conquer *Africke* first,and then *Asia*; he will be a sole Monarch,a second immortall,a third rich,a fourth commandes. † *Turbine magno spes sollicitæ in urbibus errant*; we runne, ride, take vndefatigable paines all,vp early,downe late, striuing to get that,which we had much better be without, (*ardeliones*, busy bodies as wee are) it were much fitter for vs to be quiet,sit still,and take our ease. His sole study is for words,that they bee ——— *Lepidæ lexeis compostæ vt tesserulæ omnes*, not a syllable misplaced, to set out a stramineous subiect: as thine is about apparell, to follow the fashion , to be terse and polite, 'tis thy sole businesse: both with like profite. His onely delight is building, he spends himselfe to get curious intricate models and plots,another is wholly ceremonious about titles, degrees,inscriptions.A third is ouer sollicitous about his diet,he redeemes his appetite with extraordinary charge to his purse, is seldome pleased with any meale,whilest a triviall stomacke vseth all with delight,and is neuer offended.Busy,nice,curious wits,make that vnsupportable in al vocations,trades, actions,employments, which to duller apprehensions is not offensiue, earnestly seeking that which others as scornefully neglect. Thus through our foolish curiosity doe we macerate our selues, tire our soules, and run headlong, through our indiscretion, peruerse will,and want of gouernment,into many needlesse cares and troubles,vaine expences,tedious journies,painfull houres,and when all his done, *quorsum hæc? cui bono?* to what end?

* *Math. Paris.*

† *Seneca.*

Vnfortunate marriage.

Amongst these passions and irksome Accidents , vnfortunate marriages may be ranked, a condition of life appointed by God himselfe in Paradise,an honourable and happy estate, & as great a felicity as can befall a man in this world, [l] if the parties can agree as they ought , & liue as [m] *Seneca* liu'd with his *Paulina*: but if they he vnequally matched,or at discorde,a greater misery cannot be expected,to haue a scold,a slut, an harlot,a foole,a fury,or a fiend, there can be no such plague. *Eccles 26.14. He that hath her, is as if hee held a scorpion,& 26.25.a wicked wife makes a sorry countenance, an heavy heart, &*

[l] A vertuous woman is the crowne of her husband .Pro. 12.4. but shee &c.

[m] *Lib.17. epist. 105.*

hee

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he had rather dwell with a Lion, then keepe house with such a wife. Her [n] properties *Iouianus Pontanus* hath described at large, *Ant.dial,Tom.2.* vnder the name of *Euphorbia*. Or if they be not equall in yeares. *Cicilius* in *Agellius lib. 2.cap.23.* complaines much of an old wife, *dum eius morti inhio, egomet mortuus viuo inter viuos*, whilst I gape after her death, I liue a dead man amõgst the liuing, or if they dislike vpon any occasion,

† *Iudge they who are vnfortunately wed,*
What' tis to come into a loathed bed.

The same inconvenience befalls women. [o] A yong Gentlewoman in *Basil* was married, saith *Felix Plater obseruat.lib.1.* to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for griefe; and though her husband did all hee could possibly to giue her content, in a discontented humor at length she hanged her selfe. Many other stories he relates in this kind. [p] Thus men are plagued with women; they againe with men, when they are of diuerse humors and conditions, he a spendthrift, and shee sparing; one honest, the other dishonest &c. Parents many times disquiet their children, and they their parents. [q] *A foolish sonne is an heauinesse to his mother. Iniusta noverca*: A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuell of dissentiõ; which made *Cato's* sonne expostulate with his father, why he should offer to marry his client *Solinius* daughter, a yong wench, *Cuius causa novercam induceret*; what offence had he done, that he should marry againe? Vnkind, vnnaturall friends, euill neighbours, bad seruants, debts and debets; suretyship, the bane of many families, *Sponde præstò noxa est, he shall be sore vexed that is surety for a stranger, Pro.11.15. and he that hateth suretyship, is sure.* Contention, brawling Law-sutes, falling out of neighbours and friends, —*discordia demens. (Virg.Æn.6.)* are equall to the first, grieue many a man, and vexe his soule. *Nihil sanè miserabilius eorum mentibus* (as [r] *Boter* holdes) *nothing so miserable as such men, full of cares, griefes, anxieties, as if they were stabbed with a sharpe sword, feare, suspition, desperation, sorrow, care, griefe, are their ordinary companions.* Our Welchmen are noted by some of their [s] owne Writers, to consume one another in this kind; but whosoeuer they are that vse it, these are their common symptomes, especially if they be convict or ouercome, [t] cast in a suit. *Arius* put out of a Bishoprick by *Eustachius*, turned Hereticke, & liued after discontented all his life. [u] Euery Repulse is of like nature: *heu quantâ de spe decidi!* Disgrace, infamy, will almost effect as much, & that a long time after. *Hipponax* a Satyricall Poet, so vilified & lashed two Painters in his Iambicks, *ut ambo laqueo se suffocarent*, [x] *Pliny* saith, both hanged themselues. All oppositions, dangers, perplexities, discontents, [z] to liue in any suspence, are of the same ranke: *potes hoc sub casu ducere somnos?* Who can be secure in such cases? Vnkinde speeches trouble many. A Glasse-mans wife in *Basil* became melancholy, because her husband said hee would marry againe if she died. *No cut to vnkindnes*, as the saying is, a frowne, an hard speech, or bad looke, especially to Courtiers, or such as attend vpon great Persons, is present death, *Ingenium vultu statq; cadit q; suo*, they ebbe & flow with their masters fauours. Some persons are at their wits ends, if by chance they ouer-shoot themselues in their ordinary speeches, or actions, which may after turne to their disgrace; or haue any secret dis-

[n] *Titionatur, candelabratur, &c.*

† *Daniel in Rosamund.*

[o] *Elegans virgo inuita cuidam è nostratibus nupsit &c.*

[p] *Duxi uxorem, quam ibi miseriam non vidi, nati filij alia cura. Ter. Act.3 Scè n.4. Demea Adelph.*

[q] Prou.

[r] *De increm. urb lib.3. cap.3. tanquam diro mucrone confossi, his nulla requies, nulla delectatio, sollicitudo, gemitus, furor, desperatio, timor, tanquam ad perpetuam ærumnam infœliciter rapti.*

[s] *Humfredus Lluid epist. ad Abrahamum Ortelium. Litibus & controversiis usq; ad omnium bonorum consumption emcontendunt.*

[t] *Spretæq; iniuria formæ.*

[u] *Quæq; repulsa gravis.*

[x] *Lib.36. cap.5.*

[z] *Nihilæque amarum, quàm diù pendere: quidam æquiore animo ferunt præcidi spem suam, quam trahi. Seneca cap.3. lib.2 de Den. Virg. Plater obseruat. lib.1.*

150 closed. *Ronseus epist: miscel.3.* reports of a Gentlewoman 25 yeares old, that falling foule with one of her Gossips, was vpbraided with a secret infirmity, (no matter whar) in publike, and so much grieued with it, that she did thereupon *solitudines quærere, omnes ab se ablegare, ac tandem in gravissimam incidens melancholiam, contabescere,* forsake all company, and in a melancholy humour pine away. Others are as much tortured to see themselues reiected, contemned, scorned, disabled, or [a] *left behind their fellowes. Lucian* brings in *Ætamacles* a Philosopher in his *Lapith. convivio,* much discontented that he was not invited amongst the rest, expostulating the matter, in a long Epistle with *Aristinetus* their Hoste. *Prætextatus* a robed Gentleman in *Plutarch,* would not sit downe at a Feast, because he might not sit highest, but went his wayes all in a chafe. We see the common quarrellings that are ordinary amongst vs, for taking of the wall, precedency, & the like, which thogh they be toyes in themselues, & things of no moment, yet they cause many distempers, much hart-burning amongst vs. Nothing pierceth deeper then a contempt or disgrace, [b] especially if they bee generous spirits, scarce any thing affects them more, then to be despised or vilified. *Crato consil.16.lib.2.* exemplifies it, and common experience confirmes it. Of the same nature is oppression, *Eccles 7.7. Surely oppression makes a man mad.* Banishment a great misery, as *Tyrteus* describes it in an Epigram of his,

Nam miserum est patriâ amissâ, laribusq; vagari,
Mendicum, & timidâ voce rogare cibos:
Omnibus invisus, quocunq; accesserit, exul
Semper erit, semper spretus egensq; iacet. &c.
A miserable thing 'tis so to wander,
And like a begger for to whine at doore,
Contemn'd of all the world, an exile is,
Hated, reiected, needy still, and poore.

[c] *Polynices* in his conference with *Iocasta* in [c] *Euripides*, reckons vp fiue miseries of a banished man, the least of which alone, were enough to deiect some pusillanimous creatures. Oftentimes a too great feeling of our owne infirmities or imperfections of body or minde, will rivell vs vp; as if we bee long sicke: *O beata sanitas, te præsente, amanum*
Ver floret gratijs, absq; te nemo beatus:
O blessed health! without thee there can be no happinesse: Or visited with some lothsome disease, offensiue to others, or troublesome to our selues; as a stinking breath, deformity of our limmes, crookednes, losse of an eye, leg, hand, paleness, leanness, redness, baldness, losse of haire, or want, &c. *hic ubi fluere cæpit, diros ictus cordi infert,* saith [d] *Synesius,* he himselfe troubled not a little *ob comæ defectum,* the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glasse, (for she vsed false flattering glasses belike at other times, as most Gentlewomen doe) *animi dolore in insaniam delapsa est,* (*Cælius Rhodiginus lib.17.cap.2*) ran mad. [e] *Brotheus* the son of *Vulcan,* because he was ridiculous for his imperfections, flung himselfe into the fire. Some are faire, but barren, and that gaules them. *Hanna wept, and did not eate, and was troubled in spirit, and all for her barrennesse. 1.Sam.1.* and *Gen.30. Rachel* said, *in the anguish of her soule, giue me a childe, or I shall die:* another hath too many, one was neuer married, and that's

[a] *Turpe relinqui est. Hor.*

[b] *Scimus enim generosas naturas, nullâ re citiùs moveri, aut graviùs affici, quàm contemptu ac despicientiâ.*

[c] *In Phœniss.*

[d] *In laudem calvit.*

[e] *Ovid.*

that's his hell: another is, and that's his plague. Some are troubled in that they are obscure; other by being traduced, slandred, abused, injured: *minimè miror eos* (as † he said) *qui insanire occipiunt ex iniuriâ.* I maruaile not at all if offences make men mad. No tydings troubles one; ill reports, rumours, bad tydings or newes, hard hap, ill successe, vaine hopes, or hope differred another: one is tooeminent, another is too base borne, and that alone tortures him as much as the rest: one is out of action, imployment, another ouercome and tormented with worldly cares, and onerous businesse. But what [f] tongue can suffice to speake of all? 151

† Ter.

Many men catch this malady by eating certaine meates at vnawares, as henbane, nightshade, cicuta, mandrakes &c: by philters, wandring in the Sun, biting of a mad dog, a blow on the head, stinging with that kind of spider called *Tarantula*; an ordinary thing, if we may believe *Skenck.lib.7.de venenis*, In *Calabria* & *Apulia* in *Italy*, *Cardan subtil.lib.9. Scaliger exercitat. 185.* Their symptomes are merrily described by *Iovianus Pontanus. Ant.dial.* how they daunce altogether, and are cured by Musick. [g] *Cardan* speakes of certaine stones, if they be carried about one, which will cause melancholy and madnesse, he cals them vnhappy, as an *Adamant*, *Selenites &c. which dry vp the body, increase cares, diminish sleepe: Ctesias* in *Persicis*, makes mention of a Well in those parts, of which if any man drinke, [i] *hee is madde for 24. houres:* but these relations are common in all Writers.

[f] *Non mihi si centum linguæ sint, eraq; centũ, Omnia causarũ percurrere nomina possem.*

[g] *Lib.de gemmis*

[h] *Quæ gestatæ infelicem & tristem reddunt, curas augent, corpus siccant, somnum minuunt.*

[i] *Ad unum diem mente alienatus.*

[k] *Hic alias poteram, & plures subnectere causas,*
Sed iumenta vocant, & Sol inclinat, eundum est.

Many such causes, much more could I say,
But that for provender my cattle stay:
The Sun declines, and I must needes away.

[k] *Juven.Sat.3.*

These causes, if they be considered, & come alone, I doe easily yeeld, can doe little of themselues, or seldome, or apart, though many times they are all sufficient euery one: yet if they concurre, as often they doe, *vis unita fortior*;

Et quæ non obsunt singula, multa nocent; they may batter a strong constitution; as [l] *Austin* said, *many graines and small sands sinke a ship, many small droppes make a flood &c.* often reiterated, many dispositions produce an habit.

[l] *Intus bestiæ minutæ multæ necant. numquid minutissima sunt grana arenæ? sed si arenæ amplius in navem mittatur, mergit illam: quàm minutæ guttæ pluviæ! & tamen implent flumina, domus eiciunt, timenda ergò ruina multitudinis, si non magnitudinis.*

Memb. 5.
Svbsec. 1.

Continent, inward, antecedent, next causes, and how the body workes on the minde.

As a Purly hunter, I haue hitherto beaten about the circuit of the Forest of this Microcosme, and haue followed only those outward adventitious causes; I will now breake into the inner roomes, and rip vp the antecedent immediate causes which are there to be found. For as the distraction of the minde, amongst other outward causes and perturbations, alters the temperature of the body, so the distraction and distemperature of the Body will cause a distemperature of the Soule, and 'tis hard to decide which of these two doe more harme to the other. *Plato, Cyprian*, and some

152 others, as I haue formerly said, lay the greatest fault on the Soule, excusing the Body; others againe accusing the Body, excuse the Soule, as a principall agent. Their reasons are, because [m] *the manners doe follow the Temperature of the body*, as *Galen* proues in his booke of that subiect, *Prosper Calenius de Atrâ bile*, *Iason Pratensis cap. de Maniâ*, *Lemnius lib. 4. cap. 16.* and many others. And that which *Gualter* hath commented *hom. 10. in epist. Iohannis* is most true, concupiscence and originall sinne, inclinations, and bad humours are [n] radicall in every one of vs, causing these perturbations, affections, and seuerall distempers, offering many times violence vnto the Soule. *Euery man is tempted by his owne concupiscence (Iames 1. 14.) the spirit is willing, but the flesh is weake, and rebelleth against the spirit*, as our [o] Apostle teacheth vs: that me thinkes the Soule hath the better plea against the body, which so forcibly inclines vs, that we cannot resist, *Nec nos obniti contra, nec tendere tantum Sufficimus.* How the body being materiall, worketh vpon the immateriall soule, by mediation of humours and spirits, which participate of both, and ill disposed organs, *Cornelius Agrippa* hath discoursed *lib. 1. de occult. Philos. cap. 63. 64. 65. Levinus Lemnius lib. 1. de occult. nat. mir. cap. 12. & 16. & 21. institut. ad opt. vit. Perkins lib. 1. Cases of Conf. cap. 12. T. Bright cap. 10. 11. 12. in his Treatise of Melancholy.* For as [p] anger, feare, sorrowe, obtrectation, emulation, &c. *si mentis intimos recessus occupârint*, saith [q] *Lemnius, corpori quoq; infesta sunt, & illi teterrimos morbos inferunt*, cause grievous diseases in the Body, so bodily diseases affect the Soule by consent. Now the chiefest causes proceed from the [r] Heart, humors, spirits: as they are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of tune, if one string, or one organ be distempered, all the rest miscarry, [s] *Corpus onustum Hesternis vitijs, animum quoq; prægravat vnà.* The Body is *domicilium animæ*, her house, abode and stay, and as a torch, giues a better light, a sweeter smell, according to the matter he is made of: so doth our Soule performe all her actions, better or worse, as her organs are disposed; or as wine sauours of the caske where it is kept; the Soule receaues a Tincture from the Body, through which it workes. Wee see this in old men, children, *Europeans*, *Asians*, hot & cold Climes; Sanguine are merry, Melancholy sad, Phlegmaticke dull, by reason of abundance of such humours, and they cannot resist such passions as are inflicted by them. For in this infirmity of humane nature, as *Melanæthon* declares, the Vnderstanding is so tied to, and captiuated by his inferiour senses, that without their helpe hee cannot exercise his functions, and the Will being weakned, hath but a small power to restraine those outward parts, but suffers her selfe to be ouerruled by them; that I must needs conclude with *Lemnius, spiritus & humores maximum nocumentum obtinent*, spirits and humours doe most harme in [s] troubling the Soule. How should a man choose but bee cholericke and angry, that hath his body so clogged with abundance of grosse humours? or melancholy, that is so inwardly disposed? Thence comes then this malady, Madnesse, Apoplexies, Lethargies, &c. it may not be denied.

Now this Body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, & so *per consequens* cause Melancholy, according to the consent of the most approued Physitians. [t] *This humour (as Auicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arnoldus breuiar.*

[m] *Mores sequũtur temperaturam corporis.*

[n] *Scintillæ latent in corpore.*

[o] Gal. 5.

[p] *Sicut ex animi affectionibus corpus lãgueſcit: ſic ex corporis vitijs, & morborum pleriſq; cruciatibus, animã videmus hebetari, Galenus.*

[q] *Lib. 1. cap. 16*

[r] *Corporis itidẽ morbi animam per conſenſum, à lege conſortii afficiunt, & quanquam obiecta multos motus turbulentos in homine conciũt, præcipua tamen cauſa in corde et humoribus, ſpiritibuſq; conſiſtit, &c.*

[s] *Hor.*

[s] *Humores pravi mentem obnubilant.*

[t] *Hic humor vel à partis intemperie generatur, vel relinquitur poſt inflãmationes, vel craſſior in venis concluſus, vel torpidus malignam qualitatẽ contrahit.*

ar.

ar. lib. 1. cap. 18. Iacchinus comment. in 9. Rhasis cap. 15. Montaltus cap. 10. Nicholas Piso cap. de Melan. &c. suppose) *is begotten by the distemperature of some inward part, innate, or left after some inflamation, or else included in the blood after an* [u] *ague, or some other malignant disease.* This opinion of theirs concurres with that of *Galen. lib. 3. cap. 6. de locis affect. Guianerius* giues an instance in one so caused by a quartan ague, and *Montanus consil. 32.* in a yong man of 28 yeares of age, so distempered after a quartan, which had molested him fiue yeares together. *Hildisheim spicel. 2. de Maniâ*, relates of a Dutch Baron, grievously tormented with melancholy after a long [x] ague, *Galen. lib. de atrâ bile cap. 4.* puts the plague a cause. *Botaldus* in his booke *de lue vener. cap. 2.* the French pox for a cause: others, Phrensie, Epilepsie, Apoplexie, because those diseases doe often degenerate into this. Of suppression of Hæmrods, Hæmorrogia, or bleeding at nose, menstruous retentions, or any other evacuation stopped, I haue already spoken. Only this I will add, that such Melancholy as shall be caused by such infirmities, deserues to bee pitied of all men, and to bee respected with a more tender compassion, according to *Laurentius*, as comming from a more inevitable cause.

[u] *Sæpe contingit in febre homini Melancholicum, vel post febrem reddi, aut alium morbum. Calida intemperies innata, vel à febre contracta.*

[x] *Rarò quis diuturno morbo laborat, qui non fit melancholicus. Mercurialis de affect. capitis lib. 1. c. 16. de Mel.*

Svbsec. 2.

Distemperature of particular parts.

THere is almost no part of the Body, which being distempered, doth not cause this malady, as the Braine & his parts, Heart, Liuer, Splene Stomacke, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypocondries, Meseriack veines, and in a word, saith [y] *Arculanus, there is no part which causeth not melancholy, either because it is adust, or doth not expell the superfluity of the nutriment. Savanarola Pract. maior. rubric. 11. Tract. 6. cap. 1.* is of the same opinion, that melancholy is ingendred in each particular part, and [z] *Crato in consil. 17. lib. 2. Gordonius*, who is *instar omnium, lil. med. partic. 2. cap. 19.* confirmes as much, putting the [a] *matter of melancholy, sometimes in the stomacke, Liuer, Heart, Braine, Splene, Mirach, Hypocondries, when as the melancholy humour resides there, or the Liuer is not well cleansed from Melancholy blood.*

[y] *Ad nonum lib. Rhasis ad Almansor cap. 16. Vniuersaliter à quacunq; parte potest fieri melancholicus. Vel quia aduritur, vel quia non expellit superfluitatem excrementi.*

[z] *A Liene, iecinore, vtero, & aliis partibus oritur.*

[a] *Materia Melancholiæ aliquandò in cerebro, aliquandò in corde, in stomacho, hepate, ab hypocondriis, myrache, splene, cùm ibi remanet, humor melancholicus.*

The Braine is a familiar and frequent cause, too hot, or too cold, [b] *through adust bloud so caused*, as *Mercurialis* will haue it, *within or without the head*, the braine it selfe being distempered. Those are most apt to this disease, [c] *that haue a hot Heart and moist Braine*, which *Montaltus cap. 11. de Melanc.* approues out of *Halyabbas, Rhasis*, and *Auicenna. Mercurialis consil. 11.* assignes the coldnesse of the Braine a cause, and *Salustius Salvianus med. lect. lib. 2. cap. 1.* will haue it [d] *arise from a cold & dry distemperature of the braine. Piso, Benedictus Victorius Faventinus*, will haue it proceed from a [e] *hot distemperature of the Braine*; and [f] *Montaltus cap. 10.* from the Braines heat, schorching the blood. The Braine is still distempered by himselfe, or by consent: by himselfe or his proper affection, as *Faventinus* calls it, [g] *or by vapors*

[b] *Ex sanguine adusto, intra vel extra caput.* [c] *Qui calidum cor habent, cerebrum humidum, facilè melancholici.* [d] *Sequitur melancholia malam intemperiem frigidam & siccam ipsius cerebri.* [e] *Sæpe fit ex calidiore cerebro, aut corpore colligente melancholiam. Piso.* [f] *Vel per propriam affectionem, vel per consensum, cùm vapores exhalant in cerebrum. Montalt. cap. 14.* [g] *Aut ibi gignitur melancholicus humus, aut alimenta vehitur, alterando animales facultates.*

154 *which arise from the other parts, and fume vp into the head, altering the animal faculties.*

Hildesheim spicel 2. de Maniâ, thinkes it may be causèd from a [h] *distemperature of the heart, sometimes hot, sometimes cold.* A hot Liuer, and a cold Stomacke, are put for vsuall causes of Melancholy: *Mercurialis consil.11. & consil.6. consil.86.* assignes a hot Liuer, and cold Stomacke for ordinary causes. [i] *Monavius* in an Epistle of his to *Crato* in *Scoltzius*, is of opinion, that Hypocondriacall Melancholy may proceed from a cold Liuer, the question is there discussed. Most agree that a hot Liuer is in fault, [k] *the Liuer is the shop of humours, and especially causeth melancholy by his hot and dry distemperature.* [l] *The Stomacke, and Meseriacke veines doe often concurre, by reason of their obstructions, and thence their heat cannot be auoided, and many times the matter is so adust, and inflamed in these parts, that it degenerates into Hypocondriacall melancholy. Guianerius cap.2. Tract.15.* holds the Meseriacke veines to be a sufficient [m] cause alone. The Splene concurres to this madady, by all their consents, and suppression of Hæmrods, *dum non expurgat altera causa lien*, saith *Montaltus*, if it be [n] *too cold and dry, and doe not purge the other parts as it ought. Consil.23.* *Montanus* puts the [o] *splene stopped* for a great cause. [p] *Christopherus à Vega* reports of his knowledge, that hee hath knowne Melancholy causèd from putrified bloud in those Seed veines & wombe. [q] *Arculanus from that menstruous blood turned into melancholy, and seed too long detained* (as I haue already declared) *by putrefaction or adustion.*

The *Mesenterium*, or Midriffe, *Diaphragma*, is a cause, which the [r] *Greekes* called φρενῖτις: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offende by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous and blacke spirits. And for that reason, [s] *Montaltus cap.10. de causis melan.* will haue *the efficient cause of melancholy to be hote and dry, not a cold and dry distemperature, as some hold, from the heat of the Braine, rosting the blood, and immoderate heat of the Liuer and bowels, and inflammation of the Pylorus. And so much the rather, because that, as* Galen *holds, all spices inflame the blood, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing aduentitious Melancholy, is not cold and dry, but hot and dry.* But of this I haue sufficiently treated in the matter of Melancholy, and hold that this may bee true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. [t] Which opinion *Geraldus de Solo* maintaines in his Comment vpon *Rhasis.*

[h] *Ab intemperie cordis, modò calidiore, modò frigidiore.*
[i] *Epist. 209. Scoltzii.*
[k] *Officina humorum hepar concurrit &c.*
[l] *Ventriculus et venæ miseriacæ concurrunt, quod hæ partes obstructæ sunt, &c.*
[m] *Per se sanguinem adurentes.*
[n] *Lien frigidus & siccus cap.13*
[o] *Splen obstructus.*
[p] *De arte med. lib.3. cap.24.*
[q] *A sanguinis putredine in vasis seminariis et vtero, & quandoq; à spermate diu retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem.*
[r] *Magirus.*
[s] *Ergo efficiens causa melancholiæ est calida & ficca intemperies, non frigida & ficca quod multi opinati sunt, oritur enim á calore cerebri, assante sanguinem, &c. tum quòd aromata sanguinem incendunt, solitudo, vigiliæ, febris præcedens, meditatio, studium, & hæc omnia calefaciunt, ergo vatum sit, &c.*
[t] *Cap.13. de Melanch.*

Svbsec. 3.

Causes of head Melancholy.

After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in briefe of the three particular species, & such causes as properly appertaine vnto them. Although these causes promiscuously concurre to each and every particular kinde, and commonly produce their effects in that part which is most weake, ill disposed, & least

least able to resist, and so cause all three species; yet many of them are proper to some one kinde, and seldome found in the rest. As for example, head Melancholy is commonly caused by a cold or hot distemperature of the Braine, according to *Laurentius cap.5.de melan.* but as † *Hercules de Saxoniâ* contends, from that agitation or distemperature of the animal spirits alone. *Salust. Salvianus* before mentioned *lib.2.cap.1.de re med.* will haue it proceed from cold: but that I take of naturall melancholy, such as are fooles and dote; for as *Galen* writes *lib.4 de puls.8.* and *Avicenna*, [u] *a cold & moist Braine is an vnseparable companion of folly.* But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as [x] *Damascen* the *Arabian lib.3.cap.22.* thinkes, and most writers. *Altomarus* and *Piso* call it [y] *an innate burning vntemperatnesse, turning blood and choler into melancholy.* Both these opinions may stand good, as *Bruel* maintaines, & *Capivaccius, si cerebrum sit calidius,* [z] *if the Braine be hote, the animall spirits will be hot, and thence comes madnesse: if cold, folly. Dauid Crusius Theat.morb. Hermet.lib.2.cap.6.de atrâ bile,* grants melancholy to bee a disease of an inflamed braine, but cold, notwithstanding of it selfe: *calida per accidens, frigida per se,* hot by accident only. I am of *Capivaccius* minde for my part. Now this humour, according to *Salvianus*, is sometime in the substance of the Braine, sometimes contained in the Membranes, and Tunicles that couer the Braine, sometimes in the passages of the Ventricles of the Braine, or veines of those Ventricles. It followes many times [a] *Phrensie, long diseases, agues, long abode in hot places, or vnder the Sunne, a blowe on the head,* as *Rhasis* informeth vs: *Piso* addes solitarinesse, waking, inflammations of the head, proceeding most part [b] from much vse of spices, hot wines, hot meates; all which *Montanus* reckons vp *consil.22.* for a Melancholy Jew; and *Hernius* repeats *cap.12.de Maniâ*, hot bathes, Garlicke, Onions, saith *Guianerius*, bad ayre, corrupt, much [c] waking, &c. retention of seed, or abundance, stopping of *hæmorrogia*, the Midriffe misaffected; and according to *Trallianus l.1.16.* immoderate cares, troubles, griefes, discontent, study, meditation, and in a word, the abuse of all those 6 non-naturall things. *Hercules de Saxoniâ, cap.16.lib.1.* will haue it caused from a cautery, or boyle dryed vp, or any issue. *Amatus Lusitanus cent.2.curâ 67.* giues instance in a fellow that had a boyle in his arme, [e] *after that was healed, ran mad, & when the wound was open, he was cured againe. Trincavelius consil.13.lib.1.* hath an example of a melancholy man so caused by ouermuch continuance in the Sunne, frequent vse of Venery, and immoderate exercise. And in his *consil.49. lib.3.* from an [f] headpeece ouerheated, which caused head-melancholy. *Prosper Calenius* brings in Cardinal *Cæsius* for a patterne of such as are so melancholy by long study: but examples are infinite.

† *Lib.3. Tract. posthum.de mel.*

[u] *A fatuitate inseparabilis cerebri frigiditas.*

[x] *Ab interno calore assatur.*

[y] *Intemperies innata exurens, flavam bilem ac sanguinem in melancholiam convertens.*

[z] *Si cerebrum sit calidius, fiet spiritus animalis calidior, & delirium maniacũ; si frigidior, fiet fatuitas.*

[a] *Melancholia capitis accedit post phreneſim aut longam moram sub sole, aut percussionem in capite. cap.23. lib.1.*

[b] *Qui bibit vina potentia, & sæpè sunt sub sole.*

[c] *Curæ validæ largioris vini & aromatum vsus.*

[d] *A Cauterio & vlcere exsiccato.*

[e] *Ab vlcere curato incidit in insaniam, aperto vulnere curatur*

[f] *A galeâ nimiâ calefactâ.*

SVBSEC. 4.

Causes of Hypocondriacall or windie Melancholy.

IN repeating of these causes, I must *crambem bis coctam apponere*, say that againe which I haue formerly said, in applying them to their proper Species. *Hypocondriacall* or flatuous Melancholy, is that which the *Arabians* call

156 call *Myrachiall*, and is in my iudgement the most grievous and frequent, though *Bruel* and *Laurentius* make it least dangerous, and not so hard to bee knowne. His causes are inward or outward. Inward from divers parts or organs, as Midriffe, Splene, Stomacke, Liuer, Pylorus, Wombe, Diaphragma, Meseriacke veines, stopping of Issues, &c. *Montalius cap.15.* out of *Galen* recites g *heat and obstruction of those meseriacke veines, as an immediate cause, by which meanes the passage of the Chylus to the Liuer is detained, stopped or corrupted, and turned into rumbling and winde. Montanus consil.233.* hath an evident demonstration, *Trincavelius* another, *lib.1.cap.12.* and *Plater* a third, *observat.lib.1.* for a Doctor of the Law visited with this infirmity, from the said obstruction and heat of these Meseriacke veines, and bowels: *quoniam inter ventriculum & iecur vena efferveſcunt*, the veines are inflamed about the Liuer and Stomacke. Sometimes those other parts are together misaffected, and concurre to the production of this malady. A hot liuer & cold stomacke or cold belly: looke for instances in *Hollerius*, *Victor Trincavelius consil.35.lib.3. Hildesheim Spicel.2.fol.132. Solenander consil.9.pro ciue Lugdunensi*, *Montanus consil.229.* for the Earle of *Monfort in Germany 1549.* and *Frisimelica* in the 233 consultation of the said *Montanus*. *I. Cæsar Claudinus* giues instance of a cold stomacke and ouerhot liuer, almost in every consultation. *cons.89.* for a certain Count: & *cons.106.* for a *Polonian Baron*, by reason of heat the blood is inflamed, and grosse vapors sent to the Heart and Braine. *Mercurialis* subscribes to them, *consil.86.* h *the stomacke being misaffected*, which he calls the king of the belly, because if he bee distempered, all the rest suffer with him, as being depriued of their nutriment, or fed with bad nourishment, by meanes of which, come crudities, obstructions, winde, rumbling, griping, &c. *Hercules de Saxoniâ* besides heat, will haue the weakneſſe of the liver and his obstruction, a cause, *facultatem debilem iecinoris*, which he [1] calls the minerall of melancholy. *Laurentius* assignes this reason, because the liuer ouer-hot drawes the meat vndigested out of the stomacke, and burneth the humours. *Montanus cons.244.* proues that sometimes a cold liuer may be a cause. *Laurentius cap.12. Trincavelius lib.12.consil.* and *Gualter Bruel* seemes to lay the greatest fault vpon the Splene, that doth not his duty in purging the liuer as he ought, being to great or to little, in drawing too much blood sometimes to it, and not expelling it, as *P. Cnemiandrus* in a [k] consultation of his noted, *tumorem lienis* hee names it, and the fountaine of Melancholy. *Diocles* supposed the ground of this kinde of Melancholy, to proceed from the inflamation of the *Pylorus*, which is the neather mouth of the Ventricle. Others assigne the Mesenterium or Midriffe distempered by heat, the wombe misaffected, stopping of Hemrods, with many such. All which *Laurentius cap.12.* reduceth to three, Mesentery, Liuer, and Spleene, from whence he denominates Hepaticke, Spleniticke, and Meseriacke Melancholy.

g *Exuritur sanguis & venæ obstruuntur, quibus obstructis, prohibetur transitus Chyli ad iecur, corrumpitur & in rugitus & flatus vertitur.*

h *Stomacho læso robur corporis imminuitur, & reliqua membra alimento orbata &c.*

[1] *Cap.10.*

[k] *Hildesheim.*

Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-naturall things, as *Montanus* found by his experience, *consil. 244. Solenander consil.9.* for a Citizen of *Lyons* in *France* giues his reader to vnderstand, that he knewe this mischiefe procured by a medicine of Cantharides, which an vnskilfull Physitian gaue vnto his patient to drinke *ad venerem excitandam*. But most commonly feare, griefe, and some sudden commotion

motion, or perturbation of the minde beginne it, in such bodies especially as are ill disposed. *Melanthon, tract. 14. cap. 2. de animâ*, will haue it as comm ō to men, as the mother to women, vpon some grieuous trouble, dislike, or discontent. For as *Camerarius* records in his life, *Melanthon* himselfe was much troubled with it, and therefore could speake out of experience. *Montanus consil. 22. pro delirante Iudæo*, confirmes it, [l] grieuous symptomes of minde brought him to it. *Randoletius* relates of himselfe, that being one day very intent to write out a Physitians notes, molested by an odde occasion, hee fell into an hypocondriacall fit, to avoid which he dranke the decoction of wormewood, and was freed. [m] *Melanthon (being the disease is so troublesome and frequent) holds it a most necessary and profitable studie, for euery man to knowe the accidents of it, and a dangerous thing to be ignorant*, & would therefore haue most men, in some sort to vnderstand the causes, symptomes, and cures of it.

[l] *Habuit sæva animi symptomata quæ impediunt concoctionem, &c.*

[m] *Vsitatissimus morbus cum sit, vtile est huius visceris accidentia considerare, nec leue periculum huius causas morbi ignorantibus.*

Svbsec. 5.

Causes of Melancholy from the whole Body.

AS before, the cause of this kind of Melancholy is inward or outward. Inward, [n] *when the liuer is apt to ingender such an humour, or the splene weake by nature and not able to discharge his office.* A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increase it. But especially [o] bad diet, as *Piso* thinks, pulse, salt meat, shell-fish, cheese, blacke wine, &c. *Mercurialis* out of *Averroes* and *Avicenna* condemnes all hearbes: *Galen. l. 3. de loc. affect. cap. 7.* especially Cabbage. So likewise feare, sorrow, discontents, &c. but of these before. And thus in briefe you haue had the generall and particular causes of Melancholy.

[n] *Iecur aptum ad generandum talem humorem, splen naturâ imbecillior Piso. Altomarus. Guianerius.*

[o] *Melancholiam quæ fit à redundantiâ humoris in toto corpore, victus imprimis generat qui eum humorem parit.*

Now goe & bragge of thy present happinesse, whosoeuer thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soone thou maist be deiected, how many seueral waies, by bad diet, bad ayre, a small losse, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weake and filly a creature thou art. *Humble thy selfe therefore vnder the mighty hand of God. 1. Pet. 5. 6.* knowe thy selfe, acknowledge thy present misery, and make right vse of it. *Qui stat videat ne cadat.* Thou dost now flourish, and hast *bona animi, corporis, & fortunæ*, goods of body, minde, and fortune, *nescis quid serus setum vesper ferat*, thou knowst not what stormes and tempests the late euening may bring with it. Be not secure then, *be sober and watch*, [p] *fortunam reuerenter habe*, if fortunate and rich: if sick and poore, moderate thy selfe. I haue said.

[p] *Ausonius.*

SECT. 3.

Memb. 1. Svbsect. 1.

Symptomes, or signes of Melancholy in the Body.

SYmptomes are either [q] vniuersal or particular, saith *Gordonius, lib. med. cap. 19. part. 2.* to persons, to species, *some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes, Capivaccius*: or from starres according to *Iovianus Pontanus, de reb. cœlest. lib. 10. cap. 13.* and celestiall influences or from the humours diuersly mixt, *Ficinus lib. 1. cap. 4. de sanit. tuendâ*: as they are hote, cold, naturall, vnnaturall, intended or remitted, so will *Ætius* haue *melancholica deliria multiformia*, diuersity of melancholy signes. *Laurentius* ascribes them to their seuerall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signes be, almost infinite, *Altomarus cap. 7. art. med.* And as wine produceth diverse effects, or that hearb *Tortocolla* in [r] *Laurentius, which makes some laugh, some weepe, some sleepe, some dance, some sing, some howle, some drinke, &c.* So doth this our melancholy humour, worke seuerall signes in seuerall parties.

But to confine them, these generall Symptomes may be reduced to those of the *Body* or of the *Minde*. Those vsuall signes appearing in the *Bodies* of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From [s] these first qualities arise many other second, as that of [t] colour, blacke, swarty, pale, ruddy, &c. some are *impensè rubri*, as *Montaltus cap. 16.* obserues out of *Galen. lib. 3. de locis affectis*, very red and high coloured. *Hippocrates* in his booke [u] *de Insaniâ & melan.* reckons vp these signes, that they are [x] *leane, withered, hollow-eyed, looke old, wrinkled, harsh, much troubled with winde, and a gryping in their bellies, or belly-ake, belch often, dry bellies and hard, deiected lookes, flaggy beards, singing of the eares, vertigo, light headed, little or no sleepe, and that interrupt, terrible & fearefull dreames.* The same Symptomes are repeated by *Melanelius* in his booke of Melancholy, collected out of *Galen, Ruffus, Ætius*, by *Rhasis, Gordonius*, and all the Iuniors, [y] *continuall, sharpe, and stinking belchings, as if their meat in their stomacke were putrified, or that they had eaten fish, dry bellies, absurd and interrupt dreames, and many phantasticall visions about their eyes, vertiginous, apt to tremble, and prone to Venery.* [z] Some adde palpitation of the heart, cold sweat, as vsuall Symptomes, and a kinde of leaping in many parts of the body, *saltum in multis corporis partibus*, a kinde of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. [a] *Montaltus, cap. 21.* puts fixed eyes and much twinkling of their eyes for a signe, & so doth *Avicenna, oculos habentes palpitantes, trauli vehementèr rubicundi, &c. l. 3. Fen. 1. Tract. 4. cap. 18.* They stutte most part, which hee tooke out of *Hippocrates Aphorismes*. [b] *Rhasis* makes *head ach and a binding heauinesse* for

[q] *Quædam vniversalia, particularia, quædam manifesta, quædam in corpore, quædam in cogitatione & animo, quædam à stellis, quædam ab humoribus quæ vt vinum corpus varie disponit, &c.*

Diversa phantasmata pro varietate causæ externæ internæ

[r] *Lib. 1. de risu. Fol. 17.*

Ad eius esum alij sudant, alij vomunt, flent, bibunt, saltant, alij rident, tremunt, dormiunt &c.

[s] *T. Bright, c. 20*

[t] *Nigrescit hic humor aliquandò supercalefactus, aliquandò superfrigefactus. Melanel. è Gal.*

[u] *Interprete F. Calvo.*

[x] *Oculi his excavantur, venti gignuntur circum præcordia & acidi ructus, sicci fere ventres Vertigo, tinnitus aurium, somni pusilli, somnia terribilia & interrupta.*

[y] *Assidue eæq; acidæ ructationes, quæ cibum virulentum pisculentumq; nidorem, etsi nil tale ingestum sit, referant ob cruditatem.*

Ventres hisce aridi, somnus plerumq; parcus & interruptus, somnia absurdissima, turbulenta. corporis tremor, capitis gravedo, strepitus circa aures, & visiones ante oculos, ad venerem prodigi. [z] *Altomarus, Bruel, Piso, Montaltus.* [a] *Frequentes habent oculorum nictationes. Aliqui tamen fixis oculis plerumq; sunt.* [b] *Cont. lib. 1. Tract. 9. Signa huius morbi sunt plurimus saltus, sonitus aurium, capitis gravedo, lingua titubat, oculi excavantur, &c.* [c] *In Pantheon cap. de Melancholia.*

a principall token, *much leaping of winde about the skinne, as well as stutting, or tripping in speech, &c. hollow eyes, grosse veines, and broad lippes.* And although they be commonly leane, hirsute, vnchearefull in countenance, withered, and not so pleasant to behold, by reason of those continuall feares, griefes, and vexations; yet their memories are most part good, they haue happy wits, and excellent apprehensions. Their hot and dry braines make them they cannot sleepe, *Ingentes habent & crebras vigilias (Areteus)* Mighty and often watchings, sometimes waking for a month, a yeare together. [c] *Hercules de Saxonia* faithfully averreth, that he hath heard his mother sweare, she slept not for seauen months together: *Trincavellius Tom. 2. cons. 16.* speakes of one that waked 50 dayes, and *Skenkius* hath examples of two yeares. In naturall actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as *Rhasis* hath it, they couet to eat, but cannot digest. And although they [d] *doe eat much, yet they are leane, ill liking*, saith *Areteus, withered and hard, much troubled with costiuenesse*, crudities, oppilations, spitting, belching, &c. Their pulse rare and slowe, except it bee of the [e] *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proued at large, *Spigmaticæ artis lib. 4. cap. 13.* To say truth, in such Chronick diseases the pulse is not much to be respected, there being so much superstition in it, as [f] *Crato* notes, and so many differences in *Galen*, that he dares say they may not be obserued, or vnderstood of any man.

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[c] *In Pantheon. cap. de Melancholia.*

[d] *Aluus arida nihil deijciens, cibi capaces. nihilominus tamen extenuati sunt.*

[e] *Nic. Piso. Inflatio carotidum &c.*

[f] *Andreas Dudith Rabano. epist. lib. 3. Crat. epist: multa in pulsibus superstitio, aussim etiam dicere, tot differentias quæ describuntur à Galeno, neq; intelligi à quoquam nec obseruari posse.*

Their vrine is most part pale, and low coloured, *Vrina pauca, acris, biliosa, (Areteus)* Not much in quantity, but this in my iudgemẽt, is all out as vncertaine as the other, varying so often according to seuerall persons, habits, and other occasions, not to be respected in Chronicke diseases. [g] *Their melancholy excrements in some very much, in others little, as the Spleene playes his part*, and thence proceeds winde, palpitation of the Heart, short breath, plenty of humidity in the stomacke, heauinesse of heart and heart-ake, an intolerable stupidity and dulnesse of spirits. Their excrements or stoole hard, black to some, and little. If the heart, braine, liuer, splene, bee misaffected, as vsually they are, many inconueniences proceed from them, many diseases accompany, as Incubus, [h] Apoplexy, Epilepsie, Vertigo, those frequent wakings & terrible dreames, intempestiue laughing, weeping, sighing, sobbing, blushing trembling, sweating, swouning, &c. [k] All their senses are troubled, they think they see, heare, smell, and touch, that which they doe not, as shall bee proued in the following discourse.

[g] *T. Bright c. 20*

[h] *Pest. 40. ætat. annum*, saith *Jacchinus in 9. Rhasis. Idem Mercurialis cõsil 86. Trincavelius Tom. 2. consil. 17.*

[i] *Gordonius: modò vident, modò flent, silent &c.*

[k] *Fernelius cõsil. 43. & 45. Montanus cons. 230 Galen. de locis affectis lib. 3. cap. 6.*

Svbsec. 2.

Symptomes or signes in the Minde.

ARculanus in *9. Rhasis ad Almansor. cap. 16.* will haue these Symptomes to be infinite, as indeed they are, varying according to the parties, *for scarce is there one of a thousand that dotes alike, Laurentius cap. 16.* Some few of greater note I will point at; and amongst the rest, *Feare* and *Sorrow*, which as they are causes, so if they perseuere long, according to [l] *Hippocrates* [m] & *Galen's* Aphorismes, they are most assured signes, inseparable companions,

Feare.

[l] *Aphorism. & lib. de melan.*

[m] *Lib. 3. cap. 6. de locis affect. timor & mæstitia si diutius perseuerent &c.*

160 companions, & characters of melancholy; Of present melancholy, and habituated, saith *Montaltus cap. 21.* and common to them all, as the said *Hippocrates, Galen, Avicenna,* & all Neoterickes hold. But as hounds many times run away with a false cry, neuer perceiuing themselues to bee at a fault, so doe they. For *Diocles* of old, (whom *Galen* confutes) and amongst the *Iuniors*, † *Hercules de Saxoniâ*, take iust exceptions at this Aphorisme of *Hippocrates*, tis not alwayes true, or so generally to be vnderstood, *Feare* and *Sorrow* are no common Symptomes to all melancholy, *vpon more serious consideration, I finde some* (saith he) *that are not so at all. Some indeed are sad, and not fearefull; some fearefull, and not sad, some neither fearefull, nor sad, some both.* Foure kinds he excepts, fanaticall persons, such as were *Cassandra, Manto, Nicostrata, Mopsus, Proteus*, the *Sybills*, whom * *Aristotle* confesseth to haue beene deepely melancholy, *Baptista Porta* seconds him, *Physiog. lib. 1. cap. 8.* they were *atrâ bile perciti:* dæmoniacall persons, and such as speake strange languages, are of this ranke; some Poets, such as laugh alwayes, and think themselues Kings, Cardinals, &c. sanguine they are, & pleasantly disposed most part, & so continue. † *Baptista Porta* confines Feare & Sorrow to such as are cold; but such as are Louers, Sybilles, Enthusiastes, he wholly excludes. So that I thinke I may truely conclude, they are not alwayes sad & fearefull, but vsually so: and that ° *without a cause, timent de non timendis, Gordonius: quæq; momenti non sunt, although not all alike* (saith *Altomarus*) ᵖ *yet all likely feare,* ᑫ *some with an extraordinary and a mighty feare, Areteus.* ʳ *Many feare death, and yet in a contrary humor, make away themselues, Galen. lib. 3. de loc. affect. cap. 7.* Some are afraid that Heauen will fall on their heads: some, they are damned, or shall be. † *They are troubled with scruples of conscience, distrusting Gods mercies, thinke they shall goe certainly to Hell, and make great lamentation, Iason Pratensis.* Feare of imminent danger, losse, disgrace still torment others, &c. that they are all glasse, & therefore will suffer no man to come neere them; that they are all corke, as light as feathers; others as heauy as Lead, some are afraid their heads will fall off their shoulders, that they haue frogs in their bellies, &c. ˢ *Montanus consil. 23.* speakes of one *that durst not walke alone from home, for feare he should sowne, or die.* A second ᵗ *feares euery man he meetes will rob him, quarrell with him, or kill him.* A third dare not venture to walke alone, for feare he should meet the divell, a theefe, be sicke; feares all old women as witches, and euery dog or cat he sees, he suspecteth to be a divell, another dare not goe ouer a bridge &c. or come neere a poole: some are ᵘ *afraid to be burned, or that the* ˣ *ground will sinke vnder them, or swallow them quicke, or that the King will call them in question for some fact they neuer did (Rhasis cont.)* and *that they shall surely be executed.* The terror of such a death troubles them, and they feare as much, and are equally tormented in mind, ʸ *as they that haue committed a murder, & are pensiue without a cause, as if they were now presently to be put to death. Plater. cap. 3. de mentis alienat.* they are afraid of some losse, danger, that they shall surely lose their liues, goods, and all they haue, but why they know not. *Trincavelius consil. 13. lib. 1.* had a patient that would needes make away himselfe, for feare of being hanged, & would not bee perswaded for three yeeres together, but

† *Tract. posthumo de Melanch. edit. Venetijs 1620. per Boltettam Bibliop. Mihi diligentius hanc rem consideranti, patet quosdam esse, qui non laborant mœrore & timore.*

* *Prob. lib. 3.*

† *Physiog. lib. 1. cap. 8. Quibus multa frigida bilis atra, stolidi & timidi: at qui calidi, ingeniosi, amasii, diuino spiritu instigati &c.*

° *Omnes exercent victus & eristitia, & sine causa.*

ᵖ *Omnes timent licet non omnibus idem timēdi modus. Ætius. Tetrab. lib. 2. sect. 2. cap. 9.*

ᑫ *Ingenti pauore trepidant.*

ʳ *Multi mortem timent, & tamen sibi ipsis mortem consciscunt, aly cæli ruinam timent,*

† *Affligit eos plena scrupulis conscientia, diuinæ misericordiæ diffidentes, Orco se destinât, fedâ lamentatione deplorantes.*

ˢ *Nam ausus egredi domo ne deficeret.*

ᵗ *Multi dæmones timent, latrones, insidias. Avicenna.*

ᵘ *Aly comburi, aly de Rege. Rasis.*

ˣ *Ne terrâ absorbeantur. Forestus.* ˣ *Ne terra debiscat. Gordon.*

ʸ *Aly timore mortis tenentur, & malâ gratiâ principum putant se aliquid commisisse, & ad supplicium requiri.*

that

that he had killed a man. *Plater.observat. lib.1.* hath two other examples, of such as feared to be executed without a cause. If they come in a place where a robbery, or any offence hath bin done, they presently feare they are suspected, and many times betray themselues without a cause. *Lewes the 11.* the French King, suspected euery man a traitor that came about him, durst trust no man. *Alij formidolosi omnium, alij quorundam.* (*Fracastorius lib. 2. de Intellect.*) [z] *some feare all alike, some certaine men*, & cannot endure their companies, are sick in them, or if they be from home. Some suspect treason still, others *are afraid of their deerest and neerest friends.* (*Melanelius è Galeno, Ruffo, Ætio,*) and dare not be alone in the darke, for feare of hobgoblins and diuels: he suspects euery thing he heares or sees to be a diuell, & imagineth a thousand Chimeras & visions; another dares not be seene abroad, [c] *loues darknesse as life, and cannot endure the light*, or to sit in light some places, his hat still in his eyes, he will neither see, nor be seene by his good will, *Hippocrates lib de Insaniâ & Melancholiâ.* He dare not come in company for feare he should be misused or disgraced, or ouershoot himselfe in gesture or speeches, or be sicke, he thinkes euery man obserues him, or aimes at him, derides him, owes him malice. Most part [d] *they are afraid, they are bewitched, possessed, or poisoned by their enemies*, and sometimes they suspect their neerest friends: *he thinkes something speakes or talkes within him, or to him, and hee belcheth of the poison. Christophorus à Vega lib.2.cap.1.* had a Patient so troubled, that by no perswasion or Physick, he could be reclaimed. Some are afraid that they shall haue euery fearefull disease they see others haue, heare of, or reade, and doe not therefore heare or read of any such subiect, no not of melancholy it selfe, lest by applying to thẽselues that which they heare or read, they should aggrauate & increase it. If they see one possessed, bewitch'd, or an Epileptick Paroxisme, a man shaking with the palsy, or giddy-headed, reeling or standing in a dangerous place &c: for many dayes after it runnes in their mindes; they are afraid they shall be so too, they are in like danger, as *Perkins cap.12.sect.2:* well obserues in his Cases of Conscience, and many times by Imagination they produce it. They cannot endure to see any terrible obiect, as a Monster, a man executed, a carcase, or heare the diuell named, or any Tragicall relation, but they quake for feare; *Hecates somniare sibi videntur (Lucian)* they dreame of hobgoblins, & cannot get it out of their mindes a long time after: they apply (as I haue said) all they heare, see, read, to themselues; as [e] *Felix Plater* notes of some yong Physitians, that studying to cure diseases, catch them themselues, & will be sicke, & appropriate all symptomes they find related of others, to their owne persons. Generally of them all, *de inanibus semper conqueruntur, & timent*, saith *Aretæus*; they complaine of toyes and feare, [f] without a cause. As really tormented & perplexed for toyes & trifles (such things as they will after laugh at themselues) as if they were most materiall & essentiall matters indeed, worthy to be feared, & will not be satisfied. Pacifie them with one, they are instantly troubled with some other feare, alwayes afraid of something, which they foolishly imagine or conceiue to themselues, troubled in mind vpon euery small occasion, still complaining, grieuing, vexing, suspecting, discontent, & cannot be freed so long as melancholy endureth. Yet for all this, as [g] *Iacchinus* notes, *in all other things they are wise, stayed, discreet, and doe nothing vnbeseeming*

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[z] *Alius domesticos timet, alius omnes. Ætius.*
[a] *Aly timent insidias. Aurel. lib.1. de morb. Cron. cap 6.*
[b] *Ille charissimos, hic omnes homines citra discrimen timet.*
[c] *Hic in lucem prodire timet, tenebras q. quærit, & extrà ille caliginosa fugit.*
[d] *Quidam larvas, & malos spiritus ab inimicis venefitijs & incantationibus sibi putant obiectari, Hippocrates. potionem se veneficam sumpsisse putat, & de hac ructare sibi crebrò videtur. Idem Montaltus cap.21. Ætius lib.2. & aly. Trallianus lib. 1.cap.16.*

[e] *Observat.l.1. Quandò ijs nil nocet, nisi quod mulieribus melancholicis. [f] timeo tamen, metusq. causæ nescius, causa est metus. Heinsius Austriaco.*
[g] *Cap.15. in 9. Rhasis, in multis vidi, præter rationem semper aliquid timent, in cæteris tamen optimè se gerunt neq. aliquid præter dignitatem committunt.*

162 *ming their dignity, person, or place, this foolish, ridiculous and childish feare excepted*, which so much, so continually tortures and crucifies their soules, and so long as Melancholy lasteth, cannot be avoided.

Sorrow is that other Character, & inseparable companion, *fidus Achates*, as all Writers witnes, a common symptome, a continuall, & still without any evident cause, [h] *merent omnes, & si roges eos reddere causam, non possunt*, grieuing still, but why, they cannot tell: they looke as if they had newly come forth of *Trophonius* den. And though they laugh many times, & seeme to be extraordinary merry (as they will by fits) yet extreme lumpish againe in an instant, dull & heavy, *semel & simul*, merry and sad, but most part sad: [i] *Si qua placent, abeunt; inimica tenacius hærent*, sorrow stickes by them still, continually gnawing, as the vulture did [k] *Titius* bowels, and they cannot avoide it. No sooner are their eyes open, but after terrible and troublesome dreames, their heavy hearts beginne to sigh: they are still fretting, chafing, *Heautontimorumenoi*, vexing themselues, [l] disquieted in mind, with restlesse, vnquiet thoughts, discontent, either for their owne, other mens, or publicke affaires, such as concerne them not, things past. *Lugubris Ate* frownes vpon them, in so much, that *Areteus* well cals it, *angorem animi*, a vexation of the mind. They can hardly be pleased, or eased, though in other mens opinion most happy, goe, tarry, run, ride, —— [m] *post equitem sedet atra cura:* they cannot avoide this ferall plague, let them come in what company they will, [n] *hæret lateri lethalis arundo*, as a Deere that is struck, the griefe remaines: the feare, torture, care, clouds suspition, &c: and they cannot be relieued. So [o] he complained in the Poet.

Domum revertor mœstus, atq; animo ferè
Perturbato, atq; incerto præ ægritudine,
Ad fido, occurrunt servi soccos detrahunt:
Video alios festinare, lectos sternere,
Cœnam apparare, pro se quisq; sedulo
Faciebant; quo illam lenirent miseriam.

He came home sorrowfull, and troubled in his mind, his seruants did all they possibly could to please him; one pulled of his socks, another made ready his bed, another his supper, all did their vtmost endeavours to ease his griefe, & to exhilarate him, but he was profoundly melancholy, he had lost his sonne, *illud angebat*, his paine could not be remoued. Hence it proceedes many times, that they are weary of their liues, *tædium vitæ* is a common symptome *tarda fluunt, ingrataq; tempora*, they ar soone tired with all things; they will now tarry, now begone; now pleased, then againe displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido, saith Aurelianus, lib. 1. cap. 6.* but most part [p] *vitam damnant*, discontent, disquieted, perplexed vpon euery light, or no occasion, obiect: often tempted to make away themselues; [q] *Vivere nolunt, mori nesciunt*; they cannot die, they will not liue; they complaine, weepe, & lament, & thinke they lead a most miserable life, especially if they be alone, idle, & parted from their ordinary company, or molested, displeased, prouoked: griefe, feare, discontent, suspition, or some such passion forcibly seizeth on them. Yet by-and by when they come in company againe, which they like, or be pleased, *suam sententiam rursus damnant, & vitæ solatio delectantur*, as *Octavius Horatianus*

h *Altomarus cap. 7. Areteus.* tristes sunt.

i *Mant. Egl. 1.*

k *Ovid. Met. 4.*

l *Inquies animus.*

m *Hor. l. 3. ode 1*

n *Virg.*

o *Mened. Heautont. Act. 1. sc. 1.*

Tædium vitæ.

p *Altomarus.*

q *Senec.*

nus obserues *lib.2.cap.5.* they condemne their former dislike, and are well pleased to liue. And so they continue, till with some fresh discontent they be molested againe, and then they are weary of their liues, they will dye, and shew rather a necessity to liue, then a desire. *Iul.Cæsar Claudinus consil.84.* had a *Polonian* to his Patient, so affected, that through feare and sorrow, with which hee was still disquieted, hated his owne life, wished for death euery moment, and to be freed of his misery.

[r] *Luget & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.*

Suspition, and *Ielousie*, are generall Symptomes: they are commonly distrustfull, apt to mistake, *facile iracibiles*, [t] testy, pettish, peeuish, and ready to snarle vpon euery [s] small occasion, *cum amicissimis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If two talke together, and whisper, iest, or tell a tale in generall, hee thinks presently they meane him, applyes all to himselfe, —*de se putat omnia dici*. Or if they talke with him, he is ready to misconster euery word they speak, & interpret it to the worst, he cannot endure any man to looke steedily on him, speake to him almost, laugh, iest, or be familiar, or hem, or point, cough, or spit, or make a noyse sometimes &c.[u] He thinkes they laugh, or point at him, or doe it in disgrace of him, circumvent him, contemne him; he is pale, red, sweats for feare and anger, lest some body should obserue him. He workes vpon it, and long after, this false conceipt of an abuse, troubles him. *Montanus consil.22.* giues instance in a melancholy Jew, that was so waspish and suspitious, *tam facilè iratus*, that no man could tell how to carry himselfe in his company.

Suspition.
Iealousie.

[t] *Facilè in iram incidunt. Aret.*

[s] *Ira sine causa velocitas iræ. Savanarola pract. maior. Velocitas iræ signum. Avicenna lib.3. Fen.1. Tract.4.cap 18* Anger *sine causa.*

[u] *Suspitio, diffidentia, symptomata. Crato epist Iulio Alexandrino cons. 185. Scoltzii.*

Inconstant they are in all their actions, vnapt to resolue of any businesse, they will, and will not, perswaded to and fro vpon euery small occasion, or word spoken: and yet if once they be resolued, obstinate, hard to be reconciled. If they abhorre, dislike, or distaste, if once settled, though to the better by oddes, by no counsell or perswasion to be remoued. Yet in most things wauering, vnable to deliberate, through feare, *faciunt, & mox facti pœnitet (Areteus) avari, & paulò post prodigi*. Now prodigall, and then covetous; they doe, and by-and-by repent them of that which they haue done, soon weary, and still seeking change, erected and deiected in an instant; animated to vndertake, and vpon a word spoken againe discouraged.

Inconstancy.

Extreame *Passionate*, *Quicquid volunt, valdè volunt*; and what they desire, they doe most furiously seeke: envious, malitious, covetous, muttering, repining discontent, peevish, *iniuriarum tenaces*, prone to revenge, and most violent in all their Imaginations, not affable in speech, or apt to vulgar eõplement, but surly, dull, sad, austere; held therefore by some, soft, sottish, or halfe mad, as the *Abderites* esteemed of *Democritus*: and yet of a deep reach, excellent apprehension, iudicious, wise and witty: for I am of that †Noblemans minde, *Melancholy advanceth mens conceipts, more then any humour whatsoeuer*. They are of profound iudgment in some things, although in others, *non rectè iudicant inquieti*, saith *Fracastorius lib.2.de Intell.* And as *Arculanus, cap.16.in 9.Rhasis*, tearmes it, *Iudicium plerumq; perversum, corrupti cum iudicant honesta, inhonesta; & amicitiam habent pro inimicitiâ*: They count honesty, dishonesty; friends as enemies; they will abuse their best friends, and dare not offend their enemies. Cowards most part, *& ad inferendam iniuriam timidissimi*, saith *Cardan lib.8.cap.40.de rerum varietat.* Loth to offend; and if they chance to ouer-shoot themselues in word, or deed, they

Passionate.

† *L. Howard de cap.7. differ.*

164 they are miserably tormented, and frame a thousand dangers and inconveniences to themselues, *ex muscâ elephantum*, if once they conceit it: Yet again, many of them desperat hairebraines, rash, careleſſe, fit to be Assasinates, as being voide of all Feare and Sorrow, according to † *Hercules de Saxoniâ*, *Most audacious, and such as dare walke alone in the night, through desarts and dangerous places, fearing none*. *They are prone to loue*, and [x] easie to be taken. *Propensi ad amorem & excandescentiam*, (*Montaltus cap.21*) quickly inamored, and dote vpon all; loue one dearely, till they see another, and then dote on her, *Et hanc, & hanc, & illã, & omnes*. Yet some again cannot endure the sight of a woman, abhorre the sexe, as that same melancholy [y] Duke of *Muscovy*, that was instantly sicke, if he came but in sight of them: and that [z] Anchorite, that fell into a cold palsie, when a woman was brought before him.

Humorous they are beyond all measure, *multa absurda fingunt, & à ratione aliena*, (saith † *Frambesarius*) they faigne many absurdities, voide of reason: one supposeth himselfe to be a Dog, Cock, Beare, Horse, Glasse, Butter &c. He is a Giant, a Dwarfe, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told he hath a stinking breath, a great nose, that he is sick, or inclined to such or such a disease, he beleeues it eftsoones, and by force of Imagination, will worke it out. Many of them are immoueable, and fixed in their conceipts, others vary vpon euery obiect, heard or seene. If they see a Stage-play, they run vpon that a weeke after; if they heare Musick, or see dancing, they haue nought but Bag-pipes in their Braine; if they see a combat, they are all for armes. [a] If abused, an abuse troubles them long after; if crossed, that crosse &c. Restlesse in their thoughts, and continually meditating, *Velut ægri somnia, vanæ Finguntur species*. More like dreamers, then men awake, *cogitationes somniantibus similes, id vigilant, quod alij somniant cogitabundi*. Still, saith *Avicenna*, they wake, as others dreame, and such for the most part are their Imaginations and conceits, [b] absurd, vaine, foolish toyes, yet they are [c] most curious and sollicitous continuall, & *supra modum*, *Rhasis cont. lib.1.cap.9. præmeditantur de aliquâ re*. As serious in a toy, as if it were a most necessary busines, of great moment, and still, still, still thinking of it: *sæviunt in se*, macerating themselues. Though they do talke with you, & seem to be otherwise imployed, & to your thinking, very intent & busie, still that toy runnes in their mind, that feare, that suspition, that abuse, that vexation, that castle in the ayre, that pleasant waking dreame whatsoeuer it is. *Nec interrogant* (saith [d] *Fracastorius*) *nec interrogatis rectè respondent*. They do not much heed what you say, their mind is on another matter; aske what you will, they do not attend. T'is proper to all melancholy men, saith [e] *Mercurialis cõsil.11. What conceit they haue once entertained, to be most intent, violent, and continually about it. Invitis occurrit*, doe what they may, they cannot be rid of it, against their wills they must thinke of it a thousand times ouer, *Perpetuò molestantur, nec oblivisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times & places, † *non desinunt ea, quæ minimè volunt, cogitare*, if it be offensiue especially, they cannot forget it.

[f] *Crato*, [g] *Laurentius*, and *Fernelius*, put bashfulnesse for an ordinary symptome, *subrusticus pudor*, or *vitiosus pudor*, is a thing which much haunts and torments

† *Tract. de mel. cap.2. Noctu ambulant per sylvas, & loca periculosa, neminem timent.*

[x] *Facilè amant. Altom* Amorous.

[y] *Bodine.*

[z] *Io Maior. vitis patrum. fol. 202. Paulus Abbas Eremita, tantâ solitudine perseverat, ut nec vestem, nec vultum mulieris ferre possit, &c.* Humorous.

† *Consult. lib.1. 17. Cons.*

[a] Generally as they are pleased or displeased, so are their continuall cogitatiõs, pleasing, or displeasing.

[b] *Omnes exercent vanæ, intenteq; animi cogitationes* (*Nic. Piso Bruel*) *& assiduæ.*

[c] *Curiosi de rebus minimis. Aretæus.*

[d] *Lib. 2. de Intell.*

[e] *Hoc melancholicis omnibus proprium, ut quas semel Imaginationes valdè receperint, non facilè rejiciant, sed hæ etiam vel invitis semper occurrant.*

† *Tullius de sen.*

[f] *Consil.43.*

[g] *Cap.5.* Bashfulnesse.

torments them, though some on the other side (according to [h] *Fracastorius*) be *inverecundi & pertinaces*, impudent and peeuish. Most part they are very shamefast: & that makes them with *Pet. Blesensis*, *Christopher Vrswick*, and many such, to refuse honours, offices, & preferments, which sometimes fall into their mouthes, they cannot speak or put forth themselues as others can, *timor hos, pudor impedit illos*, timorousnesse and bashfulnesse hinder their proceedings. For that cause they seldome visite their friends, except some familiars: *pauciloqui*, of few words, & sometimes wholly silent, † *Frambesarius* a Frenchman, had two such Patients, *omninò taciturnos*, their friends could not get them to speake: of small, or no complement, vnsociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speake, and aboue all things loue *Solitarinesse*. *Ob voluptatem, an ob timorem soli sunt?* Are they so solitary for pleasure (one askes) or paine? for both: yet I rather thinke for feare and sorrow &c. 165

[h] *Lib. 2. de Fascinat.*

† *Consult. 25. & 26. lib. 1.*

Solitarinesse.

[i] *Hinc metuunt, cupiuntq; dolent, fugiuntq; nec auras*
Respiciunt clausi tenebris, & carcere caeco.
Hence 'tis they grieue and feare, avoiding light,
And shut themselues in prison darke from sight.

[i] *Virg. Æn. 6.*

As *Bellerophon* in [k] *Homer*.

[k] *Il. 3.*

Qui miser in sylvis mœrens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans.
That wandered in the woods sad all alone,
Forsaking mens society, making great moane.

They delight in woods and waters, desart places, to walke alone in orchards, Gardens, private walkes, backe-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, they abhorre all company at last, euen their neerest acquaintance, and most familiar friends, confining themselues wholly to their Chambers, *fugiunt homines sine causa* (saith *Rhasis*) *& odio habent, cont. lib. 1. cap. 9.* It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritus* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopœmenes*, [m] *he forsooke the Citty, and liued in groues and hollow trees, or vpon a greene banke by a brooke side, or confluence of waters all day long, and all night. Quæ quidem* (saith he) *plurimùm atrâ bile vexatis, & melancholicis eveniunt, deserta frequentant, hominumq; congressum aversantur.* [n] Which is an ordinary thing with melancholy men. The *Ægyptians* therefore in their *Hieroglyphickes*, expressed a melancholy man by a Hare sitting in her forme, as being a most timorous and solitary creature, *Pierius Hieroglyph. lib. 12.* But this, and all precedent symptomes, are more or lesse apparent, as the humor is intended or remitted, hardly perceiued in some, or not at all, most manifest in others. To speake in a word, there is nothing so vaine, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chymera, so prodigious and strange, [o] such as Painters and Poets durst not attempt, which they will not really feare, faine, suspect, and imagine vnto themselues: All extreames, contrarieties, and contradictions, and that in infinite varieties, *Melancholici planè incredibilia sibi persuadent, ut vix omnibus sæculis duo reperti sint, qui idem imaginati sint, Erastus de Lamijs.* Scarse two of two thousand, that concurre in the same symptomes; but as in a Riuer we swimme in the same place, though not in the same numericall

[i] *Si malum exasperatur, homines odio habent, & solitaria petunt.*

[m] *Democritus solet noctes & dies apud se degere, plerumq; autem in speluncis, sub amœnis arborum umbris, vel in tenebris, & mollibus herbis, vel ad aquarum crebra, & quieta fluenta, &c.*

[n] *Gaudet tenebris, aliturq; dolor. Ps. 62. Vigilaui & factus sum velut nycticorax in domicilio, passer solitarius in templo.*

[o] *Et quæ vix audet fabula, monstra parit.*

166 mericall water: as the same Instrument affordes seuerall lessons, so the same disease yeeldes diuersity of symptomes; which howsoeuer they bee diverse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order, and so descend to particulars.

Svbsec. 3.

Particular Symptomes from the influence of Starres, Parts of the Body, and Humours.

SOme men haue peculiar Symptomes, according to their temperament and *Crisis*, which they haue from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zara* contends, *Anat. ingen. sect. 1. memb. 11. 12. 13. 14. plurimum irritant influentiæ cælestes, vnde cientur animi ægritudines & morbi corporum.* P One saith, diuerse diseases of the body and minde proceed from their influences, [r] as I haue already proued out of *Ptolomy, Pontanus, Lemnius, Cardan,* and others, as they are principall significators of maners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquy, or *Hermes*, or whosoeuer else the author of that Tract, attributes all these symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* reiects; but as I say, [s] *Iovianus Pontanus*, and others stifly defend. That some are solitary, dull, heavy, churlish: some againe blith, buxome, light, and merry, they ascribe wholy to the starres. As if *Saturne* be predominant in his natiuity, and cause Melancholy in his temperature, then [t] hee shall bee very austere, sullen, churlish, blacke of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearefull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Riuers, Pondes, Pooles, darke walkes and close: *Cogitationes sunt velle ædificare, velle arbores plantare, agros colere, &c.* Catch Birds, Fishes, &c. and still contriuing and meditating of such matters. If *Iupiter* domineirs, they are more ambitious, still meditating of kingdomes, magistracies, offices, honors, or that they are Princes, Potentates, and how they would carry themselues, &c. If *Mars*, they are all for warres, braue combats, Monomachies, testy, cholericke, harebraine, rash, furious, and violent in their actions. They wil faine themselues Victors, Commanders, are passionate and satyricall in their speeches, great braggers, ruddy of colour. If the *Sunne* they will be Lords, Emperours, in conceipt at least, & Monarchs, giue Offices, Honours, &c. If *Venus*, they are still courting of their mistresses & most apt to loue, amorously giuen, they seeme to heare musicke, plaies, see fine pictures, dancers, merriments, and the like: Euer in loue, and dote on all they see. *Mercurialists* are solitary, much in contemplation, subtile, Poets, Philosophers, and musing most part about such matters. If the *Moone* haue a hand, they are all for peregrinations, sea voyages, much affected with trauells, to discourse, read, meditate of such things; wandering in their thoughts, diuers, much delighted in waters, to fish, fowle, &c.

But the most immediate Symptomes proceed from the Temperature it selfe, and the Organicall parts, as Head, Liuer, Spleene, Meseriacke Veines, Heart,

P *Vele. l. 4. c. 5.*
r *Sect. 2. memb. 1. Subs. 4.*
s *De reb. cæleſt. lib. 10. cap. 13.*
t *F. de Indagine, Goclenius.*

Heart, Wombe, Stomacke, &c. and moſt eſpecially from diſtemperature of Spirits (which as † *Herc. de Saxoniâ* contends, are wholy immaterial) or from the foure humours in thoſe ſeats whether they bee hot or cold, naturall, vnnaturall, innate or aduentitious, intended or remitted, ſimple or mixt, and their diuerſe mixtures, and ſeuerall aduſtions, combinations, which may bee as diuerſly varied, as thoſe [u] foure firſt qualities in [x] *Clavius*, and produce as many ſeuerall Symptomes and monſtrous fictions as wine doth effects, which as *Andreas Bachius* obſerues *lib.3.de vino cap.20.* are infinite. Thoſe of greater note be theſe.

† *Tract.7. de Melan.*

[u] *Humidum, ſalidum, frigidum, ſiccum.*

[x] *Com.in 1.cap. Ioh.Damas. de Satroboſco.*

If it be naturall Melancholy, as *T. Bright cap. 16.* hath largely deſcribed, either of the Spleene, or of the veines, faulty by exceſſe of quantity, or thicknes of ſubſtance, it is a cold and dry humour, as *Montanus* affirmes *conſil.26.* the parties are ſad, timorous, and fearefull. *Proſper Calenus* in his booke *de atrâ bile* will haue them to be more ſtupid then ordinary, cold, heavy, dull, ſolitary, ſluggiſh, *Si multam atram bilem & frigidam habent. Hercules de Saxonia cap.16.lib.7.* [y] *will haue theſe that are naturally melancholy, to be of a leaden colour or blacke*, and ſo will *Guianerius cap.3.tract. 15.* and ſuch as thinke themſelues dead many times, if it be in exceſſe. Theſe Symptomes vary according to the mixture of thoſe foure humours aduſt, which is vnnaturall Melancholy. For as *Trallianus* hath written *cap.16.lib.7.* [z] *There is not one cauſe of this Melancholy, nor one humour which begets it, but divers diuerſly intermixt, from whence proceeds this varietie of Symptomes.* And thoſe varying againe as they are hot or cold. [a] *Cold Melancholy* (ſaith *Benedic. Vittorius Faventinus pract.mag.*) *is a cauſe of dotage, and more milde Symptomes, if hote or more aduſt, of more violent paſſions, and furies. Fracaſtorius lib.2. de intellect.* will haue vs to conſider well of it, [b] *with what kinde of Melancholy every one is troubled, for it much availes to knowe it, one is enraged by feruent heat, another is poſſeſſed by ſad and cold, one is fearefull, ſhamefaſt; the other impudent and bold.* As *Aiax*, *Arma rapit ſuperoſq; furens in prælia poſcit*: quite mad or tending to madneſſe. *Nunc hos nunc impetit illos. Bellerephou* on the other ſide, *ſolis errat malè ſanus in agris*, wanders alone in the woods, one deſpaires, weepes, and is weary of his life, another laughes, &c. All which variety proceeds from the ſeuerall degrees of heat and cold, which † *Hercules de Saxoniâ* will haue wholly proceed from the diſtemperature of ſpirits alone, animall eſpecially, and thoſe immateriall, the next and immediate cauſes of Melancholy, as they are hot, colde, dry, moiſt, and from their agitation proceeds that diuerſity of Symptomes, which he reckons vp, in the † 13. cap. of his Tract of Melancholy, and that largely through every part. Others will haue them come from the divers aduſtion of the foure humours, which in this vnnaturall melancholy, by corruption of blood, aduſt choler, or melancholy naturall, [c] *by exceſſiue diſtemper of heat, turned, in compariſon of the naturall, into a ſharpe lye by force of aduſtion, cauſe according to the diverſitie of their matter, diuerſe and ſtrange Symptomes*, which *T. Bright* reckons vp in his following chapter. So doth [d] *Arculanus*, according to the foure principall humours aduſt, and many others.

[y] *Si reſidet melancholia naturalis, tales plumbei coloris aut nigri, ſtupidi, ſolitarii.*

[z] *Non vna melancholiæ cauſa eſt, nec vnus humor vitii parens ſed plures, & alius aliter mutatus, vnde non omnes eadem ſentiunt ſymptomata.*

[a] *Humor frigidus delirii cauſa humor calidus furoris.*

[b] *Multum refert quâ quiſq; melancholiâ teneatur, hunc fervens & accenſa agitat, illum triſtis & ſr gens occupat, hi timidi, illi inuerecũdi, intrepidi, &c*

† *Cap.7. & 8. Tract.de Mel.*

[c] *Signa melancholiæ ex intemperie & agitatione ſpirituum ſinè materia.*

[d] *T. Bright. cap. 16.Treat. Mel.*

[d] *Cap.16. in 9. Rhaſis.*

For example, if it proceed from fleagme, (which is ſeldome and not ſo frequent as the reſt) [e] it ſtirres vp dull Symptomes, and a kinde of ſtupidity, or impaſſionate hurt: they are ſleepy, ſaith [f] *Sauanorola*, dull, ſlow, cold, blockiſh

[e] *Bright.c.16.*

[f] *Pract. maior. Somnians, piger, frigidus.*

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kish, asse-like, *Asininam melancholiam*, [g] *Melanthon* calls it, *they are much given to weeping, and delight in waters, ponds, pooles, riuers, fishing, fowling, &c.* (*Arnoldus breviar. 1. cap. 18*) They are [h] pale of colour, slowe, apt to sleepe, heavy, *much troubled with head-ach*, continuall meditation, and muttering to themselues, they dreame of waters, [k] that they are in danger of drowning, and feare such things, *Rhasis*. They are fatter then others that are melancholy, paler, of a muddy complexion, apter to spit, [l] sleep, more troubled with rheume then the rest, and haue their eyes still fixed on the ground. Such a patient had *Hercules de Saxoniâ*, a widdowe in *Venice*, that was fatte and very sleepy still. *Christophorus à Vega* another affected in the same sort. If it be inveterate or violent, the Symptomes are more evident, they plainely dote and are ridiculous to others, in all their gestures, actions, speeches: Imagining impossibilities, as he in *Christophorus à Vega*, that thought he was a tunne of wine, [m] and that *Siennois*, that resolued with himselfe not to pisse, for feare he should drowne all the towne.

If it proceed from blood adust, or that there bee a mixture of blood in it, [n] *such are commonly ruddy of complexion, and high coloured*, according to *Salust. Saluianus*, and *Hercules de Saxoniâ*. And as *Savanarola Vittorius Fauentinus Emper.* farther adde, [o] *the veines of their eyes bee red, as well as their faces*. They are much inclined to laughter, witty and merry, conceipted in discourse, pleasant, if they be not farre gone, much giuen to musicke, dancing, and to be in womens company. They meditate wholly on such things, and thinke [p] *they see or heare plaies, dancing, and such like sports* (free from al feare and sorrow, as *Hercules de Saxoniâ* supposeth.) If they be more strongly possessed with this kinde of melancholy, *Arnoldus* addes, *Breviar. lib. 1. cap. 18.* Like him of *Argus* in the [q] Poet, that sate laughing all day long, as if he had beene at a Theatre. Such another is mentioned by [r] *Aristotle*, liuing at *Abydos* a towne of *Asia minor*, that would sit after the same fashion, as if hee had beene vpon a stage, and sometimes act himselfe, sometimes clap his handes, and laugh, as if he had beene well pleased with the sight. *Wolfius* relates of a country fellow called *Brunsellius*, subiect to this humour, [s] *That being by chance at a sermon, saw a woman fall off from a forme halfe asleepe, at which obiect most of the company laughed, but he for his part, was so much moued, that for three whole dayes after he did nothing but laugh, by which meanes he was much weakned, and worse a long time following*. Such a one was old *Sophocles*, and *Democritus* himselfe had *hilare delirium*, much in this vaine. *Laurentius cap. 3. de melan.* thinkes this kind of melancholy, which is a little adust with some mixture of blood, to be that which *Aristotle* meant, when he said melancholy men of all others are most witty, which causeth many times a diuine rauishment, and a kinde of *Enthusiasmus*, which stirreth them vp to bee excellent Philosophers, Poets, Prophets, &c. *Mercurialis consil. 110.* giues instance in a young man his patient, sanguine melancholy, [u] *of a great wit, and excellently learned.*

If it arise from choler adust, they are bold and impudent, and of a more hairebraine disposition, [x] apt to quarrell, and thinke of such things, battles, combats, of their manhood, furious, impatient in discourse, stiffe, irrefragable and prodigious in their tenents, and if they be moued, most violent, outragious

[g] De anima. cap. de humor: si à phlegmate semper in aquis fere sunt & circa fluvios, plorant multum, &c.

[h] Pigra nascitur ex colore pallido & albo. Hercul. de Saxonia.

[i] Savanorola.

[k] Muros cadere in se, aut submergi timent, cum torpore & segnitie, & fluvios amant tales Alexand. cap. 16. lib. 1.

[l] Semper ferè dormit somnolenta. cap. 16. lib. 7.

[m] Laurentius

[n] Cap. 6. de mel. Si à sanguine, venit rubedo oculorum & faciei, plurimus risus.

[o] Vene oculorum sunt rubræ vide an præcesserit vinū & aromatum vsus & frequens balneum. Trallianus, lib. 1. 16. an præcesserit mora subsole

[p] Ridet patiens si à sanguine putat se videre choreas, musicā audire ludos &c

† Cap. 2 Tract. de Melan.

[q] Hor. epist. lib. 2. quidam haud ignobilis Argis, &c.

[r] Lib de reb. mir.

[s] Cùm inter concionandum mulier dormiens è subsellio caderet, & omnes reliqui qui id viderent, riderent, tribus post diebus, &c.

[t] Insania læta.

[u] Iuvenis ingenii & non vulgaris eruditionis [x] Si à cholerâ, furibundi, interficiunt se & alios, putant se videre pugnas.

ragious, ready to disgrace, provoke any, to kill themselues and others; *Arnoldus* addes, starke mad by fits, *they sleepe little, their vrine is subtile and fiery. (Guianerius.) In their fits you shall heare them speake all manner of languages, Hebrew, Greeke and Latine, that neuer were taught or knewe them before. Apponensis in com. in 1. Prob. sec. 30.* speaks of a mad woman that spake excellent good Latine; and *Rhasis* knewe another, that could prophecy in her fit, and foretell things truely to come. [z] *Guianerius* had a patient could make Latin verses when the Moone was combust, otherwise illiterate. *Avicenna* and some of his adherents will haue these symptomes, when they happen, to proceed from the divell, and that they are rather *dæmoniaci*, possessed, then mad or melancholy, or both together, as *Iason Pratensis* thinkes, *Immiscent se mali genij*, &c. but most ascribe it to the humour, which opinion *Montaltus cap. 21.* stifly maintaines, confuting *Avicenna* & the rest, referring it wholly to the quality and disposition of the humour and subiect. *Cardan de rerum var. lib. 8 cap. 10.* holds these men of all other fit to bee Assasinats, bold, hardy, fierce, and aduenterous, to vndertake any thing by reason of their choler adust. [a] *This humour*, saith he, *prepares them to endure death it selfe, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will vndergoe such tortures, vt supra naturam res videatur:* hee ascribes this generosity, fury, or rather stupidity, to this adustion of choller and melancholy: but I take these rather to be mad or desperate, then properly melancholy: for commonly this humour so adust and hot, degenerats into madnesse.

If it come from melancholy it selfe adust, those men, saith *Avicenna*, [b] *are vsually sad and solitary, and that continually, and in excesse, more then ordinary suspitious, more fearefull, and haue long, sore, and most corrupt Imaginations*; cold and blacke, bashfull, and so solitary, that as [c] *Arnoldus* writes, *They will endure no company, they dreame of graues still, and dead men, & think themselues bewitched or dead:* if it be extreame, they thinke they heare hideous noyses, see and talke [d] *with blacke men, and conuerse familiarly with Diuells, & such strange Chimeras and visions,* (*Gordonius*) or that they are possessed by them, that some body talkes to them, or within them. *Tales melancholici plerumq; dæmoniaci, Montaltius consil. 26. ex Avicenna. Valescus de Taranta*, had such a woman in cure, [c] *that thought euery night she had to doe with the Diuell:* and *Gentilis Fulgosius quæst. 55.* writes, that hee had a melancholy friend, that [f] *had a blacke man in the likenesse of a souldier*, still following him whersoeuer he was: *Laurentius cap. 7.* hath many stories of such as haue thought themselues bewitched by their enimies; and some that would eat no meat as being dead. [g] Anno 1550 an Advocate of *Paris* fell into such a melancholy fit, that he belieued verily he was dead, hee could not bee perswaded otherwise, or to eat or drinke, till a kinsman of his, a Scholler of *Bourges* did eat before him, dressed like a corse. This story, saith *Serres*, was acted in a Comœdy before *Charles* the ninth. Some think they are beasts, wolues, hogges, and cry like dogges, foxes, bray like asses, and low like kine, as King *Pratus* daughters. [h] *Hildesheim spicel. 2. de Maniâ*, hath an example of a dutch Baron so affected, and *Trincavelius lib. 1. consil. 11.* another of a Noble man in his country, [i] *that thought he was certainely a beast, and would imitate most of their voices*, with many such Symptomes, which may properly be

[z] *Trall. 15. c. 4.*

[a] *Ad hæc perpetranda furore rapti ducuntur, cruciatus quoscunq; vis tolerant, & mortem, & furore exacerbato audent & ad supplicia plus irritantur, mirum est, quantam habeant in tormentis patientiam.*

[b] *Tales plus cæteris timent, & continuè tristantur, valdè suspitiosi, salutudinem diligunt, corruptissimas habent imaginationes, &c.*

[c] *Si à melancholia adustâ, tristes, de sepulchris somniant, timent ne fascinentur, putant se mortuos, aspici nolunt.*

[d] *Videntur sibi videre monachos nigros & dæmones, & suspensos & mortuos.*

[e] *Quavis nocte se cum dæmone coire putavit.*

[f] *Semper ferè vidisse militem nigrum præsentem.*

[g] *Anthony da Verdeur.*

[h] *Quidam mugitus boum æmulantur, & pecora se putant, vt Præti filiæ.*

[i] *Baro quidam mugitus boum, & rugitus asinorum, & aliorũ animalium voces effingit.*

[y] *Vrina subtilis & ignea parum dormiunt.*

170 be reduced to this kinde.

If it proceed from the seuerall combinations of these foure humours, or spirits, *Herc. de Sax.* addes, hot, cold, dry, moist, darke, confused, setled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinkes himselfe a giant, another a dwarfe; one is heavy as lead, another is as light as a feather. *Marcellus Donatus lib. 2 cap. 41.* makes mention out of *Seneca*, of one *Seneccio* a rich man, [k] *that thought himselfe and every thing else he had, great: great wife, great horses, could not abide little things, but would haue great pots to drinke in, and great hose, and great shoes bigger then his feet.* Like her in [l] *Trallianus*, that thought *she could shake all the world with her finger*, and was afraid to clinch her hand together, lest shee should crush the world like an apple in peeces: or him in *Galen*, that thought he was [m] *Atlas*, and sustained heauen with his shoulders. Another thinkes himselfe so little, that hee can creepe into a mousehole: one feares heauen will fall on his head, one is a Cock, and such a one [n] *Guianerius* saith, he saw at *Padua*, that would clap his hands together, and crowe. [o] Another thinkes he is a Nightingale, and therefore sings all night long: another hee is all glasse, a pitcher, and will therefore let no body come neere him, and such a one † *Laurentius* giues out vpon his credit, that he knewe in *France*. *Christophorus à Vega lib. 3. cap. 14. Sckenkius* and *Marcellus Donatus lib. 2. cap. 1.* haue many such examples, and one amongst the rest of a Baker in *Farrara*, that thought hee was composed of butter, and durst not sit in the sunne, or come neere a fire, for feare of being melted: of another that thought he was a case of leather, stuffed with winde. Some laugh, weepe, &c. Some haue a corrupt eare, eyes, some smelling: some one sense, some another. [p] *Lewes* the eleuenth had a conceipt euery thinge did stinke about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stinke. A melancholy *French* Poet in [q] *Laurentius*, being sicke of a fever, and troubled with waking, by his Physitians was appointed to vse *vnguentum populeum* to anoint his temples; but he so distasted the smel of it, that for many yeares after, all that came neere him he imagined to sent of it, and would let no man talke with him but aloose off, or weare any new clothes, because he thought still they smelled of it; in all other things, wise and discreet, and would talke sensibly, saue onely in this. A Gentleman in *Lymosen*, saith *Anthony Verdeur*, was perswaded he had but one legge, affrighted by a wild boare, that by chance stroke him on the legge: he could not be satisfied his legge was sound (in all other things well) vntill two *Franciscans* by chance comming that way, fully remoued him from that conceipt. *Sed abunde fabularum audiuimus.*

[k] *Omnia magna putabat, vxorem magnam, grandes equos, abhorruit omnia parua, magna pocula, & calceamenta pedibus maiora.*
[l] *Lib. 1. cap. 16. putauit se vno digito posse totũ mundum conterere.*
[m] *Sustinet humeris cœlum cũ Atlante Aly cœli ruinam timent.*
[n] *Cap 1. Tract. 15. alius se gallum putat, alius luscíniam.*
[o] *Trallianus.*
† *Cap. 7. de mel.*
[p] *Anthony Verduer.*
[q] *Cap. 7. de mel.*

Svbsec. 4.

Education, custome, continuance of time, condition, mixt with other diseases, by fits, inclination, &c.

[r] *Laurentius cap. 6.*

ANother great occasion of the variety of these symptomes, proceeds from custome, discipline, education, and seuerall inclination. [r] *This humour will imprint in melancholy men the obiects most answerable*

to

to their condition of life, and ordinary actions, and dispose men according to their severall studies and callings. If any ambitious man become melancholy, he forthwith thinkes he is a King, an Emperour, a Monarch, & walkes alone, pleasing himselfe with a vaine hope of some future preferments, or present as he supposeth, and withall acts a Lords part, takes vpon him to bee some stateſman or magnifico, makes congies, giues entertainment, lookes bigge, &c. *Francisco Sansovino* records of a melancholy man in *Cremona*, that would not be induced to beleeue, but that he was *Pope*, gaue pardons, made Cardinals, &c. [f] *Christophorus à Vega* makes mention of another of his acquaintance, that thought he was a King driuen from his kingdome, and was very anxious to recouer his estate. A couetous person is still conversant about purchasing of lands and tenements, plotting in his minde how to compasse such and such Manors, as if hee were already Lord of, and able to goe through with it; all he sees is his, *re* or *spe*, hee hath devoured it in hope, or else in conceipt esteemes it his owne; like him in [t] *Athenaus*, that thought all the ships in the Haven to be his owne. A lasciuious *inamorato*, plots all the day long to please his mistresse, acts and struts, and carries himselfe as if she were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, or as some doe in their morning sleep. [u] *Marcellus Donatus* knewe such a Gentlewoman in *Mantua*, called *Eleonera Meliorina*, that constantly beleeued she was married to a King, and [x] *would kneele downe and talke with him, as if he had beene there present with his associats, and if she had found by chance a peece of glasse in a muck-hill, or in the street, shee would say that it was a Iewell sent from her Lord and husband.* If devout and religious, he is all for fasting, prayer, ceremonies, almes, interpretations, visions, prophecies, revelations, [y] hee is inspired by the holy Ghost, full of the Spirit: one while hee is saued, another while damned, or still troubled in minde for his sinnes, &c. more of these in the third Partition, of Loue Melancholy. [z] A Schollers mind is busied about his studies, he applaudes himselfe for that hee hath done, or hopes to doe, one while fearing to be out in his next exercise, another while contemning all censures, envies one, emulates another, or else with indefatigable paines and meditation, consumes himselfe. So of the rest, all which vary according to the more remisse, and violent impression of the obiect, or as the humour it selfe is intended or remitted. For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, and yet to them an intolerable burden, and not to be endured. [a] *Quædam occulta, quædam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceaued, let them keepe their owne counsell, none will suspect them. *They doe not expresse in outward shew their depraued imaginations, as* * Hercules de Saxonia *obserues, but conceale them wholy to themselues, and are very wise men, as I haue often seene, some feare, some doe not feare at all, as such as thinke themselues kings or dead, some haue more signes, some fewer, some greater, some lesse.* Some dote in one thing, are most childish, ridiculous, and to bee wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they of heat and cold, we may say of this humour, one is *melancholicus ad octo*, a second two degrees lesse, a third halfe way. This superparticular, *sesquialtera*, *sesquitertia*, and *superbipartiens*

[f] *Lib. 3. cap. 14. qui se regem putavit regno expulsum.*

[t] *Dipnosophist. lib. Thrasilaus putavit omnes naues in Pireum portum appellantes suas esse.*

[u] *De hist. med. mirab. lib 2. c. 1.*

[x] *Genibus flexis loqui cum illo voluit, & adstare iam tum putavit, &c.*

[y] *Gordonius. quòd sit Prophetа, & inflatus à spiritu sancto.*

[z] *Qui forensibus causis insudat nil nisi arresta cogitat, & supplices libellos, alius non nisi versus facit. P. Forestus.*

[a] *Gordonius.*

† *Verbo non exprimunt, nec opere, sed altâ mente reconditi, & sunt viri prudentissimi, quos ego sæpe noui cum multi sint sine timore, vt qui se reges & mortuos putant plura signa, quidam habent, pauciora, maiora, minora.*

172 *tiens tertias, quintas, Melancholiæ* &c. all those Geometricall proportions are too little to expresse it. [b] *It comes to some by fits, comes & goes, to others it is continuate*, many (saith [c] *Faventinus*) *in Spring and Fall onely are molested*, some once a yeere, as that *Roman* [d] *Galen* speakes of: [e] one, at the coniunction of the *Moone* alone, or some vnfortunate Aspects; a second once peradventure in his life, hath a most grievous fit, euen to the extremity of madnes or dotage, & that vpon some ferall accident or perturbation, terrible obiect; & that for a time, neuer so before, neuer after. A third is moued vpon all such troublesome obiects, crosse fortune, disaster & violent passions, otherwise free, once troubled in three or foure yeares. A fourth, if things be to his mind or be in action, is most jocund, and of a good complexion: if idle, carried away wholly with pleasant dreames & phantasies; but if once crossed & displeased, † *Pectore concipiet nil nisi triste suo.* his countenance is altered on a sudden, & his heart heavy, irksome thoughts crucifie his soule, & in an instant he is weary of his life. A fift complaines in his youth, a sixt in his middle age, the last in his old age.

Generally thus much we may conclude of all melancholy almost: That it is [f] most pleasant at first, I say, *mentis gratissimus error*, a most delightsome humor, to walke alone, meditate, to lye in bed whole dayes, & frame a thousand phantasticall Imaginations vnto themselues. They are neuer better pleased then when they are so doing, they are in Paradise for the time, & cannot well endure to be interrupt, with him in the Poet, — [g] *pol me occidistis amici, Non servastis ait!* — you haue vndone him, hee complaines, if you trouble him: tell him what inconvenience will follow, what will bee the event, all is one, *canis ad vomitum*, †'tis so pleasant, he cannot refraine. Hee may thus continue peradventure many yeares, by reason of a strong temperature, or some mixture of businesse, which may divert his cogitations: but at the last *læsa Imaginatio*, his phantasie is crased, & now habituated to such toyes, cannot but worke still like a fat, the Sceane alters vpon a sudden, Feare and Sorrow supplant those pleasing thoughts, suspition discontent, and perpetuall anxiety succeed in their places, so by little and little, by that shooinghorne of idlenesse, and voluntary solitarinesse, melancholy that ferall fiend is drawn on, *& quantum vertice ad auras Æthereas, tantum radice* [h] *in Tartara tendit*, it was not so delitious at first, as now it is bitter and harsh. a canker'd soule macerated with cares and discontents, *tædium vitæ*, impatience precipitate them into vnspeakable miseries. They cannot indure company, light, or life it selfe some, vnfit for action, and the like. [i] Their bodies are leane and dryed vp, withered, vgly, their lookes harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humour hath beene intended, or according to the continuance of time they haue bin troubled.

To discerne all which symptomes the better, [k] *Rhasis* the *Arabian* makes three degrees of them. The first is, *falsa cogitatio*, false conceipts, and idle thoughts: to misconster, & amplify, agrauating euerything they cõceaue, to feare, &c. The second is, *falsò cogitata loqui*, to talke to themselues, or to vse inarticulate, incondite voices, speeches, absolete gestures, and plainly to vtter their mindes and conceipts of their hearts by their words; the third is to put in practise that which they thinke or speake. *Sauanorola Rub. 11. tract. 8. cap.*

[b] *Trallianus lib. 1. 16. alii interualla quedã habent, vt etiã consueta administrent, alii in continuo delirio sunt, &c.*
[c] *Prag. mag. Vere tantum & autumno.*
[d] *Lib. de humoribus.*
[e] *Guianerius.*
[f] *Levinus Lemnius, Iason Pratensis, blanda ab initio.*
[g] *Hor.*
† *Facilis descensus Averni,*
[h] *Virg.*
[i] *Corpus cadaverosum. Psal. 67. carnosa est facies mea præ ægritudine animæ.*
[k] *Lib. 9. de Almansorem.*
[l] *Practica maiore.*
[m] *Quum ore loquitur quæ corde concepit, quum subito de vnâre ad aliud transit, neq; rationem de aliquo reddit, tunc est in medio, at quũ incipit operari quæ loquitur, in summo gradu est.*

cap.1.de agritud.cap. confirmes as much,[m] *when he beginnes to expresse that in words, which he conceaues in his heart, or talkes idly, or goes from one thinge to another,* which [n] *Gordonius* calls, *nec caput habentia, nec caudam,* hee is in the middle way: [o] *but when he beginnes to act it likewise, and to put his foppe-ries in execution, he is then in the extent of melancholy, or madnesse it selfe.* This progresse of melancholy you shall easily obserue in them that haue bin so affected, they goe smiling to themselues at first, at length they laugh out; at first solitary, at last they can indure no company: or if they doe, they are now dizards, past sense and shame, quite moped, they care not what they say or doe, all their actions, words, gestures, are furious or ridiculous. At first his mind is troubled, he doth not attend what is said, if you tell him a tale, hee cries at last, what said you? but in the end he mutters to himselfe, as old women doe many times, or old men when they sit alone, vpon a sudden they whoop and hallow, or run away, and sweare they see or heare players, [p] Diuells, Hobgoblins, Ghosts, strike, or strut, &c. grow humorous in the ende: Like him in the Poet, *sæpè ducentos, sæpè decem seruos,* he will dresse himselfe, and vndresse, careless at last, and growes insensible, stupid or mad. [q] Hee howles like a Wolfe, barkes like a Dog, and raues like *Aiax* & *Orestes*, heares Musicke and outcries, which no man else heares. As [r] he did whom *Amatus Lusitanus* mentioneth *cent.3.cura.55.* or that woman in [s] *Springer*, that spake many languages. and said she was possessed. That Farmer in [t] *Prosper Calenius*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Boloigne* in *Italy*. But of these I haue already spoken.

[n] Cap.19. Partic.2. *Loquitur secum & ad alios, ac si verè præsentes. Aug. cap.11.lib. de curâ pro mortuis gerendâ. Rhasis.*

[o] *Quum res ad hoc deuenit, vt ea quæ cogitare cæperit, ore promat, atq; actus permisceat, tum perfecta melancholia est.*

[p] *Melancholicus se videre & audire putat dæmones. Lauater de spectris part.3.cap.2.*

[q] *Wierus lib.3. cap.31.*

[r] *Michael a Musitian.*

[s] *Malleo malef.*

[t] *Lib.de atrâ bile.*

Who can sufficiently speake of these symptomes, or prescribe rules to comprehend them? they are so irregular, obscure, *Proteus* himselfe is not so diuers; I may aswell make the *Moone* a new coat, as a true Character of a melancholy man; as soone find the motion of a bird in the Aire, as the heart of a man, of a melancholy man: They are so confused, diuers, intermixt with other diseases; as the species are confounded (as I [u] haue shewed) so are the symptomes. Sometimes with headache, *Cacexia*, dropsy, stone; as you may perceiue by those seuerall examples & illustrations, collected by [x] *Hildisheim spicel.2. Mercurialis consil.110.cap.6.& 11.* with headache, Epilepsie, *Priapismus. Trincauelius consil.12.lib.1.lib.1.consil.49.* with gout: *caninus appetitus. Montanus consil.26.& 23.234.249.* with Falling sicknesse, Headache, *Vertigo, Lycanthropia &c. I. Cæsar Claudinus consult.4. consult.89.& 116.* with gout, Agues, Hæmrods, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their seueral species, confine them into method? T'is hard I confesse, yet I haue disposed of them as I could, and will descend to particularize them according to their species. For hitherto I haue expatiated in more generall lists or termes, speaking promiscuously of all such ordinary signes, which occurre amongst writers. Not that they are all to be found in one man, for that were to paint a Monster or Chimera, not a man; but some in one, some in another, & that successiuely, or at seuerall times.

[u] *Part.1.subs.2 memb.2.*

[x] *De delirio melancholiâ & maniâ.*

Which I haue beene the more curious to expresse & report, not to vpbraid any miserable man, or by way of derision (I rather pitty them) but the better to discerne, to apply remedies vnto them; & to shew, that the best & soundest

174 soundest of vs all, is in great danger, how much we ought to feare our owne fickle estates, remember our miseries and vanities, examine and humiliate our selues, seeke to God, and call to him for mercy, that needes not seeke for any rods to scourge our soules, since we carry them in our bowels, and that our soules are in a miserable captiuity, if the light of grace and heauenly truth, doth not shine continually vpon vs: and by our discretion to moderate our selues, to be more circumspect and wary in the midst of these dangers.

Mem. 2. Subsec. 1.

Symptomes of head Melancholy.

y *Nicholas Piso. Si signa circa ventriculum nõ apparent, nec sanguis male affectus, & adsunt timor & mœstitia, cerebrum ipsum existimandum est, &c.*

† *Tract. de mel. cap 13. &c. Ex intemperie spirituum & cerebri motu, tenebrositate.*

z *Facie sunt rubente & liuescente, quibus etiam aliquando adsunt pustulæ.*

a *10. Pantheon cap. de Mel. Si cerebrum primario afficiatur adsunt capitis grauitas, fixi oculi &c.*

b *Laurent. cap. 5. siâ cerebro ex siccitate, sum capitis erit leuitas, sitis, vigilia, paucitas superfluitatum in oculis & naribus.*

c *Si nulla digna læsio ventriculo, quoniam in hâc melancholiâ capitis, exigua non unquam ventriculi pathemata coeunt, duo enim hæc membra sibi invicem affectionem transmittunt.* d *Postrema magis flatuosa.* e *Si minus molestiæ circa ventriculum aut ventrem, in iis cerebrum primario afficitur, & curare oportet hunc affectum per cibos flatus excortes, & bone concoctionis &c. verò cerebrum afficitur sine vent. iculo.*

IF no Symptomes appeare about the Stomacke, nor the blood be misaffected, and feare and sorrow continue, it is to be thought the Braine it selfe is troubled, by reason of a Melancholy iuyce bred in it, or otherwayes conuayed into it, and that euill iuyce is from the distemperature of the part, or left after some inflammation. Thus far *Piso*. But this is not alwayes true, for blood and hypocondries both are often affected, euen in head melancholy. † *Hercules de Saxoniâ* differs heere from the common current of Writers, putting peculiar signes of head melancholy, from the sole distemperature of spirits and Braine, as they are hote, cold, dry, moist, *all without matter, from the motion alone, and tenebrosity of spirits*; of melancholy, which proceedes from humors by adustion, he treates a part, with their seuerall symptomes & cures. The common signes, if it be by essence in the head, *are ruddinesse of face, high sanguine complexion, most part rubore saturato*, z one cals it, a blewish, and sometimes full of pumpels, with red eyes. *Auicenna lib. 3. Fen. 2. Tract. 4. cap. 18. Duretus* in his notes vpon *Hollerius*, makes this a principall signe of head melancholy, if they be *facie admodùm rubente:* so doth *Montaltus* and others out of *Galen. de affect. lib. 3. cap. 6.* a *Hercules de Saxoniâ* to this of redness of face, addes *heauinesse of the head, fixed and hollow eyes.* b *If it proceed from dryness of the Braine, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole moneths together without sleepe. Few excrements in their eyes and nostrils, and often bauld by reason of excesse of dryness.* *Montaltus* addes *cap. 17*, If it proceed from moisture, dulness, drowsiness, headache followes; and as *Salust. Salvianus cap. 1. lib. 2.* out of his owne experience found, Epilepticall, with a multitude of humors in the head. They are very bashfull, if ruddy, apt to blush, and to be red vpon all occasions, *præsertim si metus accesserit.* But the chiefest symptome to discerne this species, as I haue said, is this, that there be no notable signes in the Stomack, Hypocondries, or elsewhere, *digna*, as c *Montaltus* termes them, or of greater note, because oftentimes the passions of the stomacke concurre with them. Wind is common to all three species, and is not excluded, only that of the *Hypocondries* is d *more windy* then the rest, saith *Hollerius*. *Ætius tetrabib. l. 2. sect. 2. cap. 9. & 10.* maintaines the same, e if there be more signes, and more euident

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in the head, then elsewhere, the Braine is primarily affected, and prescribes head melancholy to be cured by meates amongst the rest, void of winde, and good iuyce, not excluding winde, or corrupt blood, euen in head melancholy it selfe: but these species are often confounded, & so are their symptomes, as I haue already proued, and therefore by these signes not so easie to be discerned. The symptomes of the minde are superfluous, and continuall cogitations; [f] *for when the head is heated, it scorcheth the blood, and from thence proceed melancholy fumes, which trouble the mind. Avicenna.* They are very cholericke, and soone hote, solitary, sad, often silent, watchfull discontent. *Montaltus cap. 24.* If any thing trouble them, they cannot sleep, but fret themselues still, till another obiect mitigate it, or time weare it out. They haue grieuous passions, and immoderate perturbations of the minde, feare, sorrow &c. yet not so continuate, but that they are sometimes merry, which is more to be wondred at, and that by the authority of [g] *Galen* himselfe, by reason of a mixture of a blood, *prærubri iocosis delectantur, & irrisores plerumq; sunt*, if they be ruddy, they are delighted in iests, & oft times scoffers themselues, conceipted; & as *Rhodericus à Vega* comments on that place of *Galen*, merry, witty, and of a pleasant disposition, & yet grieuously melancholy anon after: *omnia discunt sine doctore*, saith *Aretæus*, they learne without a teacher: and as [h] *Laurentius* supposeth, those ferall passions and symptomes of such as thinke themselues glasse, pitchers, feathers &c. speake strange languages, proceed *à calore cerebri* (if it be in excesse) from the Braines distempered heat.

[f] *Sanguinem aduris caput calidius, & indè fumi melancholici adusti, animum exagitant.*

[g] *Lib. de loc. affect. cap. 6.*

[h] *cap. 6.*

Subsec. 2.

Symptomes of windy or Hypocondriacall Melancholy.

IN the Hypocondriacall or flatuous melancholy, the symptomes are so ambiguous, saith [i] *Crato* in a counsell of his for a Noblewoman, *that the most exquisite Physitians cannot determine of the part affected. Matthew Flaccius* consulted about a Noble matron, confessed as much, that in this malady he with *Hollerius*, *Fracastorius*, *Falopius*, and others, being to giue their sentence of a party labouring of Hypocondriacall melancholy, could not finde out by the symptomes, which part was most especially affected; some said the wombe, some heart, some stomack &c. & therefore *Crato consil. 24. lib. 1.* boldly averres, that in this diversity of symptomes, which commonly accompany this disease, [k] *no Physitian can truly say what part is affected. Galen lib. 3. de loc. affect.* reckons vp these ordinary symptomes, which all the Neotericks repeat of *Diocles*; only this fault he findes with him, that he puts not *Feare* and *Sorrow* amongst the other signes. *Trincavelius* excuseth *Diocles lib. 3. consil. 35.* because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptomes appeare not, by reason of his valor and courage. † *Hercules de Saxoniâ* (to whom I subscribe) is of the same minde (which I haue before touched) that *Feare* and *Sorrow* are not generall Symptomes; some feare, and are not sad; some bee sad, and feare not; some neither feare, nor grieue. The rest are these, beside Feare and Sorrow, *sharpe belchings, fulsome crudities, heat in the bowells, winde, and rumbling*

[i] *Hildisheim Spicel. 1. de mel. In Hypocondriacâ melancholiâ adeò ambigua sunt symptomata, ut etiam exercitatissimi medici de loco affecto statuere non possint.*

[k] *Medici de loco affecto nequeunt statuere.*

† *Tract. posthume de mel. Patauij edit. 1620 per Bozettum Bibliop. cap. 2.*

l Acidi ructus eruditatæ, æstus in præcordijs, flatus, interdiu ventriculi dolores vehementes: sumpto, cibo concoctu difficili, sputum humidum, idq; multum sequetur, &c. Hip. lib. de mel. Galenus, Melanelius è Ruffo & Ætio. Altomarus, Piso, Montaltus, Brunel, Wecker &c.

176 *in the guts, vehement gripings, paine in the belly and stomacke at some times, after meate that is hard of concoction, much watering of the stomacke, and moist spittle, cold sweat*, importunus sudor, *vnseasonable sweat all ouer the body*, as *Octauius Horatianus lib.2.cap.5.* cals it, *cold ioynts, indigestion,* [m] *they cannot endure their owne fulsome belchings, continuall winde about their Hypocondries, heate and griping in their bowels*, præcordia sursum convelluntur, *midriffe and bowels are pulled vp, the veines about their eyes looke red, & swell from vapors and wind.* Their eates sing now and then, *Vertigo* and giddinesse come by fits, turbulent dreames, drynesse, leanesse, apt they are to sweat vpon all occasions, of all colours and complexions. Many of them are high coloured, especially after meales, which was a symptome Cardinall *Cacius* was much troubled with, and of which he complained to *Prosper Calenus* his Physitian, he could not eat, or drinke a cup of wine, but he was as red in the face, as if he had beene at a Maiors feast. That symptome alone vexeth many. [n] Some againe are blacke, pale, ruddy, sometime their shoulders, and shoulder blades ake, there is a leaping all ouer their bodies, palpitation of the heart, and that *cardiaca passio*, griefe in the mouth of the stomacke, which maketh the patient thinke his heart it selfe aketh, and sometimes suffocation, *difficultas anhelitus*, short breath, hard winde, strange pulse, sowning. *Montanus consil.55. Trincavelius lib.2.consil.36.& 37. Fernelius cons.43.& 43. Frambesarius consult.lib.1.consil.17. Hildisheim, Claudinus &c.* giue instance of every particular. The peculiar symptomes, which properly belong to each part, be these. If from the stomack, saith [o] *Savanarola*, 'tis full of pain, winde. *Guianerius* addes, *vertigo, nausea*, much spitting &c. If from the myrache, a swelling & winde in the Hypocondries, a lothing, & appetite, to vomit, pulling vpward. If from the heart, aking & trembling of it, much heauinesse. If from the liuer, there is vsually a paine in the right Hypocondry. If from the splene, hardnes & griefe in the left Hypocondry, a rumbling, much appetite & small digestion, *Avicenna*. If from the Meseriack veines & liuer on the other side, little or no appetite. *Herc.de Saxonia*. If from the Hypocondries, a rumbling, inflation, concoction is hindered, often belching &c. And from these crudities windy vapors ascend vp to the Braine, which trouble the Imagination, & cause feare, sorrow, dulnesse, heauinesse, many terrible conceipts & Chimeras, as *Lemnius* well obserues *lib.1.cap.16. as* [q] *a blacke and thicke cloud couers the Sun, and intercepts his beames and light, so doth this melancholy vapor obnubilate the minde, inforce it to many absurd thoughts and Imaginations*, and compell good, wise, honest, discreet men otherwise (arising to the Braine from the [r] lower parts, *as smoake out of a chimny*) to dote, speake, and doe that which becomes them not, their persons, callings, wisedomes. One by reason of those ascending vapors and gripings, rumbling beneath, will not be perswaded but that he hath a serpent in his guts, a viper, another frogs. *Trallianus* relates a story of a woman, that imagined shee had swallowed an Eele, or a serpent; and *Felix Platerus observat. lib.1.* hath a most memorable example of a Countrey man of his, that by chance falling into a pit where frogs & frogs-spawn was, & a little of that water swallowed, began to suspect that he had likewise swallowed frogs-spawn, & with that conceipt and feare, his phantasy wrought so far, that he verily thought he had yong liue frogs in his belly, *qui vivebant ex alimento suo*, that liued by

[m] *Circa præcordia assiduâ inflationae queruntur, & cum sudore totius corporis importuno, frigidos articulos sæpe patiuntur, indigestione laborant, ructus suos insuaves perhorrescunt, viscerum colores habent.*

[n] *Montaltus ca.13 Wecker. Fuschius cap.33. Altomarus cap.7. Laurentius cap 73. Bruel. Gordon.*

[o] *Procl. maior: dolor in eo & ventositas, nausea.*

[q] *Vt atra densa nubes soli offensa, alias & lumen eius intercipit & offuscat: sic &c.*

[r] *Vt fumus è camino.*

by his nouriſhment,& was ſo certainly perſwaded of it,that for many yeares together,he could not be rectified in his conceipt: He ſtudied Phyſick ſeuen yeeres together to cure himſelfe, trauailed into *Italy*,*France*,and *Germany* to conferre with the beſt Phyſitians about it, & Aº 1609, asked his counſell amongſt the reſt,he told him it was wind,his conceipt &c. but *mordicùs contradicere,& ore,& ſcriptu probare nitebatur:* no ſaying would ſerue, it was no wind,but reall frogs: *and doe you not heare them croake? Platerus* would haue deceiued him, by putting aliue frogs into his excrements: but he being a Phyſitian himſelfe, would not be deceiued, *vir prudens aliàs, & doctus*, a wiſe & learned man otherwiſe, a Doctor of Phyſick,& after ſeuen yeeres dotage in this kind, *à Phantaſiâ liberatus eſt*,he was cured. *Laurentius* and *Goulart* haue many ſuch examples, if you be deſirous to read them. One commodity aboue the reſt which are melancholy,theſe windy flatuous haue, *lucida intervalla*, their ſymptomes & paines are not vſually ſo continuate as the reſt,but come by fits,feare & ſorrow, & the reſt: yet in another they exceed all others; and that is,[f] they are luxurious,incontinent,and prone to Venery,by reaſon of wind,*& facilè amant, & quamlibet ferè amant. (Iaſon Pratenſis.)*&[t] *Rhaſis* is of opinion,that *Venus* doth many of them much good;the other ſymptomes of the minde be common with the reſt.

[f] *Hypocondriacâ maximè affectant coire, & multiplicatur coitus in i ſis, eò quòd ventoſitates multiplicantur in hypocondriis, & coitus ſæpè allevat has ventoſitates*

[t] *Cont. lib.1. tract.9.*

Svbsec. 3.

Symptomes of melancholy abounding in the whole Body.

THeir Bodies that are affected with this vniverſall melancholy, are moſt part blacke, [u] *the melancholy iuyce is redundant all ouer*, hirſute they are,& leane, they haue broad veines, their blood is groſſe and thick. [x] *Their Splene is weake*, & a Liuer apt to ingender the humor; they haue kept bad diet, or haue had ſome evacuation ſtopped, as hęmrods, or moneths in women,which [y] *Trallianus* in the cure, would haue carefully to be inquired,& withall to obſerue of what complexion the party is of,blacke or red. For as *Forreſtus* & *Hollerius* contend, if [z] they be blacke,it proceedes from abundance of naturall melancholy; if it proceed from cares, diſcontents,diet,exerciſe &c.they may be as well of any other colour, red, yellow, pale,as black, and yet their whole blood corrupt: *prærubri colore ſæpè ſunt tales, ſæpè flavi* (ſaith *Montaltus cap.22*)The beſt way to diſcerne this ſpecies, is to let them bleed, if the blood be corrupt, thick & black,and they withall free from thoſe Hypocondriacall Symptomes, and not ſo grieuouſly troubled with them,or thoſe of the head,it argues they are melancholy *à toto corpore*. The fumes which ariſe from this corrupt blood, diſturbe the minde, and make them fearefull and ſorrowfull, heavy hearted, as the reſt, deiected, diſcontented,ſolitary,ſilent,weary of their liues,dull and heavy: and if farre gone,that which *Apuleius* wiſhed to his enemy, by way of imprecation, is true in them; [b] *Dead mens bones, hobgoblins, ghoſts, are euer in their mindes, and meet them ſtill in euery turne: all the bugbeares of the night, and terrors, & fairybabes of tombes and graues are before their eyes, and in their thoughts, as to women and children, if they be in the darke alone*. If they heare,or read, or ſee any tragicall obiect, it ſticks by them, they are afraid of death, and yet weary of their liues.&c.

[u] *Wecker. Melancholicus ſuccus toto corpore redundans.*

[x] *Splen naturâ imbecillior. Mõtalius cap.22.*

[y] *Lib.1,cap.16. Interrogare convenit, an aliqua evacuationis retentio obvenerit, viri in hæmor: mulierum menſtruis, & vide faciem ſimiliter an ſit rubicunda.*

[z] *Naturales nigri acquiſiti à toto corpore, ſæpè rubicundi.*

[a] *Montaltus cap.22.Piſo. Ex colore ſanguinis ſi minuas venam, ſi fluat niger &c.*

[b] *Apul. lib.1. ſemper obviæ ſpecies mortuorum quicquid umbrarum eſt uſpiam, quicquid lemurum & lavarum oculis ſuis aggerunt. ſibi fingunt omnia noctium ocurſacula, omnia buſtorum formidamina, omnia ſepulchrorum terriculamenta.*

Memb. 3. Svbsect. 1.

Immediate cause of these precedent Symptomes.

TO giue some satisfaction to melancholy men, that are troubled with these symptomes, a better meanes in my Iudgment cannot be taken, then to shew them the causes whence they proceed, not from divels, as they suppose, or that they are bewitched or forsaken of God, heare or see &c. as many of them think, but from naturall & inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes are Feare and Sorrow, and that without a cause, to the wisest and discreetest men, in this malady not to be avoided. The reason why they are so, *Ætius* discusseth at large. *Tetrabib. 2. 2.* in his first probleme out of *Galen lib. 2. de causis, sympt. 1.* For *Galen* imputeth all to the cold that is black, and thinkes that the spirits being darkned, and the substance of the Braine cloudy and darke, all the obiects thereof appeare terrible, and the [c] *mind* it selfe, by those darke, obscure, grosse fumes, ascending from black humors, is in continuall darkenesse, feare and sorrow, divers terrible monstrous fictions in a thousand shapes and apparitions occurre, with violent passions, by which the Braine and Phantasy are troubled and eclipsed. [d] *Fracastorius lib. 2. de Intellect. will haue cold to be the cause of Feare and Sorrow; for such as are cold, are ill disposed to mirth, dull and heavy, by nature solitary, silent, and not for any inward darknes (as Physitians thinke) for many melancholy men dare boldly be and continue, and walke in the darke, and delight in it: solum frigidi timidi*: if they bee hote, they are merry; and the more hote, the more furious, and void of feare, as we see in madmen: but this reason holdes not, for then no melancholy, proceeding from choler adust, should feare. *Averroes* scoffes at *Galen* for his reasons, & brings fine arguments to refell them. So doth *Herc. de Saxoniâ: Tract. de mel. cap. 3.* assigning other causes, which are copiously censured and confuted by *Ælianus, Montaltus cap. 5. & 6. Altomarus cap. 7. de mel. Guianerius tract. 15. cap. 1. Bright. cap. 17. Laurentius cap. 5. Valesius med. contr. lib. 5. cont. 1.* [e] *Distemperature* they conclude, *makes black iuyce; blackenesse obscures the spirits, the spirits obscured, cause feare and sorrow. Laurentius cap. 13.* thinkes these blacke fumes offend especially the *Diaphragma* or Midriffe, and so *per consequens* the mind, which is obscured as [f] the Sun by a cloud. To this opinion of *Galen*, almost all the *Greekes* and *Arabians* subscribe, the *Latines* new and old, *interna tenebræ offuscant animum, ut externæ nocent pueris*, as children are affrighted in the darke, so are melancholy men at all times, [g] as hauing the inward cause with them, and still carying it about. Which blacke vapors, whether they proceed from the black blood about the heart, as *T. W. Iesu.* thinks in his Treatise of the passions of the mind, or stomack, splene, midriffe, or all the misaffected parts together, it boots not, they keepe the minde in a perpetuall dungeon, and oppresse it with continuall feares, anxieties, sorrowes &c. It is an ordinary thing for such as are sound, to laugh at this deiected pusillanimity, and those other symptomes of melancholy, to make themselues merry with them, and to wonder at such, as toyes and trifles, which may

[c] *Vapores crassi & nigri, à ventriculo in cerebrum exhalant. Fel. Platerus.*

[d] *Calidi hilares, frigidi indispositi ad lætitiam, & ideò solitary, taciturni, non ob tenebras internas, ut medici volunt, sed ob frigus: multi melancholici, nocte ambulant intrepidi.*

† *Vapores melancholici, spiritibus misti, tenebrarum causæ sunt. cap. 1.*

[e] *Intemperies facit succum nigrum, nigrities obscurat spiritū, obscuratio spiritus, facit metum & tristitiam.*

[f] *Vt nubecula Solem offuscat. Constantinus lib. de Melan.*

[g] *Altomarus cap. 7. Causam timoris circumfert ater humor passionis materia, & atri spiritus perpetuam animæ domicilio offundunt nebulam.*

may be resisted and withstood, if they will themselues: but let him that so wonders, consider with himselfe, that if a man should tell him of a sudden, that some of his especiall friends were dead, could he choose but grieue: or set him vpon a steep rock, where he should be in danger to be precipitated, could he be secure? his heart would tremble for feare, and his head would be giddy. *P. Byarus Tract. de Pest.* giues instance (as I haue said) [h] *and put case* (saith he) *in one that walkes vpon a planke, if it lye on the ground, he can safely doe it: but if the same planke bee laid ouer some deepe water, in steed of a bridge, he is vehemently moued, and t' is nothing but his imagination,* forma cadendi impressâ, *to which his other members and faculties obey.* Yea, but you inferre, that such men haue a iust cause to feare, a true obiect of feare, so haue melancholy men an inward cause, a perpetuall fume and darknes, causing feare, grief, suspition, which they carry with them, an obiect which cannot be remoued; remoue heat of the Liuer, a cold stomack, weak splene: remoue those adust humours and vapours arising from them, black blood from the heart, take away the cause, and then bid them not grieue nor feare, or be heavy, dull, lumpish, otherwise counsell can doe little good; you may aswell bid him that is sick of an ague, not to be a dry; or him that is wounded, not to feele paine.

[h] *Pone exemplum, quòd quis possit ambulare super trabem quæ est in viâ: sed si sit super aquam profundam, loco pontis, non ambulabit super eam, eò quòd imaginetur in animo, & timet vehementer, formâ cadendi impressâ, cui obediunt membra omnia, & facultates reliquæ.*

Suspition followes Feare and Sorrow at heeles, arising out of the same fountaine, so thinks [i] *Fracastorius, that Feare is the cause of Suspition, and still they suspect some treachery, or some secret machination to be framed against thē,* still they distrust. Restlesnesse proceeds frō the same spring, variety of fumes makes them like and dislike. Solitarinesse, avoiding of light, that they are weary of their liues, hate the world, arise from the same causes, because their spirits and humors are opposite to light, feare makes them avoid company, and absent themselues, lest they should be misused, hissed at, or over-shoot themselues, which still they suspect. They are prone to Venery, by reason of wind. Angry, waspish, & fretting still, out of abundance of choler, which causeth fearefull dreames, and violent perturbations to them, both sleeping and waking: That they suppose they haue no heads, flye, sinke, they are pots, glasses &c. is wind in their heads. † *Herc. de Saxoniâ* doth ascribe this to the seuerall motions in the animall spirits, *their dilation, contraction, confusion, alteration, tenebrosity, hote or cold distemperature,* excluding all materiall humors. [k] *Fracastorius accompts it a thing worthy of inquisition, why they should entertaine such false conceipts, as that they haue hornes, great noses, that they are Birds, Beasts &c.* Why they should thinke themselues Kings, Lords, Cardinals. For the first, [l] *Fracastorius* giues two reasons: *One is the disposition of the body: the other, the occasion of the phantasie,* as if their eyes be purblind, their eares sing, &c. To the second, *Laurentius* answeres, the Imagination inwardly or outwardly moued, represents to the vnderstanding, not intisements only; to fauour the passion, or dislike, but a very intensiue pleasure followes the passion, or displeasure, and the will and reason are captivated by delighting in it.

[i] *Lib. 2. de Intellectione: Suspitiosi ob timorē & obliquum discursum, & semper indè putant sibi fieri insidias. Laurentius 5.*

† *Tract. de mel. cap. 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, calidâ, frigidâ intemperie, &c.*

[k] *Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, nasatos, esse aves &c.*

[l] *1. Dispositio corporis. 2. Occasio Imaginationis.*

Why Students and Louers are so often Melancholy, and mad, the Philosophers of [m] *Conimbra* assigne this cause, *because by a vehement and continuall meditation of that, wherewith they are affected, they fetch vp the spirits into the Braine, and with the heat brought with them, they incend it beyond measure,*

[m] *In prob. lib. de cælo: Vehemens & assidua cogitatio res ergà quam afficitur, spiritus in cerebrum evocat.*

180 *sure: and the cells of the inner senses, dissoluing their temperature, which being dissolued, they cannot performe their offices, as they ought.*

Why melancholy men are witty, which *Aristotle* hath long since maintained in his Problems; and that [n] all learned men, famous Philosophers, and Law-giuers, *ad unum ferè omnes Melancholici*, haue still beene Melancholy; is a Probleme much controuerted. *Iason Pratensis* will haue it vnderstood of naturall melancholy, which opinion *Melanthon* inclines to, in his booke *de Animâ*, and *Marsilius Ficinus de san.tuend.lib.1.cap.5.* but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearefull, fooles, and solitary, but mixt with the other humors, fleagme onely excepted: and they not adust, [o] but so mixt, as that blood be halfe, with litle or no adustion, that they be neither too hot, nor too cold. *Aponensis* cited by *Melanthon*, thinks it proceeds from melancholy adust, excluding all natural melancholy, as too cold. *Laurentius* condemnes his *Tenent*, because adustion of humors makes men mad, as Lime burnes, when water is cast on it. It must be mixt with blood, and somewhat adust, and so that old Aphorisme of *Aristotle* may be verified, *Nullum magnum ingeninm sine mixturâ dementiæ*, no excellent wit, without a mixture of madnesse. *Fracastorius* shall decide the controversie, [p] *Flegmaticke are dull: Sanguine liuely, pleasant, acceptable and merry, but not witty: Cholericke are too swift in motion, and furious, impatient of contemplation, deceitfull wits; Melancholy men haue the most excellent wits, but not all: this humor may be hot or cold, thicke or thinne; if too hot, they are furious and mad: if too cold, dull, stupid, timorous, and sad; if temperate, excellent, rather inclining to that extreame of heat, then cold.* This sentence of his will agree with that of *Heraclitus*, a dry Light, makes a wise mind, temperate heat & drynes, are the chiefe causes of a good wit; therefore, saith *Ælian*, an Elephant is the wisest of all brute beasts, because his braine is dryest, *& ob atræ bilis copiam:* this reason *Cardan* approues *subtil.lib.12. Io.Baptista Silvaticus*, a Physitian of *Millan*, in his first controversie, hath copiously handled this question: *Rulandus* in his Problems, *Calius Rodiginus lib.17. Valleriola 6to narrat.med. Herc.de Saxoniâ, Tract.posth.de mel.cap 3. Baptista Portæ Physiog.lib.1.cap.13.* and many others.

Weeping, Sighing, Laughing, Itching, Trembling, Sweating, Blushing, hearing and seeing strange noyses, visions, winde, crudity, are motions of the Body, depending vpon these precedent motions of the minde: Neither are teares, affections, but actions (as *Scaliger* holds) [q] *the voice of such as are afraid, trembles, because their heart is shaken. Conimb.prob.6.sec.3.de somno.* why they stutte or faulter in their speech, *Mercurialis* and *Montaltus cap.17.* giue like reasons out of *Hippocrates*, [r] *drynes, which makes the nerues of the tongue torpid.* Fast speaking, (which is a symptome of some few) *Ætius* will haue caused [s] *from abundance of winde, and swiftnesse of Imagination:* [t] *baldnesse comes from excesse of dryenesse*, hirsuteneſse from a dry temperature. The cause of much waking, is a dry braine, continuall meditation, discontent, feares, and cares, that suffer not the mind to be at rest. Jncontinency is from wind, and an hot Liver, *Montanus consil. 26.* Rumbling in the gutts, is caused from winde, and winde from ill concoction, weakenesse of naturall heat, or a distempered heat and cold. [u] Palpitation of the heart from vapors, and heauinesse, and aking from the same cause. That the belly is hard, wind is a cause,

and

n *Melancholici Ingeniosi omnes, summi viri in artibus & disciplinis, siue circum imperatoriam aut reipub. disciplinam, omnes ferè melancholici. Aristot.*

o *Adeò miscentur, ut sit duplũ sanguinis ad reliqua duo.*

p *Lib.2.de Intellectione. Pinguí sunt Minervâ phlegmatici: sanguinei amabiles, grati, hilares, at non ingeniosi; cholerici celeres motu, & ob id contemplationis impatientes: Melancholici solum excellentes &c.*

q *Trepidantium vox tremula, quia cor quatitur.*

r *Ob ariditatem quæ reddit nervos linguæ torpidos.*

s *Incontinentia linguæ ex copiâ flatuum, & velocitate Imaginationis*

t *Calvities, ob siccitatis excessum*

u *Ætius.*

and of that leaping in many parts. Redneſſe of the face, and itching, as if they were flea-bitten, or ſtung with piſſmires, from a ſharpe ſubtile winde.[x] Cold ſweat, from vapors ariſing from the Hypocondries, which pitch vpon the skin, leaneneſſe for want of good nouriſhment. Why their appetite is ſo great, *Ætius* anſweres: *Os ventris frigeſcit*, colde in thoſe inner parts, colde belly, and hote Liver, cauſeth crudity, and intention proceedes from perturbations, [z] our ſoule for want of ſpirits, cannot attend exactly to ſo many intentiue operations, being exhauſt, and ouer ſway'd by paſſion, ſhe cannot conſider the reaſons, which may diſſwade her from ſuch affections.

[x] *Laurent. c. 13*

[y] *Tetrab. 2. ſer. 2. cap. 10.*

[z] *Ant. Ludouicus prob. lib. 1. ſect. 5. de atrabilarys.*

[a] Baſhfulneſſe and bluſhing, is a paſſion proper to men alone, and is not only cauſed for [b] ſome ſhame or ignominy, or that they are guilty vnto thẽſelues of ſome fowle fact committed, but as [c] *Fracaſtorius* well determines, *ob defectum proprium, & timorem, from feare, and a conceit of our defects; The face labours and is troubled at his preſence that ſees our defects, and nature willing to helpe ſends thither heat, heat drawes the ſubtileſt blood, and ſo we bluſh. They that are bold, arrogant, and careleſſe, ſeldome or neuer bluſh, but ſuch as are fearefull. Anthonius Lodovicus*, in his booke *de pudore*, will haue this ſubtile blood to ariſe in the face, not ſo much for the reuerence of our betters in preſence, [d] *but for ioy and pleaſure, or if any thing at vnawares ſhall paſſe from vs: a ſudden accident, occurſe, or meeting.* Any obiect heard or ſeene, for blinde men neuer bluſh, as † *Dandinus* obſerues, and the night and darkneſſe make men impudent. Or that we be ſtaid before our betters, or in company we like not, or if any thing moleſt and offend vs, *erubeſcentia* turnes to *rubor*, bluſhing, to a continuate redneſſe. [e] Sometimes the extremity of the eaers tingle and are red, ſometimes the whole face. *Etſi nihil vitioſum commiſeris*, as *Ludovicus* holds: though *Ariſtotle* is of opinion, *omnis pudor ex vitio commiſſo*, All ſhame from ſome offence. But we finde otherwiſe, it may as well proceed [f] from feare, as well from force and inexperience, (ſo * *Dandinus* holds) as vice, a hot liuer, ſaith *Duretus, notis in Hollerium. From a hot braine from winde, the lungs heated, or after drinking of wine, ſtrong drinke, perturbations, &c.*

[a] *Subruſticus pudor, vitioſus pudor.*

Ob ignominiã aut turpidinem facti, &c.

De Symp. & Antip cap 12. laborat facies ob præſentiam eius qui defectum noſtrum videt & natura quaſi opem latura, calorem illuc mittit, calor ſanguinem trahit. vnde rubor. audaces non rubent, &c.

[d] *Ob gaudium & voluptatem foras exit ſanguis, aut ob meliorũ reverentiam, aut ob ſubitum occurſum aut ſi quid incautius excideriit.*

† *Cem. in Ariſt. de animâ. cæci vt plurimum impudentes. nox facit impudentes.*

[e] *Alexander Aphrodiſienſis*, makes al baſhfulneſſe a vertue, *eamq; ſe refert in ſeipſo experiri ſolitum etſi eſſet adnodum ſenex.*

[f] *Sæpe poſt cibũ apti ad ruborem ex potu vini, ex timore ſæpè & ab hepate calido*

Laughter what it is, ſaith [g] *Tully, how cauſed, where, and ſo ſuddenly breaks out, that deſirous to ſtay it we cannot, how it comes to poſſeſſe and ſtirre our face, veines, eyes, countenance, mouth, ſides, let* Democritus *determine.* The cauſe that it often affects melancholy men ſo much, is giuen by *Gomeſius lib. 3. de ſale, genial. cap. 18.* abundance of pleaſant vapours, which in ſanguine melancholy eſpecially, breake from the heart, [h] *and tickle the midriffe, becauſe it is tranſverſe and full of nerues: by which titillation the ſenſe being moued, and arteries diſtended, or pulled, the ſpirits from thence moue and poſſeſſe the ſides, veines, countenance, eyes.* See more in *Ioſius de riſu & fletu, Viues 3 de Animâ.* Teares, as *Scaliger* defines, proceed from griefe and pitty, [i] *or from the heating of a moiſt braine, for a dry cannot weepe.*

That they ſee and heare ſo many phantaſmes, Chimeraes, noyſes, viſions, &c. as *Fienus* hath diſcourſed at large in his books of Imagination, and [k] *La-*

cerebro calido, &c. * *Com. in Ariſt. de anim. tam à vi & inexperientia quam à vicio.* g *2. De oratore quid ipſe riſus, quo pacto concitetur, vbi ſit, &c.* h *Diaphragma titillant, quia tranſverſum & nervoſum, quâ titillatione, motu ſenſu atq; arterijs diſtentis. ſpiritus inde latera, venas, os, oculos occupant.* i *Ex calefactione humidi cerebri: nam ex ſicco lachrymæ non fluunt.* k *Res mirandas imaginantur: & putant ſe videre, quæ nec vident, nec audiunt.*

182 *vater de spectris part. 1. cap. 2. 3. 4.* their corrupt phantasie makes them see and heare that which indeed is neither heard nor seene. *Qui multum ieiunant aut noctes ducunt insomnes*, they that much fast, or want sleep, as melancholy and sicke men commonly doe, see visions, or such as are very timorous by nature, madde, distracted, or earnestly seeke, *Sabini quod volunt somniant*, as the saying is, they dreame of that they desire. As they that drinke Wine thinke all runnes round, when it is in their owne braine; so is it with these men, the fault and cause is inward, as *Galen* affirmes, [l] mad men and such as are neere death, *quas extra se videre putant Imagines intra oculos habent*, 'tis in their braine, which seemes to be before them, the braine is a concaue glasse reflects solid bodies. The Organs corrupt by a corrupt phantasie, as *Lemnius lib. 1. cap. 16.* well quotes. [m] *cause a great agitation of spirits, and humours, which wander to and fro in all the creekes of the braine, and cause such apparitions before their eyes.* Sickenesse is an ordinary cause of such sights. *Cardan. subtil. lib. 18. Mens ægra laboribus & ieiunijs fracta, facit eos videre, audire, &c. And. Osiander* saw strange visions, and *Alexander ab Alexandro* both in their sickenesse which he relates, *de rerum varietat. lib. 8. cap. 44. Albategnius* that noble *Arabian* on his death bed, saw a ship ascending and descending, which *Fracastorius* records of his friend *Baptista Turrianus. Pentheus* in his madnesse two sonnes, and two *Thebes*, every thing double. Weake sight and a vaine perswasion withall, may cause as much, and second causes concurring, as an Ore in water makes a refraction, and seemes bigger, bended double, &c. The thicknesse of the ayre may cause such effects, or any obiect not well descerned in the darke, feare and phantasie will suspect to bee a Ghost, a diuell, &c. [o] *Quod nimis miseri timent, hoc facile credunt.* Wee are apt to beleeue, & mistake in such cases. *Marcellus Donatus, lib. 2. cap. 1.* brings in a story of *Aristotle*, of one *Antepheron* which likely saw whersoeuer hee was, his owne Image in the ayre, as in a glasse. *Vitello lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or foure nights sleepe, as he was riding by a riuers side, saw another riding with him, and vsing all such gestures as hee did, but when more light appeared, it vanished. *Eremites* and *Anachorites* haue many such absurd visions, revelations by reason of much fasting, and bad diet, many are deceaued by legerdemaine, as *Scot* hath well shewed in his booke of the discouery of witchcraft, & *Cardan. subtil. 18.* by suffites, perfumes, suffumigations, perspectiue glasses, and such naturall causes, as you may perceaue in *Baptista Porta, Alexis, Albertus* & others, by glow-wormes, Fire-drakes, Meteors, rotten wood, &c. But most part it is within the braine, although I may not deny, but that oftentimes the diuell deludes them, and takes his opportunity to suggest, and represent such vaine obiects to sicke melancholy men, and such as are ill affected.

[l] *Insani, & qui mortis vicini sunt, res quas extra se videre putant intra oculos habent.*

[m] *Prauorum humorum & spirituum agitatio vltro citroq; sinus cerebri perretantes, &c*

[n] *Euripides.*

[o] *Seneca Quod metuunt nimis, nunquam amo veri posse, nec solis putant.*

The hearing is as frequently deluded as the sight, from the same causes almost, as he that heares Bells, will make them sound what he list. *As the foole thinketh, so the bell clinketh. Theophilus* in *Galen*, thought he heard musicke, from vapours which made his eares sound, &c. Some are deceaued by *Echo's* some by roaring of waters, or concaues and reverberation of ayre in the ground and hollow places or wals. [p] At *Barry* an Isle in the Severne mouth they seeme to heare a smiths forge: so at *Lypara* and those sulphurious Isles, and

[p] Blowing of Bellowes and knocking of Hammers, if they apply their eare to the cliffe.

and many such like which *Olaus* speakes of in the continent of *Scandia*, and those northerne countries, *Cardan. de rerum var. lib. 15. cap. 84.* mentioneth of a woman, that still supposed she heard the Diuell call her, and speaking to her, shee was a Painters wife in *Millan*: and many such illusions of voices, which proceed most part from a corrupt Imagination. 183

Whence it comes to passe, that they prophecy, speake seuerall languages, talke of Astronomy, and other vnknowne sciences to them: (of which they haue beene euer ignorant) I haue in briefe touched, onely this I will here adde, that *Arculanus*, *Bodin. lib. 3. cap. 6. dæmon.* and some others [r] hold, as a manifest token that such persons are possessed with the Diuell: so doth *Hercules de Saxoniâ*, and *Apponensis*, and fit only to be cured by a Priest. But [s] *Guianerius*, [t] *Montaltus*, and *Lemnius lib. 2. cap. 2.* referre it wholy to the ill disposition of the [u] humour, and that out of the authority of *Aristotle prob. 30. 1.* because such symptomes are cured by purging, and as by the striking of a flint fire is inforced, so by the vehement motions of spirits, they doe *elicere voces inauditas*, compell strange speeches to bee spoken: another argument he hath from *Platoe's reminiscentia*, but in this I should rather hold with *Auicenna* and his associats, that such symptomes proceed from evill spirits, which take all opportunities of humours decayed, or otherwise to pervert the soule of man, and besides the humour it selfe, is *Balneum Diaboli*, the Diuells bath, and as *Agrippa* proues, doth intice him, to seize vpon them.

[q] *Memb. 1 Subs. 3. of this Partition. cap. 16. in 9 Rhasis.*

[r] *Signa dæmonis nulla sunt nisi quod loquãtur ea quæ ante nesciebant vt Teutonicum aut aliud Idioma, &c.*

[s] *Cap. 12. tract. de melan.*

[t] *Tract. 15. c. 4.*

[u] *Cap. 9.*

[u] *Mira vis concitat humores ardorq; vehemens mentem exagitat, quam, &c.*

SECT. 4.

Memb. 1. Subsec. 1.

Prognosticks of Melancholy.

PRognosticks, or signes of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem*, saith *Auicenna l. 3. Fen. 1. Tract. 4. c. 18.* That which is with laughter, of all others is most secure, gentle, and remisse. *Hercules de Saxoniâ.* [x] *If that evacuation of hæmrods, or varices which they call the water betweene the skinne, shall happen to a melancholy man, his misery is ended. Hippocrates Aphor. 6. 11. Galen. lib. 6. de morbis vulgar. com. 8.* confirmes the same, and to this Aphorisme of *Hippocrates* all the *Arabians*, new and old Latines subscribe; *Montaltus cap. 25. Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c. Skenkius lib. 1. obseruat. med. cap. de Maniâ.* illustrates this Aphorisme, with an example of one *Daniel Federer* a Coppersmith, that was long melancholy, and in the ende madde about the 27 yeare of his age, these varices or water beganne to arise in his thighes, and he was freed from his madnesse. *Marius* the *Roman* was so cured some say, though with great paine. *Skenkius* hath some other instances of women that haue beene helped by flowing of their monthes, which before were stopped. That the opening of the hæmrods, will doe as much for men, all Physitians ioyntly signifie, so they be voluntary some say, and not by compulsion. All melancholy men are better after a quartane [y] *Iobertus* saith scarce any man hath that Ague twice: But whether it free him from this

[x] *Si melancholicis hæmoroides superuenerint aut varices vel vt quibusdam placet aqua inter cutem, soluitur malum.*

[y] *Cap. 10. de quartana.*

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malady, 'tis a question; for many Physitians ascribe all long Agues for especiall causes, and a quartane Ague amongst the rest. [z] *Rhasis cont. lib.1.tract. 9. When melancholy gets out at the superficies of the skinne, or settles breaking out in scabbes, leprosie, morphew, or is purged by stooles, or by the Vrine, or that the spleene is inlarged, and those varices appeare, the disease is dissolued.* *Guianerius, cap.5. tract. 15.* adds Dropsie, Iandise, Dysentery, Leprosy, as good signes, to these Scabbes, Morphewes, and breaking out, and proues it out of the 6. of *Hippocrates* Aphorismes.

Evill Prognosticks on the other part. *Inveterata melancholia incurabilis*, if it be inveterate, it is [a] incurable, a common axiome, *aut difficulter curabilis* as they say that make the best, hardly cured. This *Galen* witnesseth, *lib.3.de loc affect.cap.6.* [b] *be it in whom it will, or from what cause soeuer, it is euer long, wayward and tedious, and hard to be cured, if once it be habituated.* As *Lucian* said of the Gout, she was *the* [c] *Queene of diseases, and inexorable*, may we say of melancholy. Yet *Paracelsus* will haue all diseases whatsoeuer curable, and laughs at all them which thinke otherwise, as *T. Erastus par.3.* obiects to him. Although in another place, hereditary diseases he accounts incurable, and by no art to be remoued. [d] *Hildesheim spicel. 2. de mel.* holds it lesse dangerous if only [e] *Imagination be hurt and not reason,* [f] *the gentlest is from blood. Worse from choler adust, but the worst of all from Melancholy putrified.* [g] *Bruel* esteemes hypocondriacall least dangerous, and the other two species (opposite to *Galen*) hardest to be cured. [h] The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of *Montanus consil.230. pro Abbate Italo,* [i] *This malady doth commonly accompany them to their graue, Physitians may ease and it may lye hid for a time, but they cannot quite cure it, but it will returne againe more violent and sharpe then at first, and that vpon every small occasion or errour*, as in *Mercuries* weather-beaten statue, that was once all ouer gilt, the open parts were cleane, yet there was *in fimbrijs aurum*, in the chinckes a remnant of gold: there will be some reliques of melancholy left, in the purest bodies (if once tainted) not so easily to be rooted out. [k] Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindnesse: by the authority of *Hippocrates* & *Galen*, all averre, if once it possesse the ventricles of the braine, *Frambesarius*, and *Salust. Salutanus* adde, if to the optick nerues, blindnesse. *Mercurialis consil.20.* had a woman to his patient, that from Melancholy became Epilepticke and blind. [m] If it come from a cold cause or so continue cold, or increase, Epilepsie, Convulsions follow, and blindnesse, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. [n] If it come from an hot cause, they are more furious, & boisterous, and in conclusion mad. *Calescentem melancholiam sæpiùs sequitur mania,* [o] if it heat and increase, that is the common event, [p] *per circuitus, aut semper insanit*, by fits, or altogether. If it come from Melancholy naturall adust, & in excesse, they are often dæmoniacall, *Montanus.*

[q] Seldome this malady procures death, except (which is the greatest and most grieuous calamity, and the misery of all miseries) to make away themselues,

[z] *Cùm sanguis exit per superficiem & residet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes vel per vrinam &c. non ertetc & splen. magnificatur & varices apparent.*

[a] *Quia iam conversa in naturã.*

[b] *In quacunq; sit, à quacunq; causa Hypocon. præsertim semper est longa morosa, nec facilè curari potest.*

[c] *Regina morborum & inexorabilis.*

[d] *Omne delirium quod oritur à paucitate cerebri, incurabile Hildisheim. spicel 2. de maniâ.*

[e] *Si sola Imaginatio lædatur, & non ratio.*

[f] *Mala à sanguine feruente, deterior à bile assatâ pessima ab atrâbile putrefactâ.*

[g] *Difficilior cura eius, quæ fit vitio corporis totius & cerebri*

[h] *Difficilis curatu in viris, multò difficilior in fœminis.*

[i] *Ad interitum plerumq; homines comitatur, licet medici levent plerumq;, tamen non tollunt unquam, sed recedit acerbior quàm antea, minimâ occasione aut errore.*

[k] *Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, cæcitatem.* [l] *Montalt. c.25. Laurentius. Nic. Piso.* [m] *Her. de Saxonia, Aristotle, Capivascius.* [n] *Favent. humor frigidus sola delirij causa. furoris verò humor calidus.* [o] *Heurnius* calls madnes, *sobolem melancholiæ.* [p] *Alexander. lib.1.cap.18.* [q] *Montalt.c.15. Rarò mors aut nunquam, nisi sibi ipsis insaniant.*

selues,

selues, which is a frequent thing, and familiar amongst them. 'Tis [r] *Hippocrates* obseruation, *Galens* sentence, *Et si mortem timent, tamen plerunq; sibi ipsis mortem consciscunt, lib.3.de locis affect.cap.7.* the doome of all Physitians. 'Tis [s] *Rabbi Moses* Aphorisme. The prognosticon of *Auicenna, Rhasis, Aëtius, Gordonius, Valescus, Altomarus, Salust Salutianus, Capivaccius, Hercules de Saxonia, Piso, Bruel, Fuchsius* all, &c. 18.

[r] *Lib. de Insania. Fabio Calui interprete.*

[s] *Nonnulli violentas manus sibi inferunt.*

[t] *Et sæpè vsq; adeò mortis formidine vitæ*
Percipit infelix odium, lucisq; videndæ,
Vt sibi consciscat mœrenti pectore lethum.
And so farre forth deaths terror doth affright,
He makes away himselfe, and hates the light:
To make an end of feare and griefe of heart,
He voluntary dies to ease his smart.

[t] *Lucret. lib.3.*

So farre forth doth the torture and extremity of his misery torment him, that he can take no pleasure in his liſe, but is in a manner inforced to offer violence vnto himselfe, to be freed from his present insufferable paines. So some (saith [u] *Fracastorius*) *in fury, but most in despaire, sorrow, feare, and out of the anguish and vexation of their soules, offer violence to themselues: for their life is vnhappy and miserable. They can take no rest in the night, nor sleepe, or if they doe slumber, fearefull dreames astonish them.* In the day time, they are affrighted still by some terrible obiect, and torne in pieces with suspition, feare, sorrow, discontents, cares, shames, anguish, &c. as so many wild horses, that they cannot be quiet an houre, a minute of time, but euen against their wils they are intent, and still thinking of it, they cannot forget it, it grindes their soules day and night, they are perpetually tormented, they can neither eat, drinke, or sleep, *Psal.107.18. their soule abhorreth all meat, & they are brought to deaths doore,* [x] *being bound in misery and iron:* they [y] curse their starres with *Iob,* [z] *and day of their birth, and wish for death:* for as *Pineda,* and most interpreters hold, *Iob* was euen melancholy to despaire, and almost [†] madnesse it selfe, they murmure many times against the world, friends, allies, all mankinde, euen against God himselfe in the bitternesse of their passion, [a] *vivere nolunt, mori nesciunt,* liue they will not, dye they cannot. And in the midst of these squalid, vgly, and such irksome dayes, they seeke at last, finding no comfort, [b] no remedy in this wretched life, to be eased of al by death. *Omnia appetunt bonum*-and for their good as they hope, *sub specie* at least, *vel quia mori pulchrum putant* (saith [c] *Hippocrates*) *vel quia putant inde se maioribus malis liberari,* to be freed as they seeke. Though many times as *Æsope* fishes, they leap from the frying-pan, into the fire it selfe, yet they hope to be eased by this meanes; and therefore (saith [d] *Felix Platerus*) *after many tedious dayes at last, either by drowning, hanging, or some such fearefull end* they precipitate or make away themselues: *many lamentable examples are dayly seene amongst vs.* 'Tis a common calamity, [e] a fatall end to this disease. They are condemned to a violent death, by a Iury of Physitians, furiously disposed, carried headlong by their tyrannizing wils, inforced by miseries, and there remaines no more to such persons, if that heauenly Physitian, by his assisting grace and mercy alone, doe not prevent, no humane perswasion, or Art can helpe, to be their owne butchers, and execute themselues. *Socrates* his *cicuta, Lucretias* dagger, *Timons* halter, are yet to be had; *Catoes* knife,

[u] *Lib.2. de Intell. sæpè mortem sibi consciscunt ob timorem & tristitiam, tædio vitæ affecti ob furorem & desperationem. Est enim infera &c. Ergo sic perpetuò afflictati vitam odiunt, se precipitant, his malis carituri aut interficiunt se aut tale quid committunt.*

[x] *V.10.Ps.107*

[y] *Iob 3.1.*

[z] *Iob.6.8.*

[†] *Vi doloris & tristitiæ ad insaniam pene redactus.*

[a] *Seneca.*

[b] *In salutis suæ desperatione proponunt sibi mortis desiderium Oct. Horat. lib.2.cap.5.*

[c] *Lib.de Insania Sic sic iuvat ire per vmbras.*

[d] *Cap.3.de mentis alienat. vasti degunt, dum tandem mortem, quam timent, suspendio, aut submersione, aut aliquâ aliâ vi, vt multa tristia exempla vidimus.*

[e] *Arculanus in 9.Rhasis cap.16. cavendum ne ex alto se precipitent, aut alios ledant.*

186 knife, and *Neroes* sword are left behinde them, as so many fatall engins, bequeathed to posterity, and will be vsed to the worlds end, by such distressed soules: so intollerable, vnsufferable, grieuous and violent is their paine, & so vnspeakable, and so continuate. One day of griefe is an hundred yeares, as *Cardan* obserues: T'is *carnificina hominum, angor animi*, as well saith *Aretæus*, [h] a plague of the soule, an epitome of hell; and if there be an hell vpon earth, it is to be found in a Melancholy mans heart:

For that deepe torture may be call'd an hell,
When more is felt, then one hath power to tell.

Yea, that which scoffing *Lucian* said of the gout in jest, I may truely affirme of Melancholy in earnest.

O triste nomen! ô dijs odibile
† *Melancholia lachrymosa, Cocyti filia,*
Tu Tartari specubus opacis edita
Erinnys, utero quàm Megara suo tulit,
Et ab uberibus aluit, cuig; paruulæ,
Amarulentum in os lac Alecto dedit,
Omnes abominabilem te dæmones
Produxere in lucem, exitio mortalium. Et paulò post
Non Iuppiter fert tale telum fulminis,
Non ulla sic procella sævit æquoris,
Non impetuosi tanta vis est turbinis.
An asperos sustineo morsus Cerberi?
Num virus Echidnæ membra mea depascitur?
Aut tunica sanie tincta Nessi sanguinis?
Illachrymabile & immedicabile malum hoc.

O sad and odious name! a name so fell,
Is this of Melancholy, brat of hell.
There borne in hellish darknes doth it dwell,
The Furies brought it vp, *Megera's* teate,
Alecto gaue it bitter milke to eate.
And all conspir'd a bane to mortall men,
To bring this divell out of that black den.
Iupiters thunderbolt, nor storme at Sea,
Nor whirle-wind doth our hearts so much dismay.
What? am I bit by that fierce *Cerberus*?
Or stung by † serpent so pestiferous?
Or put on shirt that's dipt in *Nessus* blood?
My pain's past cure, Physick can doe no good.

Siculi non invenere tyranni maius tormentum. No torture of body like vnto it, no strappado's, hot irons, *Phalaris* buls:

†*Nec ira deum tantum, nec tela, nec hostis,*
Quantum sola noces animis illapsa.

Ioues wrath, nor diuels can,
Doe so much harme to th' Soule of man.

all feares, griefes, suspitions, discontents, imbonities, insuavities are swallowed vp, and drowned in this *Euripus*, this Irish Sea, this Ocean of misery, as so many small brookes; t'is *coagulum omnium ærumnarum*, which † *Ammianus* applyed

§ *O omnium opinionibus incogitabile malum. Lucian-morteſq; mille, mille, dum vivit, neces gerit, peritq; Heinsius Austriaco.*

† *Regina morborum, cui famulantur omnes & obediunt. Cardan.*

† *Eheu quis intus Scorpio &c. Seneca Act. 4. Herc. æt.*

† *Silius Italicus.*

§ *Lib. 29.*

applyed to his distressed *Palladius*, I say of our Melancholy man, hee is the cream of humane adversity, the [i]quintessence, vp short; al other diseases whatsoeuer, are but flea-bitings to Melancholy in extent: T'is the pith of them all,

† *Hospitium est calamitatis, quid verbis opus est,*
Quamcunq; malam rem quæres, illic reperies:
What need more words, 'tis calamities Inne,
Where seeke for any mischiefe, 'tis within;

& a melancholy man is that true *Prometheus*, which is bound to *Caucasus*, the true *Titius*, whose bowels are still by a vulture, deuoured (as Poets faine) for so doth [k] *Lilius Giraldus* interpret it, of anxieties & those griping cares, & so ought it to be vnderstood. In all other maladies whatsoeuer, we seeke for helpe, if a legge or an arme ake, through any distemperature or wound, or that we haue any ordinary disease, aboue all things whatsoeuer, wee desire help & health, a present recouery, if by any meanes possible it may be procured. We will freely part with all our other fortunes, substance, endure any misery, drinke bitter potions, swallow those distastefull pills, suffer our joints to be seared, to be cut off, any thing for future health; so sweet, so deare, so pretious aboue all other things in this world, is life: but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seek to preserue, [l] he abhorres: he alone, so intollerable are his pains. Some make a question, *graviores morbi corporis an animi*, whether the diseases of the body or mind be more grieuous; but there is no comparison, no doubt to bee made of it, *multò enim sævior, longèq; atrocior est animi, quàm corporis cruciatus (Lemnius l.1.c.12)* the diseases of the mind are farre more grieuous. So *Cardan* testifies, *de rerum var. l.8.c.40.* [m] *Maximus Tyrius* a *Platonist*, & *Plutarch*, haue made just volumes to proue it. [n] *Dies adimit ægritudinem hominibus*; in all other diseases, there is some hope likely, but these vnhappy men are borne to misery, past all hope of recouery, incurably sick, the longer they liue, the worse they are, and death alone must ease them.

[i] *Hic omnis inbonitas, & inquavitas consistit, ut Tertulliani verbis utar, orat. ad martyres*
† *Plautus.*

[k] *Vita Herculis*

[l] *Quid est miserius in vita, quàm velle mori. Seneca.*

[m] *Tom. 2. Libello an; graviores passiones, &c.*
[n] *Ter.*

Another doubt is made by some Philosophers, whether it be lawfull for a man in such extremity of paine and griefe, to make away himselfe: & how such men that so doe, are to be censured. The *Platonists* approue of it, that it is lawfull in such cases, and vpon a necessity, *Plotinus lib. de beatitud. cap.7.* and *Socrates* himselfe defends it, in *Plato's Phædon, if any man labour of an incurable disease, he may dispatch himselfe, if it be to his good.* The *Stoicks* in generall, & [o] *Seneca* amongst the rest, *quamcunq; veram esse viam ad libertatẽ*, any way is allowable, that leades to liberty, † *let vs giue God thankes, that no man is compelled to liue against his will.* † He commends *Cato*, *Dido*, & *Lucretia*, for their generous courage in so doing, & others that voluntarily dye, to auoid a greater mischiefe, to free themselues from misery, to saue their honor, or vindicate their good name, as *Cleopatra* did, as *Iunius Brutus*, as *Vibius Virius*, & those *Campanian* Senators in *Livy*, (*Dec. 3. lib.6.*) to escape the Roman tyranny, that poysoned themselues: how many myriads besides in all ages, *qui sibi lethum insontes peperere manu &c.* [p] *Razis* in the *Machabees* is magnified for it, *Sampsons* death approued. In warres for a man to run rashly vpon imminent danger, & present death, is accompted valor & magnanimity, † to be the cause of his own, & many a thousands ruine besides, to commit wilfull murder in a manner, of himself and others, is a glorious thing, & hee shall

[o] *Patet exitus, si pugnare non vultis, licet fugere, quis vos tenet invitos? De provid cap.8.*
† *Agamus Deo gratias, quod nemo invitus in vitâ teneri potest.*
† *Epist. 24. 71, 82.*
[p] *Mac. 14.42.*
† *As amongst Turkes and others.*

188 shal be crowned for it. The [q] *Massegatæ* in former times, & I know not what nation besides, did stifle their old men, to free thē from those grievances, incident to that age. Sr *Thomas Moore* in his *Vtopia* commends voluntary death if he be *sibi aut alijs molēstus*, troublesome to himselfe, or others, *(especially if life be a torment to him) let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed from others.* It is an ordinary thing in *China* (saith *Matt. Ricius* the *Iesuite*) [t] *if they be in despaire of better fortunes, or tired & tortured with misery, to bereaue themselues of life, & many times to spite their enemies the more, to hang at their doore. Austin de civ. dei, l.1.cap* defends a violent death, so that it bee vndertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquandò moriturus, quid autem interest, quô mortis genere, vita ista finiatur, quandò ille cui finitur, iterum mori non cogitur? &c:* no man so voluntarily dies, but *volens, nolens*, he must dye at last, & our life is subiect to innumerable casualties, who knowes when they may happen, *utrùm satius est unam perpeti moriendo, an omnes timere vivendo*, [u] better suffer one, then feare all. [x] And a harder choice to liue in feare, then by once dying, to be freed from all. *Theombratus Ambrociata* perswaded, I know not how many hundreths of his Auditors, by a luculent Oration hee made of the miseries of this, & happines of that other life, to precipitate thē-selues. † *Calenus* & his *Indians*, hated of old, to dye a naturall death: the *Circumcellians* & *Donatists*, lothing life, cōpelled others to make thē away, with many such: but these are false & Pagan positions, and vpon a wrong ground. *No euill is to be done, that good may come of it, reclamat Christus, reclamat Scriptura*, God, & all good men are [y] against it. [z] *Malè meretur, qui dat mendico quod edat, nam & illud quod dat, perit; & illi producit, vitam ad miseriam:* he that giues a beggar an almes (as that Comicall Poet said) doth ill, because he doth but [a] prolong his miseries. But *Lactantius l.6.c.7.de vero cultu*, cals it a detestable opinion, & fully confutes it *l.3.de fap.c.18.* & *Austin c.61.ad Dulcitium Tribunum. Hierom* to *Marcella* of *Blesillas* death, *Non recipio tales animas &c.* he cals such men, *martyres stultæ Philosophiæ. Cyprian de duplici martyrio, Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos.* To this effect writes *Arist.3.Ethic.* but it needs no confutation. This only let me adde, that in some cases, those [b] hard censures of such as offer violence to their own persons, are to be mitigated, as in such as are mad, beside thē-selues or known to haue bin long melancholy, & that in extremity, they know not what they doe, depriued of Reason, Iudgment, all; [c] as a ship that is void of a Pilot, must needs impinge vpon the next rocke or sands, & suffer shipwrack. [d] *P. Foreſtus* hath a story of two melancholy brethren, that made away themselues, & for so foule a fact, were accordingly censured, to be infamously buried, as in such cases they vse: but vpon farther examination of their misery & madnes, the censure was [e] revoked, & they were solemnely interred. Thus of their goods & bodies, we can dispose, but what shal become of their souls God alone can tell, his mercy may come *inter pontem & fontem, inter gladium & iugulum: quod cuivis contingat, cuiquam potest.* Who knowes how he may be tempted? it is his case, it may be thine: † *Quæ sua sors hodie est, cras forè vestra potest*; we ought not to be rash and rigorous in our censures, as some are, charity will iudge the best, God be mercifull to vs all. FINIS.

[q] *Bohemus de moribus gentiū.*
[x] *De ponte deijcere.*
[t] *Lib.2.Præsertim quum tormentum ei vitæ sit bonâ spe fretus acèrba, vita velut à carcere se eximat, vel ab alijs eximi suâ volūtate patiatur*
[u] *Expedit. ad Sinas. lib.1.c.9. Vel bonorum desperatione, vel malorum perpessione fracti & fatigati, vel manus violentas sibi inferunt, vel ut inimicis suis ægrè faciat, &c.*
[x] So did *Anthony, Galba, Vitellius, Otho, Aristotle* himself &c. *Aiax* in despair, *Cleopatra* to saue her honor.
[z] *Inertius deligitur diu vivere, quam in timore tot morborum semel moriendo, nullam deinceps formidare.*
† *Curtius l.16.*
[y] *Laqueus præcisus, cont.1.l.5. quidam naufragio facto, amissis tribus liberis, & uxore, suspendit se, præcidit illi quidam ex præterentibus laqueum, A liberato reus sit maleficij. Seneca.* See D. *Kings* 14 Lect. on *Ionas*. D. *Abbot*, 6 Lect on the same Prophet.
[b] As to be buried out of Christian buriall with a stake, lose their goods. *Idem Plato 9. de legibus, vult separatim sepeliri, qui sibi ipsis mortē consciscunt. &c.*
[c] *Navis destituta nauclero, in terribilē aliquem scopulum impingit.*
[d] *Observat.*
[e] *Seneca tract.1 l.8.c.4. Lex: homicida in se insepultus abyciatur, contradicitur. Eò quod asserre sibi manus coactus sit alijs malis, summam infœlicitatem suam in hoc removit, quod existimabat licere misero mori.* † *Buchanan. Eleg. lib.*

THE SYNOPSIS OF
THE SECOND PARTITION.

Cure of melancholy is either
- *Sec. 1* generall to all which containes
  - Vnlawful means forbiddē.
    - *Memb.*
    - 1. From the Diuel, Magitians, Witches &c. by charmes, ſpels, incantations, Images &c.
      - *Queſt. 1.* Whether they can cure this, or other ſuch like diſeaſes?
      - *Queſt. 2.* Whether if they can ſo cure, it be lawfull to ſeeke to them for helpe?
  - or
  - Lawfull meanes which are
    - 2. Immediatly from God, *à Iove principium*, by prayer &c.
    - 3. *Queſt. 1.* Whether Saints and their Reliques can helpe this infirmity?
      Queſt. 2. Whether it be lawfull in this caſe to ſue to them for aide?
    - or
    - 4. Mediatly by Nature, which cōcernes & works by
      - *Subſect.*
      - 1. *Phyſitian*, in whom is required ſcience, confidence, honeſty &c.
      - 2. *Patient*, in whom is required obedience, conſtancy, willingneſſe, patience, confidence, bounty, &c. not to practiſe on himſelfe.
      - 3. *Phyſicke*, which conſiſts of
        - Diæteticall ♈
        - Pharmaceuticall ♉
        - Chirurgicall ♊
- or
- Particular to the three diſtinct ſpecies ♋ ♌ ♍

♈ *Sect. 2.* Diæteticall which conſiſts in reforming thoſe ſixe non naturall things, as in
- Diet rectified *1. Mem.*
  - Matter & quality. *1. Subſ.*
    - Such meates as are eaſie of digeſtion, well dreſſed, hote, ſod, &c. yong, moiſt, of good nouriſhment &c.
    - Bread of pure wheat, well baked.
    - Water cleare from the fountaine.
    - Wine and drinke not too ſtrong &c.
    - Fleſh
      - Mountaine bird, partridge, pheſant, quailes &c.
      - Hen, capon, mutton, veale, kid, rabbet &c.
    - Fiſh
      - That liue in gravelly waters, as pike, pearch, trowt,
      - Seafiſh, ſolid, white &c.
    - Hearbs
      - Burage, bugloſſe, bawme, ſuccory, endiue, violets, in broth, not raw &c.
    - Fruits & roots
      - Rayſins of the Sunne, apples corrected for winde, oranges &c. parſnips, potatoes &c.
  - or
  - 2. Quātity
    - At ſeaſonable & vſuall times of repaſt, in good order, not before the firſt be cōcocted, ſparing, not ouermuch, of one diſh.
- 2. Rectification of Retention and Evacuation, as coſtiuēneſſe, Venery, bleeding at noſe, moneths ſtopped, bathes &c.
- 3. Aire rectified, with a Digreſſion of the Aire.
  - Naturally in the choice and ſite of our countrey, dwelling-place, to be hot & moiſt, light, wholeſome, pleaſant &c.
  - Artificially, by often change of aire, avoiding windes, fogs, tempeſts, opening windowes, perfumes &c.
- 4. Exerciſe
  - Of body & minde, but moderate, as hawking, hunting, riding, ſhooting, bowling, fiſhing, fowling, walking in fair fields, galleries, tennis, bar &c.
  - Of mind, as Cheſſe, cards, tables, &c. to ſee playes, maskes &c. ſerious ſtudies, buſineſſe, all honeſt recreations.
- 5. Rectification of waking, and terrible dreames &c.
- 6. Rectification of paſſions and perturbations of the minde. ♎

Mem.6. Passions and perturbations of the mind rectified.

- From himselfe
  - *Subsect.*
  - 1. By vsing all good meanes of help, confessing to a friend, &c.
  - Avoiding all occasions of his infirmity.
  - Not giuing way to passions, but resisting to his vtmost.
- or
- from his friends.
  - 2. By faire and foule meanes, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind.
  - 3. Musicke of all sorts aptly applyed.
  - 4. Mirth, and merry company.
  - *Sect.3.* A consolatory digression containing remedies to al discontents & passions of the mind
    - *Memb.*
    - 1. Generall discontents and grieuances satisfied.
    - 2. Peculiar discontents, as deformity of body, sickenesse, baseneſſe of birth, &c.
    - 3. Pouerty and want, such calamities and adversities.
    - 4. Against servitude, losse of liberty, Imprisonment, Banishment &c.
    - 5. Against vaine feares, sorrowes, for death of friends, or otherwise.
    - 6. Against envy, livor, hatred, malice, emulation, ambition, and selfeloue &c.
    - 7. Against repulses, abuses, iniuries, contempts, disgraces, contumelies, slanders, and scoffes &c.
    - 8. Against all other grievous and ordinary symptomes of this disease of melancholy.

& Sect. 4 Pharmaceutice, or Physicke, which cureth with medicines, with a digressiō of this kinde of Physick, is either *Mem.1. Subsec.1*

- Generall to all
- or
- Particular to the three distinct Species. ♃ ☊ ♏.
- Alteratiue
  - or
  - Simples altering melancholy, with a digression of Exotick Simples *2. Subs.*
    - Herbes. *3. Subs.*
      - To the heart; borage, bugloſſe, Scorzonera &c.
      - To the head; bawme, hoppes, nenuphar &c.
      - Liuer; Eupatory, artimesia &c.
      - Stomack; wormewood, centaury, penyroyall.
      - Splene, Ceterache, asht, Tameriske.
      - To purifie the blood; endiue, succory, &c.
      - Against winde; origan, fennell, anniseed. &c.
    - 4. Precious stones; as smaragdes, chalidonies &c. Minerals, as gold, &c.
  - or
  - cōpoūds altering melancholy, with a digression of compounds. *1. Subs.*
    - Inwardly taken
      - Liquid
        - fluide
          - Wines; as of Hellebor, bugloſſe, Tameriske, &c.
          - Surups of borage, bugloſſe, hopps, Epithyme, endiue, succory &c.
        - or
        - consisting.
          - Conserues of violets, maydenhaire, borage, bugloſſe, roses, &c.
          - Confections; Treacle, Mithridate, Elegmes, or Linctures.
      - or
      - solid, as those aromaticall confections.
        - hote
          - Diambra dianthos.
          - Diamargeritum calidum.
          - Diamoschum dulce.
          - Electuarium de gemmis.
          - Lætificans *Galeni* & *Rhasis.*
        - or
        - cold
          - Diamargeritum frigidum.
          - Diarrodon Abbatis.
          - Diacorolli, Diacodium, with their tables.
        - Condites of all sorts &c.
    - or
    - Outwardly vsed, as
      - Oyles of camomile, Violets, Roses, &c.
      - Ointments; alablastritum, populeum &c.
      - Liniments; plasters, cærotes, cataplasmes, frontals, fomentations, Epithymes, sacks, bags, odoroments, posies, &c.
- Or purging

- Medicins purging melancholy, are either *Memb.2*
  - Simples purging melancholy
    - 1. *Subs.* Vpward, as vomits: Afrabecca, laurell, white Hellebor, Scylla, or Sea-onyon, Antimony, Tobacco.
    - 2. *Subsect* or Downeward.
      - More gentle; as Sena, Epithime, Polipodie, Mirobolanes, Fumitory &c.
      - Stronger; aloes, lapis Aremenus, lapis lazuli, blacke Hellebor.
  - or Compounds purging melancholy. 3. *Subs.*
    - Superior parts
      - Mouth
        - swallowed
          - Liquid, as potions, Iulipes, Syrupes, wine of Hellebor, bugloſſe &c.
          - Solid, as lapis Armenus, and lazuli, pilles of Indie, pilles of Fumitory &c.
          - Electuaries, Diaſena, confection of Hamech, Hierologadium &c.
        - or Not ſwallowed, as gargariſmes, maſticatories &c.
      - or Noſtrils; ſneezing-powders, odoraments, perfumes &c.
    - or Inferior parts; as Cliſters ſtrong and weake, and ſuppoſitories of Caſtilian ſope, hony boyled &c.
- II Chirurgicall Phyſicke, which conſiſts of *Mem.3.*
  - Phlebotomy, to all parts almoſt, and all the diſtinct Species.
  - With knife, horſeleeches.
  - Cupping-glaſſes.
  - Cauteries, and ſearing with hote irons, boaring.
  - Dropax and Synapiſmus,
  - Iſſues to ſeuerall parts, and vpon ſeuerall occaſions.

§ *Sect.* 5 Cure of headmelancholy *Mem.1.*

- *1. Subſect*
- Moderate diet, meat of good iuyce, moiſtning, eaſy of digeſtion.
- Good Aire.
- Sleep more then ordinary.
- Excrements daily to be avoided by Art or Nature.
- Exerciſe of Body and minde not too violent, or too remiſſe, paſſions of the minde, and perturbations to be avoided.
- 2. Blood-letting if there be need, or that the blood bee corrupt, in the arme, fore-head &c. or with Cupping-glaſſes.
- 3. Preparatiues and purgers
  - Preparatiues; as Syrupe of borage, bugloſſe, Epithyme, hoppes, with their diſtilled waters &c.
  - Purgers; as Montanus, and Mathiolus Helleboriſmus, Quercetans Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, *Rulandi aqua mirabilis*: which are vſed, if gentler medicines will not take place, with Arnoldus *vinum* bugloſſatum, Sena, caſſia, mirobolanes, *aurum potabile*, or before Hamech, Pil. Indæ, Hiera, Pil. de lap. Armento, lazuli.
- 4. Averters.
  - Cardans nettles, frictions, cliſters, ſuppoſitories, ſneezings, maſticatories, naſals, cupping-glaſſes.
  - To open the Hæmrods with horſeleeches, to apply horſeleeches to the forehead without ſcarification, to the ſhoulders, thighs.
  - Iſſues; boaring, cauteries, hot irons in the ſuture of the Crowne.
- 5. Cordials, reſoluers, hinderers
  - A cup of wine, or ſtrong drinke.
  - Bezars ſtone, amber, ſpice,
  - Conſerues of borage, bugloſſe, Roſes, Fumitory.
  - Confection of Alcermes.
  - *Electuarium lætificans Galeni & Rhaſis* &c.
  - *Diamargeritum frig. diaboraginatum* &c.

6. Correctors of accidents, as
- Odoraments of Roses, Violets.
- Irrigations of the head, with the decoctions of nymphea, lettice, mallowes, &c.
- Epithemes, oyntments, bagges to the heart.
- Fomentations of oyle for the belly.
- Bathes of sweet water, in wh ch were sod Mallowes, Violets, Roses, Water-lillies, Borage flowres, rammes heads, &c.
- To procure sleepe and are
  - Inwardly taken
    - Simples or Compounds.
      - Simples: Poppy, Nymphea, Lettice, roses, purslan, henbane, mandrake, nightshade, opiũ &c.
      - or: Liquid, as Syrupes of Poppy, Verbasco, Violets, Roses.
      - Compounds: Solid, as *requies Nicholai. Philonium Romanum, Laudanum Paracelsi.*
  - or outwardly vsed as
    - Oyles of Nymphea, poppy, Violets, Roses, mandrake, nutmegs.
    - Odoraments of vineger, rosewater, opium.
    - Frontals of rose-cake, rose-vineger, nutmeg.
    - Oyntments, alablastritum, vnguentum populeum, simple, or mixt with opium.
    - Irrigations of the head, feet, sponges, Musicke, murmure and noyse of waters.
    - Frictions of the head, and outward parts, sacculi of Henbane, wormewood at his pillow &c.
- Against terrible dreames; not to sup late, or eat pease, cabbage, venison, meates heauy of digestion; vse bawme, horsetongue, &c.
- Against ruddinesse and blushing, inward and outward remedies.

℞

2. Mem. Cure of melancholy ouer the Body
- Diet, preparatiues, purgers, averters, cordials, correctors, as before.
- Phlebotomy in this kinde more necessary and more frequent.
- To correct and cleanse the blood with Fumitory, Sena, Succory, Dandelion, Endiue &c.

Subsect. 1.
- Phlebotomy if need require.
- Diet, preparatiues, averters, cordials, purgers as before, sauing that they must not be so vehement.
- Vse of pennyroyall, wormewood, centaury sod, which alone hath cured many.
- To prouoke vrine with anniseed, daucus, asarum &c. and stooles if need bee by clisters and suppositories.
- To respect the splene, stomack, liuer, hypocondries.
- To vse treacle now and then in winter.
- To vomit after meales sometimes if it be inveterate.

℞ Cure of Hypocondriacall or windy melancholy. *3. Mem.*
- 2. To expell wind
  - Inwardly taken
    - Simples or compounds, as
      - Roots, Herbes, Spices, Seedes.
        - Galanga, gentian, Enula, Angelica, calamus Aromaticus, Zeodary, China, condite ginger &c.
        - Penyroyall, rue, calamint, Bay leaues, & Berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cumin, brome, orange pils.
        - Saffron, cynamome, mace, nutmeg, pepper, musk, Zeodary with wine &c.
        - Anniseed, fennell seede, amni, cary, cumin, nettle, bayes, parsly, grana paradisi.
      - or compounds, as
        - Dianisum, Diagalanga, Diaciminũ, Diacalaminthes, Electuarium de bacchis Lauri, Benedicta laxativa, &c. pulvis Carminativus, & pulvis descrip. Antidotario Florentino, aromaticũ rosatũ, Mithridat.
  - Outwardly vsed, as Cupping-glasses to the Hypocondries without scarification, oyle of camomile, rue, anniseed, their decoctions &c.

THE SECOND PARTITION.

THE CVRE OF MELANCHOLY.

THE FIRST { SECTION. MEMBER. SVBSECTION.

Vnlawfull Cures reiected.

INveterate Melancholy, howsoeuer it may seeme to be a continuate, inexorable disease, hard to bee cured, accompanying them to their graues most part, as [a] *Montanus* obserues, yet many times it may bee helped euen that which is most violent, or at least, according to the same [b] author, *it may bee mitigated and much eased. Nil desperandum.* It may be hard, but not impossible, for him that is grieuously affected, if he be but willing to be helped.

[a] *Consil. 235. pro Abbate Italo.*

[b] *Consil. 23. aut curabitur aut certè minus afficietur, si volet.*

Vpon this good hope I wil proceed, vsing the same method in the Cure, which I haue formerly vsed in the rehearsing of the causes; first *Generall*, then *Particular*, & those according to their seuerall species. Of these Cures some be *Lawfull*, some againe *Vnlawfull*, which though frequent, familiar, and often vsed, yet iustly censured, and to bee controuerted. As first, whether by these diabolicall meanes, which are commonly practised by the Diuell and his Ministers, Sorcerers, Witches, Magitians, &c. by Spells, cabalisticall words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. This Disease and the like may be cured? and if they may, whether it be lawfull to make vse of them, or for our good to seeke after such meanes in any case? The first whether they can doe any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5 cap. 6. Malleus Malleficar, Hernius, lib. 3. pract. med. cap. 28. Cælius lib. 16. cap. 16. Delrio Tom. 3. Wierus lib. 2. de præstig. dæm. Lavater de spect. part. 2. cap. 7. Holbrenner the Lutheran in Pistorium, Polydor Virg. lib. 1. de prodig. Tandlerus, Lemnius, (Hippocrates,* and *Avicenna* amongst the rest) deny that spirits or divells haue any power ouer vs, and referre all with *Pomponatius* of *Padua* to naturall causes and humours. Of the other opinion are *Bodinus Dæmonomantiæ, lib. 3. cap. 2. Arnoldus, Marcellus Empyricus, I. Pistorius, Paracelsus Apodix*

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podix. Magic. Agrippa lib. 2 de occult. Philos. cap. 36. 69. 71. 72. & lib. 3. cap. 23. & 10. Marsilius Ficinus de vit. calit. compar. cap. 13. 15. 18. 21. &c. Galeottus de promiscuâ doct. cap. 24. Iouianus Pontanus Tom. 2. Plin. lib. 28. cap. 2. Strabo, lib. 15. Geog. Leo Suavius: Goclenius de vng. armar. Cardan de subtil. brings many proofes out of *Solomons* decayed workes, old *Hermes, Artesius, Costaben Luca, &c.* that such cures may bee done. They can stanch blood, cure Gouts, Epilepsies, biting of mad dogs, toothach, Melancholy, &c. by their spells and charmes. [c] *Many doubt*, saith *Nicholas Taurellus, whether the Diuel can cure such diseases as he hath not made, and some flatly deny it, howsoeuer common experience confirmes to our astonishment, that Magitians can worke such feats, and that the diuell without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to vs vnknowne. Daneus* in his tract *de Sortiarijs* subscribes to this of *Taurellus, Erastus de lamijs*, and so doe most diuines, that out of their excellent knowledge and long experience they can commit [d] *agentes cum patientibus, colligere semina rerum, eaq; materiæ applicare*, as *Austin* inferres *de Civ. Dei & de Trinit. lib. 3. cap. 7. & 8.* they can worke stupend and admirable conclusions; we see the effects onely, but not the causes of them. Nothing so familiar as to heare of such cures, Sorcerers are too common, Cunning men, Wisards, and white witches, as they call them, in every Village, that if they be sought vnto, will help almost all infirmities of body and minde, that to doubt of it any longer, [e] *or not to beleeue, were to runne into that other Sceptical extreame of incredulity*, saith *Taurellus. Leo Suavius* in his Comment vpon *Paracelsus*, seemes to make it an art, which ought to be approued. *Pistorius* & others stiffly maintaine the vse of charmes, words, characters, &c. *Ars vera est, sed pauci artifices reperiuntur*; The art is true but there be but a few that haue skill in it. *Marcellus Donatus lib. 2. de hist. mir. cap. 1.* proues out of *Iosephus* eight books of antiquities, that [f] *Solomon so cured all the diseases of the minde by spells, charmes, and droue away Diuells, and that Eleazar did as much before Vespasian. Langius* in his *med. epist.* holds *Iuppiter Menecrates*, that did so many stupend cures in his time, to haue vsed this art, and that he was no other then a Magitian. Many famous cures are dayly done in this kinde, the Divell is an expert Physitian, as *Godelman* calls him, *lib. 1. cap. 18.* and God permits many times these Witches and Magitians to produce such effects, as *Lauater cap. 3. lib. 8. part. 3. cap. 1. Polid. Virg. lib. 1. de prodigijs, Delrio* and others admit. Such cures may be done, and as *Paracels. Tom. 4. de morb. ament.* stifly maintaines, & *they cannot otherwise be cured but by spells, seales, and spirituall physicke.* [h] *Arnoldus lib. de sigillis* sets downe the making of them, so doth *Rulandus* and many others.

Hoc posito, they can effect such cures, the maine question is whether it bee lawfull in a desperate case, to craue their helpe, or aske a Wisards advice? 'Tis a common practise of some men to goe first to a Witch, and then to a Physitian, if one cannot the other shall, *Flectere si nequeunt superos Acheronta mouebunt.* [i] *It matters not*, saith *Paracelsus, whether it be God or the Diuell, Angels or vncleane spirits cure him, so that he be eased.* Hee calls a [k] Magitian Gods Minister and his Vicar, applying that of *vos estis Dij* prophanely to them, for which he is lashed by *T. Erastus part. fol. 45.* And elsewhere he encourageth his patients to haue a good faith, [l] *a strong imagination, and they shall*

[c] *Alij dubitant an demon possit morbos curare quos non fecit, alij negant sed quotidiana experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, & medijs nobis ignotis curare.*

[d] *Agentia cum patientibus coniungunt.*

[e] *Hæc alij rident, sed vereor ne dum nolumus esse creduli vicium non effugiamus incredulitatis.*

[f] *Refert Solomonem mentis morbos curasse, & dæmones abegisse ipsos carminibus, quod & coram Vespasiano fecit Eleazar.*

[g] *Spirituales morbi spiritualiter curari debent.*

[h] *Sigillum ex auro peculiare ad Melancholiam &c.*

[i] *Lib 1. de occult. Philos. nihil refert an deus an diabolus, angeli an immundi spiritus ægro opem ferant, modò morbus curetur.*

[k] *Magus Minister & Vicarius Dei.*

[l] *Vtere forti Imaginatione & experieris effectum, dicant in adversum quicquid volunt Theologi.*

shall finde the effects. let Diuines say to the contrary what they will. Hee proues & contends that many diseases cannot otherwise be cured, *Incantatione orti, incantatione curari debent.* If they be caused by Incantation, [m] they must be cured by Incantation. *Constantinus lib. 4.* approues of such remedies: *Bartolus* the Lawyer, *Peter Ærodius rerum Indic. lib. 3. tit. 7. Salicetus, Godefridus,* with others of that sect, allow of them; *modo sint ad sanitatem, quæ à magis fiunt secùs non.* So they be for the parties health and good, or not at all. But these men are confuted by *Remigius, Bodin, dæm. lib. 3. cap. 2. Godelmannus lib. 1. cap. 8. Wierus, Delrio lib. 6. quæst. 2. To. 3. mag. inquis. Erastus de Lamijs,* all our [n] Divines, Schoolemen, and such as write cases of conscience, are against it, the Scripture it selfe absolutely forbids it as a mortall sinne, *Levit. cap. 18. 19. 20. Deut. 18. &c. Rom. 8. 19. Euill is not to be done, that good may come of it.* Much better it were for such patients as are so troubled, to endure a little misery in this life, then to hazard their soules health for euer; & as *Delrio* counselleth, [o] *much better dye, then be so cured.* Some take vpon them to expell Divels by naturall remedies, and magicall exorcismes, which they seeme to approue out of the practise of the primitiue Church, as that aboue cited of *Iosephus, Eleazar, Iræneus, Tertullian, Austin. Eusebius* makes mention of such, and Magicke it selfe hath been publikely professed in some Vniversities, as of old in *Salamanca:* but condemned Anno 1318. by the Chancellor and Vniuersity of [p] *Paru.* Our Pontificiall Writers retaine many of these adiurations, & formes of Exorcismes still in their Church, besides those in Baptisme vsed, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus cap. 3. Thyreus part. 3 cap. 58.* what exorcismes they prescribe, besides those ordinary meanes of [q] *suffumigations, cutting the ayre* with swords, *cap. 57.* hearbs, oders. Of which *Tostat.* treates. *2. Reg. c. 16. quæst. 43.* you shall finde many vaine frivolous, superstitions, formes of exorcismes among them not to be tollerated.

[m] *Idem Plinius contendit quosdam esse morbos qui incantationibus solùm curentur.*

[n] *Qui talibus credunt, aut ad eorum domus euntes, aut suis domibus introducunt, aut interrogant, sciant se fidem Christianam & Baptismum prævaricasse, & Apostatas esse. Austin de superst. observ. hoc pacto à Deo deficitur ad diabolum. P. Mart.*

[o] *Meri præstat quàm superstitiosè sanari. disquis. mag. lib. 2. cap. 2. sect. 1. quæst. 1. Tom. 3.*

[p] *P. Lumbard.*

[q] *Suffitus gladiorum ictus, &c.*

Mems. 2.

Lawfull cures first from God.

BEing so clearely evinced, as it is, that all vnlawfull cures are to be refused, it remaines to treat of such as are to be admitted, and those are cõmonly such which God hath appointed, [r] by vertue of stones, hearbes, plants, mettles &c. and the like, which are prepared and applyed to our vse, by Art and industry of Physitians, who are the dispensers of such treasures for our good, and to be [s] *honoured for necessities sake*, Gods intermediate ministers, to whom in our infirmities we are to seeke for helpe. Yet not so that we rely too much, or wholly vpon them, *A love principium*, we must first beginne with Prayer, and then vse Physicke, not one without the other, but both together. To pray alone, and reiect ordinary meanes, is to doe like him in *Æsope*, that when his Cart was stalled, lay flat on his backe, and cryed aloud, helpe *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitaris*, he whipt his horses withall, & put his shoulder to the wheele. God workes by meanes, as *Christ* cured the blinde man with clay and spittle. *Orandum est ut sit mens sana in corpore sano.*

[r] The Lord hath created medicines of the earth, and he that is wise will not abhorre them. *Eccles. 38. 4.*

[s] My son faile not in thy sickneese, but pray vnto the Lord, and hee will make thee whole. *Eccles. 38. 9. Huc omne principium huc refer exitum. Hor. 3. carm. Od. 6.*

As

As we muſt pray for health of body and mind, ſo we muſt vſe our vtmoſt indeavours to preſerue and continue it. Some kind of Divels are not caſt out, but by faſting and prayer, and both neceſſarily required, not one without the other. For all the Phyſicke we can vſe, art, excellent induſtry, is to no purpoſe without calling vpon God, *Nil iuvat immenſos Cratero promittere montes*. It is in vaine to ſeeke for helpe, runne, ride, except God bleſſe vs.

——non Siculæ dapes
[u] *Dulcem elaborabunt ſaporem,*
Non animum cytheraue cantus.
[x] *Non domus & fundus, non æris acervus & auri*
Ægroto poſſunt domino deducere febres.
[y] With houſe, with land, with mony, and with gold,
The maſters fever will not be control'd.

We muſt vſe prayer and Phyſicke both together: and ſo no doubt but our prayers will be availeable, and our Phyſicke take effect. T'is that *Ezechiah* practiſed, *2. Kings 20. Luke* the Evangeliſt, and which we are enioyned *Coloſſ.* 4. not the Patient only, but the Phyſitian himſelfe. *Hippocrates* an Heathen, required this in a good Practitioner, and ſo did *Galen. l. de Plat. & Hipp. dog. lib. 9. cap. 15.* and in that Tract of his, *an mores ſequantur temp. cor. cap. 11.* t'is a thing which he doth inculcate,[z] & many others. *Hyperius* in his firſt booke *de ſacr. ſcript. lec.* ſpeaking of that happineſſe and good ſucceſſe, which all Phyſitians deſire, and hope for in their cures, [a] *tells them, that it is not to bee expected, except with a true faith they call vpon God, and teach their patients to doe the like.* The Councell of *Laterane, Canone 22.* decreed they ſhould do ſo; the Fathers of the Church haue ſtill adviſed as much, Whatſoeuer thou takeſt in hand (ſaith [b] *Gregory*) *let God be of thy counſell, and conſult with him; That healeth thoſe that are broken in heart (Pſal. 147. 3) and bindeth vp their ſores.* Otherwiſe as the Prophet *Ieremy, cap. 46. 11.* denounced to *Ægypt*, in vaine ſhalt thou vſe many medicines, for thou ſhalt haue no health. It is the ſame counſell which [c] *Cominæus* that politick Hiſtoriographer giues to all Chriſtian princes, vpon occaſiō of that vnhappy ouerthrow of *Charles* Duke of *Burgundy*, by meanes of which he was extreamely melancholy, and ſicke to death: In ſo much that neither Phyſick, nor perſwaſion could do him any good, perceiuing his prepoſterous errour belike, adviſeth all great men in ſuch caſes; [d] *to pray firſt to God, with all ſubmiſſion and penitency, to confeſſe their ſinnes, and then to vſe Phyſicke.* The very ſame fault it was, which the Prophet reprehends in *Aſa* king of *Iuda*, that he relyed more on phyſicke then on God, and by all meanes would haue him to amend. And is a fit caution to be obſerued of all other ſorts of men. The Prophet *Dauid* was ſo obſervant of this precept, that in all his miſery and vexation of minde, hee put this rule firſt in practiſe. *Pſal. 77. 3. When I am in heauineſſe, I will thinke on God, Pſal. 86. 4. Comfort the ſoule of thy ſeruant, for vnto thee I lift vp my ſoule. & ver. 7. In the day of trouble will I call vpon thee, for thou heareſt me, Pſal. 54. 1. Saue me O God, by thy Name &c. Pſal. 82. Pſal. 20.* And t'is the common practiſe of all good men, *Pſ. 107. 13. when their heart was hūbled with heauines, they cryed to the Lord in their trouble, and hee deliuered them from their diſtreſſe.* And they haue found good ſucceſſe in ſo doing, as *Dauid* confeſſeth, *Pſal. 30. 11. Thou haſt turned my ioy into mourning*, thou haſt looſed my ſack,

and

[u] Muſick and fine fare, can doe no good.

[x] *Hor. l. 1. ep. 2.*

[y] *Sint Crœſi & Craſſi licet, non hos Pactolus aureas undas agens eripiet unquam è miſeryis.*

[z] *Scientia de Deo debet in medico infixa eſſe. Meſue Arabs. ſanat omnes languores deus.* For you ſhall pray to your Lord, that hee would proſper that which is giuen for eaſe, and then phyſicke for the prolonging of life. *Eccl. 38. 14*

[a] *Omnes optant quandam in medicinâ fœlicitatem, ſed hanc nō eſt quòd expectent, niſi deum verâ fide invocent, atq; ægros ſimiliter ad ardentem vocationem excitent.*

[b] *Lemnius è Gregor. exhor. ad vitam opt. inſtit. cap 48. Quicquid meditaris aggredi aut perficere, deum in conſilium adhibeto.*

[c] *Commentar. lib 7. ob infœlicem pugnam cōtriſtatus, in ægritudinem incidit; ita ut à medicis curari non poterat.*

[d] *In his animi malis princeps imprimis ad deum precetur, & peccatis veniam exoret, indè ad medicinam, &c.*

and girded mee with gladneſſe. Therefore he adviſeth all others to doe the like, *Pſal. 31. 24. All ye that truſt in the Lord, be ſtrong, and he ſhall eſtabliſh your heart.* It is reported by [e] *Suidas*, ſpeaking of *Ezechiah*, that there was a great book of old, of King *Solomons* writing, which contained medicines for all manner of diſeaſes, and lay ſtill open as they came into the Temple: but *Ezechiah* king of *Ieruſalem*, cauſed it to be taken away, becauſe it made the people ſecure, to neglect their dutie in calling and relying vpon God, out of a confidence on thoſe remedies. [f] *Minutius* that worthy Conſull of *Rome* in an Oration hee made to his ſouldiers, was much offended with them, and taxed their ignorance, that in their miſery, called more on him, then vpon God. A generall fault it is all ouer the World, and *Minutius* his ſpeech concernes vs all, we rely more on Phyſicke, and ſeeke more to Phyſitians, then to God himſelfe. As much faulty are they that preſcribe, as they that aske, reſpecting more their gaine, and truſting more to their ordinary receipts and medicines many times, then to him that made them. I would wiſh all Patients in this behalfe, in the midſt of their melancholy, to remember that of *Siracides, Ecc. 1. 12. and 12. The feare of the Lord is glory and gladneſſe, and reioycing. The feare of the Lord maketh a merry heart, and giueth gladneſſe, and ioy, and long life.* And all ſuch as preſcribe Phyſick, to beginne in *nomine Dei*, as *Meſue* did, to imitate *Lælius à Fonte Eugubinus*, that in all his conſultations, ſtill concludes with a prayer for the good ſucceſſe of his buſineſſe; and to remember that of *Crato* one of their predeceſſors, *fuge auaritiam, & ſine oratione, & inuocatione Dei, nihil facias.* Avoide covetouſneſſe, and doe nothing without invocation vpon God.

[e] *Greg. Tholoſſ. To. 2. lib. 28. c. 7 Syntax. In veſtibulo templi Salomon. liber remediorum cuiuſq; morbi fuit, quem reuulſit Ezekias, quod populus neglecto deo nec invocato, ſanitatem indè peteret.*

[f] *Liuius lib. 23. Strepunt aures clamoribus plorantium ſociorum, ſæpiùs non quàm deorum invocantium opem.*

[g] *Rulandus adiungit optimam orationem ad finem empyricorum. Mercurialis conſil. 25. ita concludit. Montanus paſſim &c. & plures alij &c.*

Mem. 3.

Whether it be lawfull to ſeeke to Saints for aide in this Diſeaſe.

THat we muſt pray to God, no man doubts; but whether wee ſhould pray to Saints in ſuch caſes, or whether they can doe vs any good, it may be lawfully controuerted. Whether their Images, Shrines, Reliques, conſecrated things, holy water, benedictions, thoſe diuine amulets, holy exorciſmes, and the ſigne of the Croſſe be availeable in this diſeaſe. The Papiſts on the one ſide ſtifly maintaine, how many melancholy, mad, dæmoniacall perſons are dayly cured at *Saint Anthonies* Church in *Padua*, at St *Vitus* in *Germany*, by our Lady of *Loretta* in *Italy*, our Lady of *Sichem* in the low Countries? [h] *Quæ cæcis lumen, ægris ſalutem, mortuis vitam, claudis greſſum reddit, omnes morbos corporis, animi, curat, & in ipſos dæmones imperium exercet*; ſhe cures halt, lame, blind, all diſeaſes of body & minde, & commands the divell himſelfe, ſaith *Lipſius. 25000 in a day come thither,* [i] *quis niſi numen in illum locum ſic induxit?* who brought them? *in auribus, in oculis omnium geſta, noua novitia.* New newes lately done, our eyes and eares are full of her cures, and who can relate them all? They haue a proper Saint almoſt for euery peculiar infirmity, for poyſon, gouts, agues, *Petronella*: St *Romanus* for ſuch as are poſſeſſed: *Valentine* for the falling ſickneſs; St *Vitus* for madmen &c. and as of old, [k] *Pliny* reckons vp gods for all diſeaſes, *Febri ſanum dicatum eſt*, *Lilius Giraldus* repeates many of her ceremonies: all affections of the

[h] *Lipſius.*

[i] *1. Cap. 26.*

[k] *Lib. 2. cap. 7. de Deo. Morbiſq; in genera deſcriptis, deos reperimus.*

194 minde were heretofore accounted gods, [l] *Loue*, and *Sorrow*, *Vertue*, *Honour*, *Liberty*, *Contumely*, *Impudency*, had their Temples, Tempests, Seasons, *Crepitus Ventris*, *dea Vacuna*, *dea Cloacina*, there was a goddesse of Idlenesse, a goddesse of the draught, or lakes, *Prema*, *Premunda*, *Priapus*, bawdy gods, and gods for all [m] offices. *Varro* reckons vp 30000 gods; *Lucian* makes *Podagra* the gowt a goddesse, and assignes her Priests and Ministers: and Melancholy comes not behind: for as *Austin* mentioneth *lib. 4. de Civit. Dei, cap. 9.* there was of old *Angerona dea*, and she had her Chappell and Feasts, to whom (saith [n] *Macrobius*) they did offer sacrifice yearely, that she might be pacified as well as the rest. T'is no new thing, you see, this of Papists; and in my iudgement, that old doting *Lipsius*, might haue fitter dedicated his [o] pen after all his labours, to this our goddesse of Melancholy, then to his *Virgo Hallensis*, and haue beene her Chaplin, it would haue becomed him better: But he, poore man, thought no harme in that which he did, and will not be perswaded but that he did well, he hath so many patrons, and honorable precedents in the like kind, that iustifie as much, as eagerly, and more then he there saith of his Lady and Mistris: read but superstitious *Coster* and *Gretsers* Tract *de Cruce. Laur. Arcturus Fanteus de Invoc. Sanct. Bellarmine, Delrio dis. mag. To. 3. lib. 6. quæst. 2. sect. 3. Greg. Tholosanus Tom. 2. lib. 8. cap. 24. Syntax. Strozius Cicogna lib. 4. cap. 9. Tyreus, Hieronymus Mengus*, and you shall finde infinite examples of cures done in this kind, by holy waters, reliques, crosses, exorcismes, amulets, Images, consecrated beades &c. *Barradius* the Iesuite, boldly giues it out, that *Christs* Countenance, and the Virgin *Maries*, would cure Melancholy, if one had looked stedfastly on them. *P. Morales* the Spaniard in his booke *de pulch. Ies. & Mar.* confirmes the same out of *Carthusianus*, and I know not whom, that it was a common proverb in those dayes, for such as were troubled in minde. *Eamus ad videndum filium Mariæ*, as they doe now goe to St *Anthonies* in *Padua*, or to St *Hilaries* at *Poictiers* in *France*. [p] In a closet of this Church, there is at this day St *Hilaries* bed to be seen, *to which they bring all the madmen in the Countrey, and after some prayers, and other ceremonies, they lay them downe there to sleepe, and so they recouer.* It is an ordinary thing in those parts, to send all their mad men to St *Hilaries* Cradle. They say the like of St *Tubery* in [q] another place. *Giraldus Cambrensis Itin. Camb. cap. 1.* tells strange stories of St *Ciricius* staffe, that would cure this, & all other diseases. Others say as much (as [†] *Hospinian* obserues) of the three Kings of *Colen*, their names written in Parchment, and hung about a Patients necke, with the signe of the Crosse, will produce like effects. Read *Lipomanus*, or that golden Legend of *Iacobus de Voragine*, you shal haue infinite stories; or those new relations of our [r] *Iesuites* in *Iapona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life &c. *Iasper Belga* a Iesuite, cured a mad woman, by hanging St *Johns* Gospell about her neck, and many such. Holy-water did as much in *Iapona* &c. Nothing so familiar in their workes, as such examples.

But wee on the other side, seeke to God alone. We say with *Dauid*, *Psal. 46. 1. God is our hope and strength, and helpe in trouble, ready to be found.* For their Catalogue of examples, we make no other answere, but that they are false fictions, or Diabolicall illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on St *Anthonies* day in *Padua*, to bring divers mad

[l] *Selden. prolog. cap. 3. de dys Syriis. Rosinus.*

[m] See *Lily Giraldi syntagma de dys &c.*

[n] *12. Cal. Ianuarij, ferias celebrant, ut angores, & animi sollicitudines propitiata depellat.*

[o] *Hanc diuæ pennam consecravi Lipsius.*

[p] *Jodocus Sincerus itin. Galliæ 1617. Huc mente captos deducunt, & statis orationibus, sacrificio, peractis, in illum lectum dormitum ponunt &c.*

[q] *In Gallia Narbonensi.*

[†] *Lib. de orig. Festorum. Collo suspensa, & pergameno inscripta, cum signo crucis &c.*

[r] *Em. Acosta com. rerum in Oriente gest. à societ. Ies. Anno 1568. Epist. Gonsalvi Fernandes Anno 1560. è Iaponiâ.*

mad men & demoniacall persons to be cured: but we deny that such parties are so affected indeed, but so prepared by their Priests, by certain oyntments and drammes, to cosen the commonalty, as [f] *Hildisheim* well saith; the like is commonly practised in *Bohemia*, as *Mathiolus* giues vs to vnderstand in his preface to his Comment vpon *Dioscorides*, tricks only to get opinion & mony, meere impostures. *Æsculapius* of old, that counterfeit god, did as many famous cures; his Temple (as [t] *Strabo* relates) was dayly full of Patients, and as many seuerall tables, inscriptions, pendants, donaries &c. to be seen in his Church, as at this day at our Lady of *Loretta's* in *Italy*. It was a custome long since

——*suspendisse potenti*
Vestimenta maris deo. (Hor.od.1.lib.5.od.

to doe the like, in former times they were seduced and deluded as they are now. 'Tis the same divell still, called heretofore *Apollo, Mars, Neptune, Venus, Æsculapius* &c. as [u] *Lactantius lib.2.de orig.erroris, cap.17.* obserues. The same *Iupiter*, and those bad Angels, are now worshipped and adored by the names of St *Sebastian, Barbara* &c. *Christopher* and *George* are come in their places. Our Lady succeedes *Venus* (as they vse her in many offices) the rest are supplied, as [x] *Lavater* writes, and so they are deluded. [y] *And God often winkes at these impostures, because they forsake his word, and betake themselues to the divell, as they doe that seeke after holy water, crosses &c. Wierus lib.4.cap.3.* What can these men plead for themselues more then those heathen gods, the same cures done by both, the same spirit that seduceth: or put case they could helpe, why should wee rather seeke to them, then to Christ himselfe, since that he so kindly invites vs to him, *come vnto me all yee that are heavy laden, and I will ease you, Mat.11.* and we know that there is one God, *one Mediator betwixt God and man Iesus Christ. (Tim.2.5.) who gaue himselfe a ransome for all men. We know that wee haue an* [z] *Advocate with the Father, Iesus Christ, (1.Iohn 2.1.)* that there is no *other name vnder Heauen, by which wee can be saued, but by his*, who is alwayes ready to heare vs, and sits at the right hand of God, and from [a] whom we can haue no repulse, *solus vult, solus potest, curat universos tanquam singulos, &* [b] *unūquemq; nostrum ut solum.* We are all as one to him, and he cares for vs all as one, and why should wee then seeke to any other but to him?

[f] *Spicel.de morbis dæmoniacis, sic à sacrificulis parati unguentia Magicis corperi illitis, ut stultæ plebeculæ persuadeant tales curari à Sancto Antonio.*

[t] *Greg lib.8. Cuius fanum ægrotantium multitudine refertum, undiquaq; & tabellis pendentibus, in quibus sanati languores erant inscripti.*

[u] *Mali angeli sumpserunt olim nomen Isvis, Iunonis, Apollinis, &c. quos Gentiles deos credebant. nunc S^ti^ Sebastiani, Barbaræ &c. nomen habent, & aliorum.*

[x] *Parte 2.cap.9 de Spect. Veneri subsitunt Virginem Mariam.*

[y] *Ad hæc ludibria Deus connivet frequenter, ubi relicto verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam lustralem, crucem &c. lubricæ fidei hominibus offerunt.*

[z] *Charior est ipsis homo quàm sibi.* Paul.

[a] Bernard.

[b] Austin.

Memb. 4. Svbsect. 1.

Physitian, Patient, Physicke.

Of those diuers gifts which our Apostle *Paul* saith, God hath bestowed on man, this of Physicke is not the least, as most necessary, and especially conducing to the good of mankind. Next therefore to God in all our extremities (*for of the most high commeth healing, Ecclus 38.2.*) wee must seeke to, and rely vpon the Physitian, [c] who is *manus Dei*, saith *Hierophilus*, and to whom he hath giuen knowledge, that he might be glorified in his wondrous works. *With such doth he heale men, and taketh away their paines, Ecclus 38.6.7. when thou hast need of him, let him not goe from thee. The houre may come that their enterprises may haue good successe, ver.13.* It is not therefore to be doubted, that if we seeke a Physitian as we ought, we may be eased

[c] *Ecclus 38. In the sight of great men he shall be in admiration.*

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of our infirmities, and to such a one as is sufficient, and worthily so called; for there be many Mountebankes, Quacksaluers, Empericks, in euery streete almost, and in euery village, that take vpon them this name, make this noble and profitable Art to be euill spoken of, & contemned, by reason of such base and illiterate Artificers: but such a one I speake of, as is approued, learned, skilfull, honest, &c. of whose duty *Wecker Antid. cap.2. & Syntax.med. Crato. Iulius Alexandrinus lib.de med. Hernius prax. med.lib.3. cap.1. &c.* treat at large. For this particular disease, he that shall take vpon him to cure it, [d] *Paracelsus* wil haue to be a Magician, a Chimist, a Philosopher, an Astrologer. *Thurnesserus, Severinus* the *Dane*, and some other of his followers, require as much: *many of them cannot be cured but by Magicke.* [e] *Paracelsus* is so stiffe for his Chimicall medicines, that in his cures he will admit almost of no other Physick, deriding in the meane time *Hippocrates, Galen*, and all their followers: but Magick, and all such remedies I haue already censured, & shall speak of Chimistrie [f] elswhere. Astrology is required by many famous Physitians, by *Ficinus, Crato, Fernelius*, [g] doubted of, & exploded by others. I will not take vpon me to decide the Controuersy. *Paracelsus* goes farther, & will haue his Physitian [h] predestinated to this mans cure, this malady, and time of cure, of gathering of herbs, of administring Astrologically obserued; in which *Thurnesserus*, and some *Iatromathematicall* professors, are too superstitious in my Iudgment. [i] *Hellebor will helpe, but not alway, not giuen by euery Physitian* &c. but these men are too peremptory, and selfe-conceited as I thinke. But what doe I doe, interposing in that which is beyond my reach? a blind man cannot iudge of colours, nor I peradventure of these things. Only this much I would require, Honesty in euery Physitian, that he be not ouercareless or covetous, *Harpy*-like to make a prey of his Patient, as an hungry Chirurgion often produce & wier-draw his cure, so long as there is any hope of pay, *Non missura cutem, nisi plena cruoris hirudo.*

Many of them to get a fee, will giue Physicke to euery one that comes, when there is no cause, & so *irritare silentem morbum*, as [k] *Hernius* complaines, stirre vp a silent disease, which often falls out; which by good counsell, good advice alone, might haue bin composed, or by rectification of those six non-naturall things, otherwise cured. This is *Naturæ bellum inferre*, to oppugne Nature, & to make a strong body weak. *Arnoldus* in his 8. & 11. Aphorismes giues cautions against, & expressely forbids it. [l] *A wise Physitian will not giue Physicke, but vpon necessity, and first try medicinall diet, before hee proceede to medicinall cure.* In another place he laughes those men to scorne, that think *longis syrupis expugnare dæmones, & animi phantasmata*, they can purge phantasticall Imaginations, the diuell by Physicke. Another caution is, that they proceed vpon good grounds, if so be there be need of Physick, & not mistake the disease, they are often deceiued by the [m] similitude of Symptomes, saith *Hernius*, and I could giue instance in many Consultations, wherein they haue prescribed opposite Physicke. Sometimes they goe too perfunctorily to worke, in not prescribing a iust [o] course of Physicke, to stirre vp the humor, & not to purge it, doth often more harme then good. *Montanus consil.* 30. inveighes against such perturbations, *that purge to the halfes, tyre Nature, and molest the body to no purpose.* 'T is a crabbed humor to purge; and as *Laurentius* calls this disease, the reproach of Physitians; *Bessardus, flagellum medicorum,*

[a] *Tom.4.Tract. 1.de morbis amentium. Horum multi non nisi à Magis curandi, & Astrologis, quoniam origo eius à cœlis petenda est.*
[c] *Lib.de Podagrâ.*
[f] *Sect.5.*
[g] *Langius. 1. Cæsar Claudinus consult.*
[h] *Prædestinatũ ad hunc curandum.*
[i] *Helleborus curat, sed quòd ab omni datus medico, vanum est.*
[k] *Quod sæpè evenit lib.3. cap. 1. cum non sit necessitas. Frustra fatigant remediis ægros, qui victûs ratione curari possint. Hernius.*
[l] *Modestus & sapiens medicus, nunquam properabit ad pharmacũ, nisi cogente necessitate. 41. Aphor. prudens & pius medicus, cibis priùs medicinal. quã medicinis puris morbum expellere satagit.*
[m] *Brev.l.1.c.18*
[n] *Similitudo sæpè bonis medicis imponit.*
[o] *Qui melancholicis præbent remedia non satis valida. Longiores morbi imprimis solertiam medici postulant, & fidelitatem, qui enim tumultuarie hos tractant, vires, absq; ullo commodo lædunt & frangunt &c.*

dicorum, their lash; & for that cause, more carefully to be respected. Though the Patient be averse, saith *Laurentius*, desire help, and refuse it again, though he neglect his own health, it behoues a good Physitian, not to leaue him helpless. But most part they offend in that other extreame, they prescribe too much Physick, and tire out their bodies with continuall potions, to no purpose. *Ætius tetrabib.2, ser.2.cap.90.* will haue them by all meanes therefore [p] *to giue some respit to Nature*, to leaue off now & then: & *Lælius à Fonte Ægubinus* in his consultation, found it (as he there witnesseth) often verified by experience, [q] *that after a deale of Physicke to no purpose, left to themselues, they haue recouered.* T'is that which *Nic.Piso, Donatus Altomarus*, still inculcate, *dare requiem Naturæ*, to giue Nature rest.

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[p] *Naturæ remissionem dare oportet.*

[q] *Plerisq; hoc morbo medicinâ nihil profecisse visi sunt, & sibi demissi invaluerunt.*

Svbsec. 2.

Concerning the Patient.

WHen all these precedent cautions are accurately kept, & that wee haue now got a skilfull honest Physitian to our minde, if his Patient will not be conformable, & be content to be ruled by him, all his endeavors will be to no good end. Many things are necessarily to be obserued & continued on the Patients behalfe; First, that he bee not too niggardly miserable of his purse, or thinke it too much he bestowes vpon himselfe, to saue charges, endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, [r] *all the gold they had, if all their City were gold, he should haue it. Naaman* the *Syrian*, when he went into *Israel* to *Elisha*, to be cured of his Leprosy, tooke with him ten talents of siluer, and six thousand pieces of gold, & ten change of rayments (*2 Kings 5.5.*) Another thing is, that out of bashfulnes, he doe not conceale his griefe, if ought trouble his mind, let him freely disclose it,

Stultorum incurata pudor malus ulcera celat,

by that meanes, he procures to himselfe great mischiefe, and runnes into a greater inconvenience: He must be willing to be cured, & earnestly desire it. *Pars sanitatis velle sanari fuit.* (*Seneca.*) T'is a part of his cure, to wish his own health; and not to deferre it too long.

[s] *Qui blandiendo dulce nutrivit malum,*
Serò recusat ferre quòd subijt iugum. Et
[t] *Helleborum frustra quum iam cutis ægra tumebit,*
Poscentes videas, venienti occurrite morbo.

He that by cherishing, a mischief doth provoke
Too late at last refuseth to cast off his yoke.
When the skin swels, to seeke it to appease,
With Hellebor is vaine; meet your disease.

by this meanes many times, or through their ignorance in not taking notice of their grievance & danger of it: contempt, supine negligence, extenuation, wretchednes & peeuishnesse, they vndoe themselues, & often out of a preiudice, a lothing, & distaste of Physick, they had rather dye, or doe worse, then take any of it. *Barbarous immanity* ([u] *Melanchon* termes it) *and folly to bee deplored, so to contemne the precepts of health, good remedies, and voluntarily to pull*

[r] *Abderitani epist. Hippoc.*

[s] *Quicquid eurì apud nos est, libenter persolvemus, etiamsi tota urbs nostra aurum esset.* Seneca.

[t] *Per.3.Sat.*

[u] *De animâ. Barbarâ tamen immanitate, & deplorandâ insciti â, contemnunt præcepta sanitatis, mortẽ & morbos ultrò accersunt.*

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A third thing to be required in a Patient, is cõfidence, to be of good cheare, & haue good hope that his Physitian can help him. [z] *Damascen* the *Arabian* requires likewise in the Physitian himself, that he be cõfident that he can cure him, otherwise his Physick will not be effectual, & promise him withall, that he will certainly help him, make him beleeue so at least. [a] *Galeottus* giues the reason, because the forme of health is contained in the Physitians minde; & as *Galen* holds, [b] *confidence and hope doe more good then Physicke*, he cures most, in whom most are confident. *Paracelsus* assignes it for an only cause, why *Hipocrates* was so fortunate in his cures, not for any extraordinary skill he had; but [c] *because the common people had a most strong conceipt of his worth.* To this of confidence, we may adde perseuerance, & obedience, constancy, not to change his Physitian, or dislike him vpon euery toy, for he that so doth (saith [d] *Ianus Damascen*) *or consults with many, falls into many errors; or that vseth many medicines.* It was a chiefe caueat of [e] *Seneca* to his friend *Lucilius*, that he should not alter his Physitian, or prescribed Physicke; *Nothing hinders health more, a wound can neuer be cured that hath seuerall plasters. Crato consil. 186.* taxeth all melancholy persons of this fault: [f] *T'is proper to them, if things fall not out to their minde, and that they haue not present ease, to seeke another, and another; twenty, one after another, and they still promise all to cure them, try a thousand remedies, and by this meanes they encrease their malady, and make it most dangerous and difficill to be cured. They try many* (saith *Montanus*) *and profit by none:* and for this cause *consil. 24.* he inioynes his Patient before he take him in hand, [h] *perseuerance and sufferance, for in such a small time, no great matter can bee effected, and vpon that condition he will administer Physicke, otherwise all his endeavour and counsell would be to small purpose.* And in his *31. counsell* for a noble matron, he tels her [i] *if she will be cured, shee must be of a most abiding patience, faithfull obedience, and singular perseuerance, if she remit or despaire, shee can expect or hope for no good successe.* *Consil. 230.* for an *Italian Abbat*, he makes it one of the greatest reasons, why this disease is so incurable, [k] *because the parties are so restlesse, and impatient, and will therefore haue him that entends to be eased, to take Physicke,* [l] *not for a moneth, a yeare but to apply himselfe to their prescriptions, all the dayes of his life.* Last of all, it is required that the Patient bee not too bold to practise

[x] *Consil. 173. è Scoltzio. Melancholicorum hoc ferè proprium est, ut grauiora dicant esse symptomata, quã reuera sunt.*
[y] *Melancholici plerũq; medicis sunt molesti, ut alia alys adiungant.*
[z] *Oportet infirmo imprimere salutem, utcunq; promittere, etsi ipse desperet. Nullum medicamentum efficax, nisi medicus etiam fuerit, forsis Imaginatious.*
[a] *De promisc. doct. cap. 15. Quoniam sanitatis formam anima medici continet.*
[b] *Spes & confidentia, plus valent quam medicina.*
[c] *Felicior in medicinâ ob fidem Ethnicorũ.*
[d] *Aphoris. 89. Æger qui plurimos consulit medicos, plerumq; in errorem singulorum cadit.*
[e] *Nihil ita sanitatem impedit, ac remediorum crebra mutatio, nec venit vulnus ad cicatricem in quo diversa medicamenta tentantur.*
[f] *Melancholicorum proprium, quum ex eorum arbitrio non fit subita mutatio in melius, alterare medicos qui quidvis, &c.*
[g] *Consil. 31. Dum ad varia se conferunt, nullo prosunt.*
[h] *Imprimis hoc statuere oportet requiri perseverantiam & tolerantiam. Exiguo enim tempore nihil ex &c.*
[i] *Si curari vult, opus est pertinaci perseverantiâ, fideli obedientiâ, & patientiâ singulari, si tardet aut desperet, nullum habebit effectum.*
[k] *Ægritudine aniuntur patientiam, & indè morbi incurabiles.*
[l] *Non ad mensem aut annum, sed oportet toto vitæ curriculo curationi operam dare.*

vpon

vpon himselfe, without an approued Physitians consent, or to try conclusions, if he read a Receipt in a Book; for so, many grossely mistake, & do themselues more harme then good. That which is good to one man, in one case, at one time, is opposite to another. † An Asse & a Mule went laden ouer a brooke, the one with salt, the other with wooll. The Mules pack was wet by chance, the salt melted, his burden the lighter, & he thereby much eased. He told the Asse, who thinking to speed as wel, wet his pack likewise at the next water, but it was much the heauier, hee quite tired. So one thing may bee good, and bad to seuerall parties, vpon divers occasions. *Many things* (saith [m] *Penottus*) *are written in our bookes, which seeme to the Reader to be excellent remedies, but they that make vse of them, are often deceiued, and take for Physicke, poyson.* I remember in *Valleriolas* obseruations, a story of one *Iohn Baptist a Neopolitan*, that finding by chance a pamphlet in *Italian*, written in praise of Hellebor, would needs adventure on himselfe, and tooke ℥ j for ℈ j: and had not he bin sent for, the poore fellow had poysoned himselfe. From whence he concludes out of *Damascenus 2 & 3. Aphor.* [n] *that without exquisite knowledge, to worke out of bookes is most dangerous: how vnsavory a thing it is to beleeue Writers, and take vpon trust, as this Patient perceiued by his owne perill.* I could recite such another example of mine own knowledge, of a friend of mine, that finding a Receipt in *Brassivola*, would needs take Hellebor in substance, & try it on his own person; but had not some of his familiars come to visite him by chance, he had by his indiscretion hazarded himselfe; many such I have obserued. These are those ordinary cautions, which I should think fit to be noted, and he that shall keep them, as [o] *Montanus* saith, shall surely be much eased, if not throughly cured.

† *Camerarius emb. 55. cent. 2.*

[m] *Præfat. de nar med. In libellis quæ vulgò versantur apud literatos incautiores, multa legunt, à quibus decipiuntur, eximia illis, sed portentosum hauriunt venenum.*

[n] *Operari ex libris, absq; cognitione & solerti ingenio periculosum est. Vnde monemur, quàm insipidum scriptis authoribus credere, quod hic suo didicit periculo.*

[o] *Consil. 23 hæc omnia si quo ordine decet egeris, vel curabitur, vel certè minùs afficietur.*

Svbsec. 3.

Concerning Physicke.

PHysicke it selfe in the last place is to be considered: *for the Lord hath created medicines of the earth, and he that is wise will not abhorre them*, Eccl. 38.4. ver.8. *of such doth the Apothecary make a confection &c.* Of these medicines there be divers & infinite kinds, plants, mettals, animals, &c. & those of seuerall natures, some good for one, hurtfull to another: some noxious in themselues, corrected by Art, very wholesome & good, simples, mixt &c. & therefore left to be managed by discreet & skilfull Physitians, & thence applyed to mans vse. To this purpose they haue invented method, & seuerall rules of Art, to put these remedies in order, for their particular ends. Physicke (as *Hippocrates* defines it) is nought els but [p] *addition and substraction*; & as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as *Mercurialis* acknowledgeth) so common an affection in these our times, and therefore fit to be vnderstood. Seuerall prescripts & methods I finde in seuerall men, some take vpon them to cure all maladies with one medicine, seuerally applyed, as that *Panacea, Aurum potabile*, so much controverted in these dayes, *herba solis* &c. *Paracelsus* reduceth all diseases to 4 principall heads, to whom *Severinus, Ravelascus, Leo Savius*, and others adhere & imitate: those are *Leprosie, Gout, Dropsie, Falling*

[p] *Fuchsius sup. 2. lib. 1.*

[q] *In pract. med. hac affectio nostris temporibus frequentissima, ergò maximè pertinet ad hujus curationis intelligere.*

200 *Falling-sickneſſe*. To which they reduce the reſt, as to *Leproſy*, vlcers, itches, ſurfures, ſcabbes &c. To *Gout*, ſtone, cholick, tooth-ache, head-ache &c. To *Dropſie*, Agues, Jaundies, Cacexia &c. To the *Falling-ſickneſſe* belong Palſy, Vertigo, Cramps, Convulſions, Incubus, Apoplexy, &c.[r] *If any of theſe foure principall be cured* (ſaith *Ravelaſcus*) *all the inferiour be cured*, and the ſame remedies commonly ſerue: but this is too generall, and by ſome contradicted: for this peculiar diſeaſe of Melancholy, of which I am now to ſpeake, I find ſeuerall cures, ſeuerall methods, and preſcripts. They that intend the practick cure of Melancholy, ſaith *Duretus* in his notes to *Hollerius*, ſet downe nine peculiar ſcopes or ends, *Savanarola* preſcribes 7. eſpeciall Canons. *Ælianus Montaltus cap.26. Faventinus* in his Empiricks, *Hercules de Saxoniâ*, &c. haue their ſeuerall iniunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. Διαιτητικὴ, *Pharmaceutica*, and *Chirurgica*; Diet or Liuing, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius* &c. and moſt preſcribe, of which I will inſiſt, and ſpeake in their order.

[r] *Si aliquis horum morborum ſummus ſanatur, ſanantur omnes inferiores.*

SECT. 2.

Memb. 1. Subsec. 1.

Diet rectified in ſubſtance.

Diet, Διαιτητικὴ, *Victus* or Liuing, according to [s] *Fuchſius* & others, comprehends thoſe ſixe non naturall things, which I haue before ſpecified, are eſpeciall cauſes, and being rectified, a ſole or chiefe part of the Cure. [t] *Io. Arculanus cap.16. in 9. Rhaſis*, accompts the rectifying of theſe ſix, a ſufficient cure. *Guianerius Tract.15. cap.9.* cals it, *propriam & primam curam*, the principall cure: ſo doth *Montanus*, *Crato*, *Mercurialis*, *Altomarus* &c. firſt to be tried, *Lemnius inſtit. cap.22.* cals them the hinges of our health, [u] no hope of recouery without them. *Reinerus Solenander* in his 7. conſultation for a Spaniſh yong Gentlewoman, that was ſo melancholy, ſhee abhorred all company, & would not ſit at table with her familiar friends, preſcribes this Phyſicke aboue the reſt, [x] no good to be done without it. [y] *Areteus l.1. cap.7.* an old Phyſitian, is of opinion, that this is enough of it ſelfe, if the party be not too farre gone in ſickneſſe. [z] *Crato* in a conſultation of his for a noble Patient, tels him plainly, that if his Highneſſe will keepe but a good diet, hee will warrant him his former health. [a] *Montanus conſil.27.* for a Nobleman of *France*, admoniſheth his Lordſhip to be moſt circumſpect in his Diet, or els all his other Phyſicke will be to ſmall purpoſe. The ſame iniunction I find *verbatim* in *I Caſar Claudinus, Reſpon 34. Scoltzij conſil.183. Trallianus cap.16 lib.1.* and *Lælius à Fonte Ægubinus* often bragges, that he hath done more cures in this kind by rectification of Diet, then all other Phyſick. So that in a word I may ſay to moſt melancholy men, as the Fox ſaid to the Weſell, that could not get out of the garner, *Macra cauum repetes, quem macra ſubiſti*, the ſix non-naturall things cauſed it, and they muſt cure it. Which howſoeuer I

[s] *Inſtit. cap.8. ſect.1. victus nomine non tam cibus & potus, ſed aer, exercitatio, ſomnus, vigilia, & reliquæ res ſex non naturales continentur.*

[t] *Sufficit plerunq; regimen verum (ex non naturalium.*

[u] *Et in his potiſſima ſanitas conſiſtit.*

[x] *Nihil hic agendum ſine exquiſita vivendi ratione &c.*

[y] *Si recens malum ſit ad priſtinum habitum recuperandum, aliâ medelâ non uſt opus.*

[z] *Conſil.99. lib.2. ſi celſitudo tua, rectam victus rationem &c.*

[a] *Moneo Domine, ut ſis prudens ad victum, ſine quo, cætera remedia fruſtra adhibentur.* [b] *Omnia remedia irrita & vana ſine his. Noviſtis me plerosq; ita labantes victu potiùs, quàm medicamentis curaſſe.*

treat

treat of, as proper to the Meridian of melancholy, yet neuertheleſſe, that which is here ſaid, will generally ſerue [c] moſt other diſeaſes, and eaſe them likewiſe, if it be obſerued.

Of theſe ſix non-naturall things, the firſt is Diet, properly ſo called, which conſiſts in meat & drinke, in which wee muſt conſider Subſtance, Quantity, Quality, and that, oppoſite to the precedent. In Subſtance, ſuch meates are generally commended, which are [d] *moiſt, eaſie of digeſtion, and not apt to ingender winde, not fryed, nor roſted, but ſod* (ſaith *Valeſcus, Altomarus, Piſo, &c.*) *hote and moiſt, and of good nouriſhment*; *Crato conſil. 21. lib. 2.* admits roſt meat, if the burned and ſcorched *ſuperficies*, the browne we call it, bee pared off. *Salvianus lib. 2. cap. 1.* cryes out on cold and dry meates, [f] yong fleſh and tender is approued, as of a kid, rabbets, chickens, veale, mutton, capons, hens, partridge, pheſant, and all mountaine birds. *Galen* takes exception at mutto, but without queſtion, he meanes that rammy mutton, which is in *Turkie* and *Aſia minor*, which haue thoſe great fleſhy tailes, of 48 pound weight, as *Vertomannus* witneſſeth, *navig. lib. 2. cap. 5.* The leane of fat meat is beſt, & all manner of brothes & pottage, with burrage, lettice, and ſuch wholeſome hearbes are excellent good; eſpecially of a Cock, all ſpoone meat. *Arabians* commend braines, but [g] *Laurentius cap. 8.* excepts againſt them, & ſo doe many others; [h] Egges are iuſtified as a nutritiue wholeſome meat. Butter and oyle may paſſe, but with ſome limitation, ſo [*] *Crato* confines it, and *to ſome men ſparingly at ſet times, or in ſauce, and ſo ſugar and hony are approued.* [i] All ſharp and ſowre ſauces muſt be auoided, & ſpices, or at leaſt ſeldome vſed: & ſo ſaffron ſometimes in broth may bee tollerated; but theſe things may bee more freely vſed, as the temperature of the party is hote or cold, or as hee ſhall find inconuenience by them. The thinneſt, whiteſt, ſmalleſt wine is beſt, not thicke, nor ſtrong; & ſo of Beere, the midling is fitteſt. Bread of good wheat, pure, wel purged from the bran; *Laurentius cap. 8.* would haue it kneaded with raine water, if it may be had.

Pure water by all meanes vſe, which (as [k] *Pindarus* holds) is better then gold, an eſpeciall ornament it is, & very *commodious to a city* (according to [*] *Vegetius*) *when freſh ſprings are included within the walles, if Nature afford them not, they muſt be had by Art.* It is a wonder to read of thoſe ſtupend Aqueducts, & infinite coſt hath bin beſtowed in *Rome* of old, *Conſtantinople, Carthage, Alexandria*, and ſuch populous cities, to conueigh good & wholeſome waters, read [m] *Frontinus, Lipſius de Admir.* [n] *Plinius lib. 3. cap. 11. Strabo* in his Geogr. That Aqueduct of *Claudius* was moſt eminent, fetched vpon Arches 11. miles, euery Arch 109 foot high, they had 14. ſuch other Aqueducts, beſides lakes & ciſternes, 700 as I take it, [o] euery houſe had priuat pipes & channels to ſerue them for their vſe. [p] *Peter Gillius* in his acurate Deſcription of *Conſtantinople*, ſpeakes of an old ciſterne, which he went down to ſee, 336 foot long, 180 foot broad, built of marble, couered ouer with Archwork & ſuſtained by 336 pillars, twelue foot aſunder, & in 11 rowes, to containe ſweet water. Infinite coſt in channels & ciſternes, from *Nilus* to *Alexandria*, hath bin formerly beſtowed, to the admiration of theſe times, [q] their ciſterns ſo curiouſly cemented & compoſed, that a beholder would take them to be all of one ſtone: when the foundation is laid, and ciſterne made, their houſe

[c] *Modò non multum elongentur.*
[d] *Lib. 1. cap. de melan cap. 7. Calidus & humidus cibus cõcoctu facilis, ſtatus exertes, elixũ non aſſi, neq; cibi frixi ſint.*
[e] *Si interna tantum tulpa devoretur, non ſuperficies torrida ab igne.*
[f] *Benè nutrientes cibi, tenella etas multum valet, carnes non viroſæ, nec pingues.*
[g] *Inimica ſtomacho.*
[h] Not fryed or buttered, but porched.
[*] *Conſil. 16. Nõ improbatur butyrum & oleum, ſi tamen plus quàm parſit, non profundatur. ſacchari & mellis uſus, utiliter ad ciborum condimenta comprobatur.*
[i] *Mercurialis conſil. 88. acerba omnia euitentur.*
Water.
[k] *Auro aqua melior.*
[*] *Lib. 4. cap. 10 Magna urbis utilitas cùm perennes fontes muris includuntur, quòd ſi natura non præſtat effodiendi &c.*
[l] *Opera gigantũ dicit aliquis.*
[m] *De aqueduct.*
[n] *Curtius fons à quadrageſimo lapide in urbem opere arcuato perductus. Plin. lib. 36. 15.*
[o] *Quæq; domus Romæ fiſtulas habebat & cu-*

males &c. [p] *Lib. 2. cap. 20.* [q] *Jod. à Meggen cap. 15. peregr. Hieroſ. Bellonius,*

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is halfe built. That *Segouian* Aqueduct in *Spaine*, is much wondred at in these dayes, [r] vpon three rowes of pillars, one aboue another, conveying sweete water to euery house: but euery City almost is full of such Aqueducts. Amongst the rest [f] he is eternally to be commended, that brought that new Streame to the Northside of *London* at his owne charge: and Mr *Otho Nicholson*, founder of our water-works, & elegant Conduit in *Oxford*. So much haue all times attributed to this Element, to be conveniently provided of it: Although *Galen* hath taken exceptiõs at such waters, which runne through leaden pipes, *ob cerussam quæ in ijs generatur*, for that vnctuous ceruse, which causes dysenteries and fluxes: yet as * *Alsarius* of *Genua* well answers, it is opposite to common experience. If that were true, most of our *Italian* Cities, *Montpelier* in *France*, with infinite others, would finde this inconvenience, but there is no such matter. For priuate families, in what sort they should furnish themselues, let them consult with *P. Crescentius de Agricult. lib.1.cap.4.* and the rest.

Among Fishes, those are most allowed of, that liue in gravelly or sandy waters, pikes, pearch, trout, gudgeon, smelts, flounders &c. *Hippolytus Salvianus* takes exception at Carp; but I dare boldly say with [f] *Dubravius*, it is an excellent meat if it come not from [t] muddy pooles, that it retaine not an vnsauory taste. *Erinacius Marinus* is much commended by *Oribasius*, *Ætius*, and most of our late Writers.

[u] *Crato consil.21.lib.2.* censures all manner of fruits, as subiect to putrefaction, yet tolerable at some times, after meales, at second course, they keepe downe vapors, and haue their vse. Sweet fruits are best, as sweete cherries, plummes, sweet apples & pippins, which *Laurentius* extols, as hauing a peculiar property against this disease, but they must be corrected for their windinesse; ripe grapes are good, and raysins of the Sun, muskmillions well corrected, and sparingly vsed. Figges are allowed, and almonds blanched. *Trallianus* discommends figs, [x] *Salvianus* oliues and capers, which [y] others especially like of, and so of pistick nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit peaches, [z] peares and apples baked after meales, only corrected with sugar and anniseed, or fennellseed, and so they may be profitably taken, because they strengthen the stomack, and keep downe vapors. The like may be said of preserued cherries, plummes, marmalit of plummes, quinces &c. but not to drinke after them; [a] pomegranats, Oranges, are tolerated, if they be not too sharpe.

[b] *Crato* will admit of no herbes but borage, bugloss, endiue, fennell, anniseed, bawme. *Callenius* and *Arnoldus* admit of lettice, spinage, beets &c. The same *Crato* will allow no roots at all to be eaten. Some approue of potato's, parsnips, but all corrected for winde. No raw sallets; but as *Laurentius* prescribes, in brothes; and so *Crato* commends many of them: or to vse borage, hoppes, bawme, steeped in their ordinary drinke. [c] *Avenzoar* magnifies the iuyce of a pomegranat if it be sweet, and especially Rose-water, which hee would haue to be vsed in euery dish, which they put in practise in those hote Countries, about [d] *Damascus*, where (if wee may beleeue the relations of *Vertomannus*) many hogsheads of Rose-water are to be sold in the market at once, it is in so great request with them.

[r] *Cyprian Echovius delit-Hisp. Aqua profluens inde in omnes ferè domus ducitur, in puteis quoq; æstivo tẽpore frigidissima conservatur.*

[f] *Sr Hugh Middleton. Baronet.*

* *De quæsitis med. cent. fol. 354.*

[t] *De pisc. cap.2. lib.1. Plurimum prestat ad utilitatem & iucunditatem. Idem Trallianus lib.1 cap.16. Pisces petrosi, & molles carne.*

[u] *Etsi omnes putredini sunt obnoxij, ubi secundis mensis, incepto iam priore, deuorentur, commodi sucti prosunt, qui dulcedine sunt præditi: Vt dulcia cerasa, poma &c.*

[x] *Lib.2.ca.1.*

[y] *Montanus consil.24.*

[z] *Pyra quæ grato sunt sapore, cocta mala, poma tosta & saccharo, vel anisi semine conspersa, utiliter statim à prandio vel à cenâ sumi possunt, eò quòd ventriculum roborent, & vapores caput petentes reprimant. Mont.*

[a] *Punica mala aurantia commodè permittuntur, modò non sint austera & acida.*

[b] *Olera omnia præter boraginem, buglossum, intybum, feniculum, anisum melissum vitari debent.*

[c] *Mercurialis pract. Med.*

[d] *In Syriâ.*

Svbs.

Svbsec. 2.

Diet rectified in quantity.

MAn alone, saith [e] *Cardan*, eates and drinkes without appetite, and vseth all his pleasure without necessity, *animæ vitio*, & thence come many inconveniences vnto him. For there is no meate whatsoever, though otherwise wholesome and good, but if vnseasonably taken, or immoderatly vsed, more then the stomacke can well beare, it will ingender crudity, and doe much harme. Therefore [f] *Crato* adviseth his patient to eate but twice a-day, and that at his set meales, by no meanes to eate without an appetite, or vpon a full stomacke, and to put seaven houtes difference betwixt dinner and supper. Which rule if we did obserue in our Colledges, it would be much better for our healths. But custome, that tyrant, so prevailes, that contrary to all good order and rules of Physicke, we scarce admit of fiue. If after seaven houres tarrying he shall haue no stomacke, let him differre his meale, or eate very little at his ordinarie time of repast. This very counsell was given by *Prosper Calenus*, to *Cardinall Cæsius* labouring of this disease; and [g] *Platerus* prescribes it to a patient of his to be most severely kept. *Guianerius* admits of three meales a day, but *Montanus consil. 23. pro. Ab. Italo*, ties him precisely to two: and as he must not eate overmuch, so he must not absolutely fast; for as *Celsus* contends *lib. 1. Iacchinus cap. 15. in 9. Rhasis*, [h] repletion and inanition may both doe harme in two contrarie extreames. Moreover that which he doth eate, must be well [i] *chewed*, and not hastily gobbeled, for that causeth crudity and winde, and by all meanes to eate no more then he can well digest, melancholy men most part haue [k] good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite, and that which *Socrates* and *Disarius* the Physitians in *Macrobius* so much require, and St *Hierom* inioynes *Rusticus*, to eat & drinke no more then will [m] satisfie hunger and thirst. [n] *Lessius* the Jesuite holds 12 13, or 14 ounces, or in our Northerne countries *16 at most*, (for all students, weaklings, and such as lead an idle sedentary life) *of meat, drinke, bread, &c. a fit proportion for a whole day, and as much or little more of drinke.* Nothing pesters the body and minde sooner then to be still fed, to eat and ingurgitate beyond all measure, as many doe, [o] *by ouermuch eating and continuall feasts, stifle Nature, and choke vp themselues, which had they liued coursly, or like gally-slaues beene tied to an oare, might haue happily prolonged many faire yeares.*

As great inconvenience comes by variety of dishes, which causeth the precedent distemperature, [p] *then which*, saith *Avicenna*, *nothing is worse, to feed on diversitie of meats, or ouermuch*, *Sertorius* like *in lucem canare*, and as they commonly doe in *Muscouy*, and *Island*, to prolong their meales all day, or all night. Our Northerne countries offend especially in this, and wee in this Island (*ampliter viventes in prandijs & cœnis*, as [q] *Polydore* notes) are most liberall feeders, but to our owne hurt. Excesse of meat breedeth sicknesse, and gluttony causeth cholericke diseases, *by surfeiting many perish, but*

[e] *Lib. 2. de consol. solus homo edit. bibitq; &c.*

[f] *Consil. 21. Si plus ingeratur quàm par est, et ventriculus tolerare possit, nocet, & crudi tates generat, &c.*

[g] *Observat. lib. 1. assuescat bis in die cibos sumere, certâ semper horâ.*

[h] *Ne plus ingerat cauendum quàm ventriculus ferre potest. semperq; surgat à mensâ non satur.*

[i] *Siquidem qui semimansum celeriter ingerunt cibum, ventriculo laborem inferunt, & flatus maximos promouent. Crato.*

[k] *Multi appetunt, pauca digerunt.*

[l] *Saturnal. lib. 7 cap 4.*

[m] *Modicus & temperatus cibus & carni & animæ vtilis est.*

[n] *Hygiasticon reg. 14. 16. unciæ per diem sufficiant computato pane, carne ouis, vel alijs obsonijs, & totidem vel paulo plures uncie potus.*

[o] *Idem reg. 27. plures in domibus suis breui tempore pascentes exstinguuntur, qui si triremibus vincti fuissent, aut gregario pæne passi, sani & incolumes in longam ætatem vitam protegassent.*

[p] *Nihil deterius quàm diversa nutrientia simul adiungere, et comedendi tempus prorogare.*

[q] *Lib. 1 hist.*

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he that dieteth himself prolõgeth his life, Eccl. 37.29.30. We accoũt it a great glory for a man to haue his table daily furnished with variety of meats, but heare the Physitian, he pulls thee by the eare as thou sittest, and telleth thee, [x] *that nothing can be more noxious to thine health, then such variety and plenty.* To avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to [t] feed sparingly of one or two dishes at most, to haue *ventrem benè moratum*, as *Seneca* calls it, [z] *to choose one of many, and to feed on that alone*, as *Crato* aduiseth his patient. The same counsell [u] *Prosper Calenus* giues to *Cardinall Cæsius*, to vse a moderate and simple diet: and though his table bee iovially furnished, by reason of his state and guests; yet for his owne part to single out some one savory dish & feed of it. The same is inculcated by [x] *Crato consil. 9. lib. 2.* to a noble personage affected with this grievance, hee would haue his highnesse to dine or sup alone, without all his honorable attendance & courtly company, with a priuate friend or so, a dish or two, a cup of Rhenish wine, &c. *Montanus consil. 24.* for a noble Matrone inioynes her one dish, and by no meanes to drinke betwixt meales, The like *consil. 229.* It is a frequent solemnity, still vsed with vs when friends meet, to goe to the alehouse or tauerne, they are not sociable otherwise, and if they visit one anothers houses, they must both eat and drinke. I reprehend it not moderately vsed, but to some men nothing can be more offensiue, they had better powre so much water in their shooes.

It much availes likewise to keepe good order in our diet, [z] *to eat liquid things first, brothes, fish, and such meats as are sooner corrupted in the stomack, harder meats of digestion must come last. Crato would haue the supper lesse then dinner*, which *Cardan. contradict. lib. 1. tract. 5. contradic. 18.* disallowes, and that by the authority of *Galen. 7 art. curat. cap. 6.* and for foure reasons hee will haue the supper biggest. I haue read many Treatises to this purpose, I knowe not how it may concerne some few sicke men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberall supper. All their preparation and invitation was still at supper, no mention of dinner. Many reasons I could giue, but when all is said *pro* and *con*, [a] *Cardans* rule is best, to keepe that we are accustomed vnto, though it be naught, and to follow our disposition and appetite in some things is not amisse, to eat sometimes of a dish which is hurtfull, if we haue an extraordinary liking to it. *Alexander Severus* loued Hares and Apples aboue all other meats, as *Lampridius* relates in his life; one Pope porke, another Peacocke, &c. what harme came of it? I conclude, our owne experience is the best Physitian, that diet which is most propitious to one, is often pernitious to another, such is the variety of palats, humours, and temperatures, let euery man obserue, and bee a law vnto himselfe. *Tiberius* in [*] *Tacitus* did laugh at all such, that after 30 yeares of age, would aske counsell of others, concerning matters of diet: I say the same.

These few rules of diet he that keepes shall surely find great ease & speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and Fathers of the Church; hee that shall but read their liues written by *Hierom, Athanasius, &c.* how abstemious Heathens haue beene in this kinde, those *Curij* and *Fabricij*, those old Philosophers, as *Pliny records lib. 11. Xenophon lib. 1. de vit. Socrat.* Emperours and Kings, as

Nicephorus

x *Ciborum varietate & copiâ in eadem mensa nihil nocentius homini ad salutem. Fr. Valeriola obser. l. 2. c. 6*

t *Nullus cibum sumere debet nisi stomachus sit vacuus. Gordonius lil. med. lib. 1. cap. 11.*

z *E multis eduliis unum elige, electisq; ceteris ex eo comede.*

u *Lib. de atrâ bile. Simplex sit cibus, & non varius, quod licet dignitati tuæ ob conviuas difficile videatur, &c*

x *Celsitudo tua prandeat solus absq; apparatu aulico, conte tus sit illustrissimus princeps duobus tantum ferculis, vinoq; Rhenano solum in mensa vtatur.*

y *Semper intra satietatem à mensa recedat, vno ferculo contentus.*

a *Crato Multũ refert non ignorare qui cibi priores &c. liquida præcedant carnium iura, pisces, fructus, &c. Cæna brevior sit prandio.*

a *Tract 6. contradict. 1. lib. 1.*

b *Super omnia quotidianum leporem habuit, & pomis indulsit.*

* *Annal. 6. Ridere solebat eos, qui post 30 ætatis annum, ad cognoscenda corpori suo noxia vel vtilia, alienius consilij indigerent.*

Nicephorus relates, *Eccles. hist. lib.18. cap.8.* of *Mauritius, Lodovicus Pius, &c.* cannot but admire them. This haue they done voluntarily, and in health; what shall these priuate men doe that are visited with sickenesse, and necessarily [c] inioyned to recouer, & continue their health? It is a hard thing to obserue a strict diet, *& qui medicè viuit, miserè viuit*, as the saying is, *quale hoc ipsum erit vivere, his si priuatus fueris?* as good be buried, as so much debarred of his appetite; so he complained in the Poet, so thou thinkest: yet hee that loues himselfe, will easily endure this little misery, to avoid a greater inconvenience, *è malis minimum*, better doe this then doe worse. And as [†] *Tully* holds, *better be a temperate old man, then a lasciuious youth.*

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[c] *Ægyptij olim omnes morbos curabant vomitu & ieiunio. Bohemus lib.2. cap.5.*

[†] *Cat. Maior: Melior conditio senis viventis ex præscripto artis medicæ, quam adolescentis luxuriosi.*

Memb. 2.

Rectifying, Retention and Evacuation.

I Haue declared in the causes, what harme costiuenesse hath done in procuring this disease, if it be so noxious, the opposite must needs bee good, or meane at least, as indeed it is, & to this cure necessarily required, *maximè conducit*, saith *Montaltus cap.27.* it very much availes. [d] *Altomarus cap.7.* commends walking *in a morning, into some faire greene pleasant fieldes, but by all meanes first, by art or nature he will haue these ordinary excrements euacuated. Piso* calls it *Beneficium ventris*, the benefit, helpe, or pleasure of the belly, for it doth much ease it. *Laurentius cap.8. Crato consil.21. l.2.* prescribes it once a day at least: where nature is defectiue, art must supply, by those lenitiue electuaries, suppositaries, condite prunes, turpentine, clisters, as shall bee shewed. *Prosper Calenus lib. de atra bile*, commends Clisters in Hypocondriacall melancholy, still to be vsed as occasion serues. [e] *Peter Cnemander* in a consultation of his *pro Hypocondriaco*, will haue his patient continually loose, and to that end sets downe their many formes of Potions & Clisters. *Mercurialis consil.88.* If this benefit come not of it's owne accord, prescribes [f] Clisters in the first place, so doth *Montanus consil.24. & consil.31. & 229.* he commends Turpentine to that purpose: the same he ingeminates, *consil.230* for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to haue faire linnen about him, to bee decently and comely attired, for *sordes vitiant*, nastinesse defiles, and deiects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

[d] *Debet per amœna exerceri, & loca viridia, excretis prius arte vel natura alvi excrementis.*

[e] *Hildisheim spicel.2. de mal. Primum omnium operam dabis vt singulis diebus habeas beneficium ventris, semper cauendo ne alvus sit diutius astricta.*

[f] *Si non sponte Clysteribus purgetur.*

Bathes are either artificiall or naturall, both haue their speciall vses in this malady, and as [g] *Alexander* supposeth *lib.1. cap.16.* yeeld as speedy a remedy, as any other Physicke whatsoeuer. *Ætius* would haue them dayly vsed, *assidua balnea, Tetra.2. sect.2. cap.9.* [h] *Galen* crakes how many seuerall cures he hath performed in this kinde by vse of bathes alone, and *Ruffus* pills, moistning them which are otherwise drie. *Rhasis* makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards annoint with oyle. *Iason Pratensis, Laurentius cap.8.* and *Montanus* set downe many peculiar formes of artificiall bathes. *Crato consil.17. lib.2.* commends Mallowes, Camomile, Violets, Burrage to be boyled in it, and sometimes fayre water alone, and in his following counsell, *Balneum aqua dulcis solum sapissime profuisse compertum habemus.* So doth *Fuchsius lib.1. cap.33. Frisimelica lib.2. consil.42. in*

[g] *Balneorum vsus dulcium, si quid aliud, ipsis opitulatur. Credo hæc dixi cum aliquâ iactantiâ inquit Montanus consil.26.*

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Trincavelius. Some besides hearbs, wil haue a Rammes head & other things boyled. [i] *Fernelius consil. 44.* will haue them continued 10 or 12 daies together, to which he must enter fasting, and so continue in a temperate heate, & after that frictions all ouer the body. *Lelius Ægubinus consil. 142. & Christ. Ærerus* in a consultation of his, hold once or twice a weeke sufficient to bathe, the [k] *water to be warme not hot, for feare of sweating. Felix Plater. observ. lib. 1.* for a melancholy Lawyer, [l] *will haue lotions of the head still ioyned to these bathes, with a lye wherein capitall hearbes haue beene boyled.* [m] *Laurentius* speakes of bathes of milke, which I find approued by many others. And still after bathe, the body to bee annointed with oyle of bitter Almonds, of Violets, new or fresh butter, [n] Capons grease, especially the backe bone, and then lotions of the head, embrocations, &c. These kinde of bathes haue bin in former times much frequented, & diversly varied, and are still in generall vse in those Easterne Countries. The *Romanes* had their publike Bathes, very sumptuous and stupend, as those of *Antoninus* & *Diocletian. Plin. lib. 36.* saith there were an infinite number of them in *Rome*, & mightily frequented; some bathed seuen times a day, as *Commodus* the Emperour is reported to haue done: Vsually twice a-day, and they were after anointed with most costly oyntments: we haue many ruines of such Bathes found in this Iland, amõgst those parietines & rubbish of old *Romane* townes. *Lipsius. de mag. Vrb. Rom. l. 3. cap. 8. Rosinus, Scot* of *Antwerpe*, and other Antiquaries, tell strange stories of their Bathes. *Gillius lib. 4. cap. ult. Topogr. Constant.* reckons vp 155. publike [o] Bathes in *Constantinople*, of faire building, they are still [p] frequented in that city by the *Turkes* of all sorts, men and women, and all ouer *Greece*, and those hot Countries. [q] *Busbequius* in his Epistles, is very copious in describing the manner of them, how their women goe couered, with a maide following with a boxe of oyntment to rub them. The richer sort haue priuate Bathes in their houses; the poorer goe to the common, and are generally so curious in this behalfe, that they will not eat or drinke vntill they haue bathed, before and after meales some, [r] *and will not make water (but they will wash their hands) or goe to the stoole.* *Leo Afer lib. 3.* makes mention of 100 seuerall Bathes at *Fez* in *Africk*, most sumptuous, and such as haue great reuenues belonging to them. *Buxdorf. cap. 14. Synagog. Iud.* speakes of many ceremonies amongst the Iewes in this kinde, they are very superstitious in their Bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it is in a diverse respect. [s] *Marcus de oddis in Hipp. affect.* consulted about Bathes, condemnes them, because of the heat of the liuer, and because they dry too too fast; and yet by-and-by in another [t] counsell for the same disease, hee approues of them, because they cleanse by reason of the *sulfur*, & would haue their water to be drunke. *Aretæus cap. 7.* commends allome Bathes aboue the rest; and [u] *Mercurialis consil. 88.* those of *Luca* in that Hypocondriacall passion. *He would haue his Patient tarry there 15 dayes together, and drinke the water of them, and to be bucketed, or haue the water powred on his head. Io. Baptista Silvaticus cont. 64.* commends all the Bathes in *Italy*, & drinking of their water, whether they be Iron, Allome, Sulphur. So doth [x] *Hercules de Saxoniâ*. But in that they cause sweat, and dry so much, he confines himselfe to Hypocondriacall melancholy alone, excepting that of the head, and the other

[i] *In quibus ieiunus diu sedeat eo tepore, ne sudorem excitet, aut manifestum tepor: m, sed quãdam refrigeratione humectent.*

[k] *Aqua non sit calida, sed tepida, ne sudor sequatur.*

[l] *Lotiones capitis ex lixivio, in quo herbas capitales coxerint.*

[m] *Cap. 8. de mel.*

[n] *Aut axungia pulli. Piso.*

[o] *Thermæ. Nymphæa.*

[p] *Sandes lib. 1.* saith, their women goe twice a-weeke to the bathes at least.

[q] *Epist. 3.*

[r] *Nec alvum excernunt, quin aquam secum portent, quâ partes obscænas lavent. Busbequius ep. 3. Leg. Turcicæ.*

[s] *Hildisheim spicel. 2. de mel. Hypocon. si non adesset iecoris calliditas, Thermas laudarem, & si non nimia humoris exsiccatio esset metuenda.*

[t] *Fol. 141.*

[u] *Thermas Lucenses adeat ibiq; aquas eius per 15. dies potet, & calidarũ aquarum stillicidijs tum caput tum ventriculum de more subijciat.*

[x] *In Panth.*

other. *Trincauelius consil. 14. lib. 1.* preferres those [y] *Porrectan* Baths before the rest because of the mixture of brasse, iron, allum, and *consil. 35. lib. 3.* for a melancholy lawyer, *& consil. 36.* in that Hypocondriacall passion, the Baths of [z] *Aquaria*, and *36. consil.* the drinking of them. *Frisimelica* consulted amongst the rest in *Trincauelius, consil. 42. lib. 2.* preferres the waters of [a] *Apona* before all artificiall Baths whatsoeuer in this disease, & would haue one nine yeares affected with Hypocondriacall passions, flye to them, as to an [b] holy anchor. Of the same minde is *Trincauelius* himselfe there, and yet both put a hot liuer in the same party for a cause, and send him to the waters of S[t] *Helen*, which are much hotter. *Montanus consil. 230.* magnifies the *Chalderinian* Baths, *& consil. 237. & 239.* he exhorteth to the same, but with this caution, [d] *that the Liuer be outwardly annointed with some coolers, that it be not ouerheated.* But these Baths must be warily frequented by melancholy persons, and such as are very cold of themselues, for as *Gabelius* concludes of all Dutch Baths, and especially of those of *Baden, they are good for all cold diseases,* [e] *naught for cholericke, hot and dry, and all infirmities proceeding of choler, inflammations of the spleene and liuer.* Our English Baths as they are hot, must needs incurre the same censure. But Dr *Turner* of old, & Dr *Iones* haue written at large of them. Of cold Baths I finde little or no mention in any Physitian, some speake against it: † *Cardan* alone, out of *Agathimus*, commends *bathing in fresh riuers, and cold waters, and aduiseth all such as meane to liue long to vse it, for it agrees with all ages and complections, and is most profitable for hot temperatures.* As for sweating, vrine, blood-letting by hæmrods, or otherwise, I shall elsewhere more oportunely speake of them.

Immoderate *Venus* in excesse, as it is a cause, or in defect; so moderately vsed to some parties an only helpe, a present remedy. *Peter Forestus* calls it, *aptissimum remedium*, a most apposite *remedy*, [f] *remitting anger, and reason, that was otherwise bound. Auicenna Fen. 3. 20. Oribasius med. collect. lib. 6. cap. 37.* contend out of *Ruffus* and others, [g] *that many mad-men, melancholy, and laboring of the falling sickneſſe, haue beene cured by this alone. Montaltus cap. 27. de melan.* will haue it driue away sorrow, & all illusions of the braine, to purge the heart & braine from all ill smoakes & vapors that offend them, [h] *and if it be omitted, as Valescus supposeth, it makes the minde sad, the bodie dull and heauy. Marcellus Donatus lib. 2. med. hist. cap. 1.* tells a story to confirme this out of *Alexander Benedictus*, of a maid that was mad, *ob menses inhibitos, cùm in officinam meritoriam incidisset, à quindecim viris eâdem nocte compressa, mensium largo profluuio, quod pluribus annis ante constiterat, nõ sine magno pudore mentì restituta decessit.* But this must bee warily vnderstood; for as *Arnoldus* obiects, *lib. 1. breuiar. 18. cap. quid coitus ad melancholicum succum?* What affinity haue these two? [i] *except it bee manifest that superabundance of seed, or fulnesse of blood be a cause, or that loue, or an extraordinary desire of Venus haue gone before. Montaltus cap. 27.* will not allowe of moderate *Venus* to such as haue the Gout, Palsy, Epilepsy, Melancholy, except they be very lusty, and full of blood. [k] *Lodouicus Antonius lib. med. miscel.* in his Chapter of *Venus*, forbids it vtterly to all Wrestlers, Ditchers, laboring men, &c. [l] *Ficinus* and [m] *Marsilius Cagnatus* put *Venus* one of the fiue mortall enimies of a student: *It consumes the spirits, and weakneth the*

[y] *Aquæ porrectanæ.*
[z] *Aquæ Aquarie.*
[a] *Ad aquas Aponenses velut ad sacram anchoram confugiat.*
[b] *Io. Baukinus lib. 3. cap. 14. hist. ad mir. Fontis Bollensis in ducat. Wirtemberg. laudat aquas Bollenses ad melancholicos morbos, maxime cum fascinationem, aliaq; animi pathemata.*
[c] *Balnea Chalderina.*
[d] *Hepar externè vngatur ne caleſiat.*
[e] *Nocent calidis & siccis, cholericis, & omnibus morbis ex cholera, hepate, spleniſq; affectionibus.*
† *Lib. de aquâ. Qui breve hoc vitæ curriculum cupiunt sani transigere, frigidis aquis sæpe lauare debent, nulli ætati cum sit incongrua, calidis imprimis vtilis.*
[f] *Solvit Venus rationis vim impeditam, ingentes iras remittit, &c.*
[g] *Multi comitiales, melancholici, insani, huius vsu soli sanati.*
[h] *Si omittatur coitus, contristat & plurimum gravat corpus & animum.*
[i] *Nisi certò constet nimium semen aut sanguinem causam esse, aut amor præcesserit, aut &c.* Scaliger exerc. 369. *Turcis ideo lactatoribus prohibitum.*
[k] *Athletis, Arthriticis podagricis nocet, nec opportunè prodest, missis sertibus & qui multo sanguine abundant. Idem*
[l] *De sanit. tuend. lib. 1.*
[m] *Lib. 1. cap. 7. exhaurit enim spiritus, animumq; debilitat.*

braine

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braine. Halyabbas the *Arabian. 5.Theor.cap.36.* and *Iason Pratensis* make it the fountaine of most diseases, [n] *but most pernitious to them which are colde and dry*, a melancholy man must not meddle with it, but in some cases. *Plutarch* in his booke *de san. tuend.* accounts of it as one of the three principall signes and preseruers of health, temperance in this kinde, [o] *To rise with an appetite, to be ready to worke, and abstaine from Venery, tria saluberrima*, are three most healthfull things. Wee see their opposites how pernitious they are to mankinde, as to all other creatures they bring death, and many ferall diseases. *Immodicis brevis est atas & rara senectus. Aristotle* giues instance in Sparrowes, which are *parum vivaces ob salacitatem*, short liued because of their salacity, which is very frequent, as *Scoppius* in *Priapeijs* will better informe you. The extreames being both bad, [†] the medium is to be kept, which cannot easily be [q] determined. Some are better able to sustaine, such as are hot and moist, phlegmatick, as *Hippocrates* insinuateth, some strong & lusty, well fed, like *Hercules*, [r] *Proculus* the Emperour, [s] *Messalina* the Empresse, & by Philters, & such kinde of lasciuious meats, vse all meanes to [t] inable them selues, and brag of it: others impotent, of a cold and dry constitution cannot sustaine those gymnicks without great hurt done vnto their owne bodies, of which number (though they bee very prone to it) are melancholy men for the most part.

[n] *Frigidis & siccis corporibus inimicissima.*
[o] *Vesci intra satietatem, impigrum esse ad laborem, vitale semen conservare.*
[p] *Nequitia est quæ te non sinit esse senem.*
[†] *Vide Montan. Pet. Godefridum Amorum lib.2. cap.6. curiosum de his, &c.*
[q] *Thespiadæ genuit.*
[r] *Vide Lampridium vit. eius, &*
[s] *Et lassata viris, &c.*
[t] *Vid. Mizald. cent.8.11. Lemnium lib.2. cap. 16. Catullum ad Ipsiphillam, & Ovid. Eleg.3. & 6. &c.*

MEMB. 3.

Ayre rectified. With a digression of the Ayre.

AS a long-winged Hawke when he is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the Ayre, still soaring higher and higher, till he be come to his full pitch, and in the end when the game is sprung, comes downe amaine, & stoupes vpon a sudden: so will I, hauing now come at last into these ample fieldes of Aire, wherein I may freely expatiate and exercise my selfe, for my recreation a while roue, wander round about the world, and mount aloft to those ætheriall orbes and celestiall spheres, and so descend to my former elements againe. In which progresse, I will first see whether that relation of the Frier of [u] *Oxford* be true, concerning those Northerne parts vnder the Pole (if I meet *obiter* with the wandering *Iew*, *Elias artifex*, or *Lucians Icaromenippus*, they shall be my guides) whether there bee such 4. *Euripes*, and a great rocke of Loadstones, which may cause the needle in the compasse still to bend that way, & what should be the true cause of the variation of the compasse, [x] is it a magneticall rock, or the Pole-starre as *Cardan* will; why at the *Azores* it lookes directly North, otherwise not?, whether rules may be made of it, as *11.grad.Lond.variat.alibi 36.&c.* Whether the Sea be open and navigable by the Poles, and which is the likeliest way, that of *Bartison* the *Hollander*, or by *fretum Dauis*, or *Noua Zembla*. Whether [y] *Hudsons* discoveries be true of a new-found Ocean, or any probability to passe by the Straights of *Anian* to *China* by the Promontory of *Tabin*. If there be, I shal soone perceaue whether [z] *Marcus Polus* the *Venetians* narration bee true or false, of that great citty of *Quinsay* and *Cambalu*, whether there bee any such places

[u] *Nich de Lynna* cited by *Mercator* in his Mappe.
[x] *Mons Sloto.* Some call it the highest hil in the world next Teneriffe in the *Canaries Lat.81.*
[y] *1612.*
[z] *Lib.2.cap.64. de nob. civitat. Quinsay, & cap 10.de Cambalu.*

places, or that as [a] *Mat. Riccius* the Iesuite hath written, *China* and *Cataia* be all one, the great *Cham* of *Tartary*, and the King of *China* be the same. *Xuntain* and *Quinsay*, and the citty of *Cambalu* be that new *Paquin*, or such a wall 400 leagues long to part *China* from *Tartary*. Whether [b] *Presbyter Iohn* be in *Asia* or *Africk*. *M. Polus Venetus* puts him in *Asia*, † the most receaued opinion is, that he is Emperour of the *Abissines*, which of old was *Æthiopia* now *Nubia*, vnder the *Æquator* in *Africke*. Whether [c] *Guinea* be an Island or part of the Continent, or that lungry [d] Spaniards discouery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannicus*, or his of *Vtopia*, or his of *Lusinia*. And yet in all likelyhood it may be so, for without all question it being extended from the Tropicke of *Capricorne*, to the circle *Antarticke*, and lying as it doth in the temperate *Zone*, cannot chuse but yeeld in time, some flourishing kingdomes to succeeding ages, as *America* did vnto the *Spaniards*. As I goe by *Madagascar* I would see that great bird [e] *Rucke* that can carry a man and horse, or an Elephant. And afterwards in *Africke* examine the fountaines of *Nilus*, whether [f] *Herodotus*, [g] *Seneca*, *Plin. lib 5. cap. 9. Strabo lib. 5.* giue a true cause of his annuall flowing, [h] or *Pagafetta* discourse rightly of it, or of *Niger* and *Senega*, examine *Cardan*, [i] *Scaligers* reasons, and the rest. Is it from those *Etesian* windes, or melting of snowe in the mountaines vnder the *Æquator* (for *Iordan* yearely ouerflowes, when the snowe melts in mount *Libanus*) or from those great dropping perpetual showres, which are so frequent to the inhabitants within the Tropickes, when the Sunne is verticall, and cause those vast inundations in *Sinega*, *Maragnan*, *Orenoque*, and the rest of those great riuers in *Zona Torrida*, which haue all commonly the same passions at set times. I would obserue all those motions of the Sea, and from what cause, from the Moon, or earthes motion. Why in that quiet Ocean of *Zur mari pacifico* it is scarce perceaued, in our *Britti*sh Seas most violent, in the *Mediterranean* and *Red Sea* so vehement, irregular and diuerse? Why the current in that *Atlanticke Ocean* should still be in some places from, in some againe towards the north, and why they come sooner then goe? And so from *Mosbar* to *Madagascar* in that *Indian* Ocean, the Marchants come in three weekes, as [k] *Scaliger* discusseth, they returne scarce in three moneths, with the same or like windes: The continuall current is from East to West. Whether mount *Athos Pelion Olympus*, *Ossa*, *Caucasus*, *Atlas* be so high as *Pliny*, *Solinus*, *Mela* relate, aboue Clowds, Meteors, *Vbi nec aura nec venti spirant*, 1250 paces high, according to that measure of *Dicearchus*, and equall to the greatest depths of the Sea, which is as *Scaliger* holds, 1580 paces, *Exerc. 38.* others *100* paces. I would see those inner parts of *America*, whether there bee any such great citty of *Manoa*, as he relates, or golden countries of *Guiana*, *Amazons* or giganticall Patagones in *Chica*. [l] The pike of *Teneriffe* how high it is? 70 miles or 52, as *Patritius* holds: see that strange † *Cirknickzerkfey* lake in *Carniola*, whose waters gush so fast out of the ground, that they will ouertake a swift horseman, and by and by with as incredible celerity supped vpp, which *Lazius* and *Warnerus* make an argument of the *Argonautes* sayling vnder ground. I would examine the *Caspian* Sea, and see where & how it exonerates it selfe, after it hath taken in *Volga*, *Iaxares*, *Oxus*, & those great riuers; at the mouth of *Oby* or where? What vent the *Mexican* lake hath, and that of *mare mortuum*

[a] *Lib 4. expedit ad Sinas cap. 3. & lib. 5. cap. 1*

[b] *M. Polus in Asia Pref. Iohannini. lib. 2. cap. 30.*

† *Aluaresius in Hist.*

[c] *Lat. 10. Gr. Austr.*

[d] *Ferdinando de Quir Anno 1612.*

[e] *Alarum penne continent in longitudine 12. passus, Elephantum in sublime tollere potest. Polus l. 3. c. 40.*

[f] *Lib. 2.*

[g] *Natur quæst. lib. 4. cap. 2.*

[h] *Lib. de reg. Congo.*

[i] *Exercit. 47.*

[k] *Exercit 52 de maris motu causæ inuestigandæ, prima reciprocationis, secunda varietatis, tertia celeritatis, quarta cessationis, quinta privationis, sexta contrarietatis.*

[l] *Patritius* saith 52 miles in heighth.

† *Luge alij vocant Geor. Wernerus. aquæ tanta celeritate erumpunt & absorbentur vt expedito equiti aditum intercludant.*

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tunum in *Palestina*, of *Trasumene*, at *Peruzium* in *Italy*: The *Mediterranean* it selfe. For from the *Ocean*, at the Straights of *Gibralter*, there is a perpetuall current into it, and so likewise by the *Thracian Bosphorus* out of the *Euxine*, or blacke Sea, besides all those great riuers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed by the Sunne, or otherwise? I would finde out with *Traian* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see those *Ægyptian Pyramids*, *Traians* bridge, *Grotta de Sibilla*, *Lucullus* fish-ponds; the Temple of *Nidrose*, &c. And if I could, obserue what becomes of swallowes, storkes, cranes, cuckowes, nightingales, redstarts, and many other kinde of small singing birds, water-fowles, hawkes, &c. some of them are only seene in Sommer, some in Winter, some are obserued in the * snowe, & at no other time, each haue their seasons. In winter time not a bird in *Muscouy* to bee found but in the Spring, in an instant the woods and hedges are full of them, saith † *Herbastein*. How comes it to passe? Doe they sleepe in winter, like *Gesners* Alpine mice, or doe they lye hid (as * *Olaus* affirmes *Jn the bottome of lakes and riuers*, spiritum continent? *often so found by Fishermen in Poland, and Scandia, two together, mouth to mouth, wing to wing, and when the spring comes they reuiue againe, or if they be brought into a stoue, or to the fireside.* Or doe they follow the Sunne, or lye hid in Caues and Rocks, or hollow trees, as most thinke, in deepe *Tinne mines or Seacliffes*, as † Mr *Carew* giues out? I conclude of them all, for my part, as * *Munster* doth of Cranes and Storkes: whence they come, whether they goe, *incompertum adhuc*, as yet we knowe not. We see them here some in somer, some in winter, *Their comming and going is sure in the night, in the plaines of Asia* (saith hee) *the Storkes meet on such a set day, he that comes last is torne in peeces, and so they get them gone.* Many strange places, *Istmi*, *Euripi*, *Chersonesi*, creekes, hauens, promontories, straights, lakes, bathes, rockes, mountaines, places and fieldes, where citties haue beene ruined or swallowed, battles fought, creatures, mineralls, vegetalls, Zoophites were fit to be considered in such an expedition, and amongst the rest that of [m] *Herbastein* his *Tartar* lambe, [n] *Hector Boethius* goose-bearing tree in the *Orchades*, [o] *Vertomannus* wonderfull palme, that fly in *Hispaniola* that shines like a Torch in the night, that one may see well to write. Those sphericall stones in *Cuba* which nature hath so made, & those like Birds, Beasts, Fishes, crownes, swords, sawes, pots, &c. vsually found in the mettlemines in *Saxony* about *Mansfield*, and in *Poland* neere *Nokow* and *Palukye*, as † *Munster* and others relate. Many rare creatures and nouelties each part of the world affords: amongst the rest, I would knowe for a certaine, whether there be any such men, as *Leo Suavius* in his Comment on *Paracelsus de sanit. tuend.* and * *Gaguinus* records in his description of *Muscouy, that in Lucomoria, a Province in Russia, lye fast asleepe as dead all winter, from the 27th of November, like Frogges and Swallowes, benum'd with cold, but about the 24th of Aprill in the spring, they reuiue againe, and goe about their businesse.* I would examine that demonstration of *Alexander Picolomineus*, whether the earths superficies be bigger then the Seas? Search the depth, & see that variety of Sea monsters & fishes, Mare-maids, Sea men, Horses, &c. which it affords. Or whether that be true which *Iordanus Brunus* scoffes at,

* *In campis Leuicen solum visuntur in niue, & vbinam verè æstate, autumno se occultant. Hermes Polit. lib. 1. Iul. Bellius*

† *Statim ineunte vere sylvæ strepunt eorum cantilenis Muscovit comment.*

* *Immergunt se fluminibus, lacubusq; per hiemem totam, &c*

‡ Survay of Cornwall.

* *Porrò Ciconiæ quoniam è loco veniant, quò se conferant incompertum adhuc, agmen venientium, discedentium, ut gruum venisse cernimus nocturnis opinor temporibus. In patentibus Asiæ campis certo die congregant se, eam que nouissime aduenit, lacerant, inde auolant. Cosmog. lib. 5 cap. 126.*

m *Commentar. Muscovit.*

n *Hist. Scot. l. 1.*

o *Vertomannus lib. 5 cap. 16.* mentioneth of a tree that beares fruites to eat, wood to burne, bark to make ropes wine & water to drink, oyle, and sugar, and leaues as tiles to couer houses, flowres for cloathes, &c.

† *Cosmog. lib. 3. cap. 435. & lib. 4. cap. 1. habent ollas à natura formatas è terrâ extractas similes illis à figulis factis, coronas, pisces, aues, & omnes animantium species.*

* *Vt solent hirundines & ranæ præ frigoris magnitudine mori, & postea reduente vere 24 Aprilis reuiuiscere.*

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that if God did not detaine it; the Sea would ouerflow the Earth by reason of his higher site. I would examine the true site of that terrestriall † Paradise, and where *Ophir* was, where *Solomon* did fetch his gold. I would examin all *Plinies*, *Solinus*, *Straboes*, *S. Iohn Mandevills*, *Olaus Magnus*, *Marcus Polus lies*. Correct those errors in navigation, reforme Cosmographical Chartes, and rectifie longitudes, if it were possible, obserue some better meanes to finde them out.

Or I would finde a convenient place to goe downe with *Orpheus*, *Vlysses*, *Hercules*, ℘ *Lucians Menippus*, at St *Patricks* Purgatory, at *Trophonius* denne, *Hecla* in *Island*, *Ætna* in *Sicily*; and to descend, & see what is done in the bowels of the earth: doe stones & mettals grow there still? † how come firre trees to be digged out from tops of hilles, as in our mosses and marishes all ouer *Europe*? How come they to digge vp fish bones, beames, iron works, many fathomes vnder ground, and ancres in mountaines farre remote from all Seas? * *Anno 1460.* at *Berna* in *Switzerland* 50 fathome deepe, a shippe was digged out of a mountaine, where they got mettle Ore, in which were 48 carcasses of men, with other merchandise. Came this from Earth-quakes, or from *Noahs* Flood, or is there a vicissitude of Sea and Land, as *Anaximenes* held of old, the Mountaines of *Thessaly* would become Seas, and Seas againe Mountaines? The whole World belike should bee new moulded, when it seemed good to those all-commanding Powers, and turned inside out, as we doe hay-cocks in Harvest, top to bottome, or bottome to top: or if the Worlds be infinite, cast three or foure Worlds into one; or els of one old World, make three or foure new, as it shall seeme to them best. To proceed, if the Earth be 21500 miles in ℚ compasse, its Diameter is 7000 miles, from vs to our *Antipodes*, and what shall be comprehended in all that space? What is the centre of the Earth, is it pure element only, as *Aristotle* decrees, inhabited (as ʳ *Paracelsus* thinks) with creatures, whose Chaos is the Earth: or with *Fayries*, as the woods and waters (according to him) are with *Nymphes*; or as the Aire with spirits? Or is it the place of Hell, as *Virgill* in his *Æneides*, *Plato*, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Diuines thinke? In good earnest, *Whatsoeuer Philosophers write, (saith † Surius) there be certaine mouthes of Hell, and places appointed for the punishment of mens Soules, as at* Hecla *in* Island, *where the ghosts of dead men are familiarly seene, and sometimes talke with the liuing: God would haue such visible places, that mortall men might be certainly informed, that there be such punishments after death, and learne hence to feare God. Kranzius dan. hist. lib. 2. cap. 24.* subscribes to this opinion of *Surius*, so doth *Colerus cap. 12. lib. de immortal. animæ*, making that fearefull mount *Hecklebirge* in *Norway*, an especiall argument to proue it, * *where lamentable scriches and howlings are continually heard, which strike a terror to the Auditors, fiery chariots are commonly seene to bring in the Soules of men in the likenesse of Crowes, and diuels ordinarily goe in and out.* Such another proofe is that place, neere the Pyramides in *Ægypt*, by *Cairo*, as well to confirme this, as the Resurrection, mentioned by † *Kornmannus mirac. mort. lib. 1. cap. 38. Camerarius oper. suc. cap. 37. Breidenbachius pereg. ter. sanct.* and some others, *where once a yeare dead bodies arise about March, and walke, and after a while hide themselues againe: thousands of people come yearely to see them.* But these and such like testimonies others re-

† *Animal insectum Cusino vt quis legere & scribere possit sine alterius opelumînis.*

† *Vid. Peverium in Gen.*

℘ *Ju. Necyomantia. Tom. 2.*

† *Fracastorius lib. de symp. Georg. Merula lib. de mem. Iulius Billius &c.*

* *Simlerus, Ortelius. Brachia centum sub terrâ reperta est, in quâ 48 cadauera inerant, anchoræ &c.*

ℚ Or plaine, as *Patritius* holds, which *Austin*, *Lactantius*, and some others, held of old, round as a Trencher.

ʳ *Lib. de Zilphis & Pigmeis*, they penetrate the earth, as we doe the Aire.

† *Commentar. ad annum 1537 Quicquid dicunt Philosophi, quædam sunt Tartari ostia & loca, puniendis animis destinata, ut Hecla mons &c. vbi mortuorum spiritus visuntur, &c. voluit Deus extare talia loca, ut discant mortales &c.*

* *Vbi miserabiles eiulantium voces audiuntur, qui auditoribus horrorem incutiunt haud vulgarem &c.*

† *Ex sepulchris apparent mense Martio, & rursus sub terram se abscondunt &c.*

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ject as fables, illusions of spirits, and they will haue no such locall knowne place. Well then, is it Hell, or Purgatory, or *Limbus Patrum*, as *Gallucius* will, [s] or *Ignatius* parler. *Virgil* sometimes Bishop of *Mentz*, was therefore called in question, because hee held *Antipodes*, and so by that meanes tooke away the seat of Hell, or so contracted it, that it could beare no proportion to Heauen; and contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a Trencher, but not as a ball. If it be no materiall fire (as *Soncinas* disputes) it may be there, or else-where *System. Theol.* as *Keckerman* disputes, for sure some where it is, *certum est esse alicubi, etsi definitus circulus non assignetur*; I will end the controversy in † *Austins* words, *Better doubt of things concealed, then to contend about vncertainties, where* Abrahams *bosome is, and hell fire: Vix à mansuetis, à contentiosis nunquam inuenitur*, scarce the meeke, the contentious shall neuer finde. If it be solide earth, t'is the fountaine of mettles, waters, which by his innate temper, turnes Aire into Water, which springs vp in seuerall chinkes, to moisten the Earths *superficies*, and that in a tenfold proportion (as *Aristotle* holdes) or else these Fountaines come directly from the Sea, by [t] secret passages, and are so made fresh againe, by running through the bowels of the earth, & are either thick, thinne, hot, cold, as the matter or minerals are, by which they passe. Or else it may be full of winde, which sometimes breaking out, causeth those horrible Earth quakes, which are so frequent in these dayes in *Iapan*, *China*, and often times swallow vp whole Cities. Let *Lucians Menippus* consult with, or aske of *Tiresias*, if you will not beleeue Philosophers, hee shall cleare all your doubts, when he makes a second voyage.

In the meane time let vs consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents. Meteors, alterations, as happen aboue ground. Whence proceed that variety of manners, [u] and a distinct character (as it were) to seuerall nations? Some are wise, subtile, witty; others dull, heauy; some bigge, some little, as *Tully de Fato*, *Plato in Timeo*, *Vegetius* and *Bodine* proues at large, *method. cap. 5.* some soft, and some hardy, barbarous, ciuill, [x] black, dunne, white, is it from the Aire, or from the soyle, or influence of starres, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? whence come this variety of complexions, colours, plants, birds, beasts, [y] mettals, peculiar almost to euery place? How comes it to passe, that in the same place, in the same latitude, to such as are *Periœci*, there should be such difference of soile, complexion, color, mettall, ayre, &c. *Mosco in 55. deg.* of lat. extreame colde, as all those Countreyes are, hauing one perpetuall hard frost all Winter long: [z] *England* neere the same latitude, & *Ireland* very moist and warme, & more temperate in Winter then *Spaine*, *Italy*, or *France*. Is it the Sea that causeth this difference, and the Aire that comes from it? why then is [a] *Ister* so cold, neere the *Euxine*, *Pontus*, *Bithinia*, and all *Thrace*, *frigidas regiones Maginus* calls them, and yet their latitude is but 42, which should be hote: [b] *Queuira*, or *Noua Albion* in *America*, bordering on the Sea, was so cold in July, that our [c] Englishmen could hardly endure it. At *Norembega* in 45. lat. all the Sea is frozen

[s] *Conclaue Ignatij.*

† *Melius dubitare de occultis, quàm litigare de incertis, vbi sinus Abrahæ, vbi flamma inferni, &c.*

[t] As they come from the Sea, so they return to the Sea againe by secret passages, as in all likelyhood, the *Caspian* Sea vents it selfe into the *Euxin* or *Ocean*.

[u] *Seneca quæst. lib. 3. cap. 4. 5. 6. 7. 8. 9. 10. 11. 12 de causis aquarum perpetuis.*

[x] *Ad caput bonæ Spei incolæ, sunt nigerrimi, Si Sol causa, cur non Hispani & Itali æquè nigri in eâdem latitudine, æquè distantes ab Æquatore, hi ad Austrũ, illi ad Boream? qui sub Presbytero Iohanne habitant, subfusci sunt in Zeilan & Malabar, nigri æquè distantes ab Æquatore eodemq; cæli paralelo: sed hoc magis mirari quis possit, in totâ Americâ nusquam nigros inueniri, præter paucos in loco Quarena illis dicto: quæ huius coloris causa efficiens, cælive an terræ qualitas, an soli proprietas, aut ipsorum hominum innata ratio aut omnia? Ortelius in Africa, Theat. Ortel. multas Galliæ & Italiæ Regiones, molli tepore, & benignâ quadam temperie prorsùm antecellit. Iouius.*

[y] *At Quito in Peru, plus auri quàm terræ foditur in Auri fodinis.*

[z] *Regio quocunq; anni tempore temperatissima.*

[a] *Lat. 45. Danubij.*

[b] *Queuira lat. 40.*

[c] *In Sr Francis Drakes voiage.*

Ice,

Ice, and yet in a more Southerne latitude then ours. Our Climes breed lice; come to the *Azores*, by a secret vertue of that Aire, they are instantly consumed, and all our European vermine almost, saith *Ortelius*. *Ægypt* is watered with *Nilus*, and not farre from the Sea, and yet there, it seldome or neuer raines; *Rhodes* an Iland of the same nature, yeeldes not a cloud, and yet our Ilands euer dropping, and inclining to raine. The *Atlantick* Ocean is still subiect to stormes, but in *Del Zur*, or *Mari Pacifico*, seldome or neuer any. Is it from Topick starres, *apertio portarum*, in the Dodecotemories or constellations, the Moones mansions, such aspects of Planets, such windes, or dissoluing Ayre, or thick Ayre, which causeth this and like differences of heat and cold? *Bodin* relates of a *Portugall* Embassador, that cõming from [d] *Lisbon* to [e] *Danzike* in *Spruce*, found greater heat there, then at any time at home. The torride Zone was by our Predecessors held to be inhabitable, but by our moderne travellers found to be most temperate, bedewed with pleasant raines, and moistning showres, in some parts, as *Acosta* describes, most pleasant & fertile. *Arica* in *Chili*, is by report, one of the sweetest places that euer the Sun shined on: how incomparably doe some extoll *Mexico* in *Nova Hispania*, *Peru*, *Brasile* &c. In some againe hard, dry, sandy, barren, a very Desart, & still in the same latitude. Many times we find great diversity of Aire in the same [f] Country by reason of the site to Sea, hills or dales, want of water, nature of soyle, & the like; as in *Spaine*, *Estramadura* is dry, sandy, barren most part, extreame hot, by reason of his plaines, *Andalusia* another Paradise, *Valence* a most pleasant Aire, and continually greene: so is it about [§] *Granado*, on the one side fertile plaines, on the other, continuall snow to be seene all Sommer long on the hill tops. That their houses in the *Alpes* are three quarters of the yeare couered with snow, who knowes not? That *Tenariffa* is so cold at the top, extreame hot at the bottome: *Mons Atlas* in *Africke*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fidos nivibus*, † *Tacitus* calls them, and *Radzimilius epist.2.fol.29.* yeelds it to be farre hoter there, then in any part of *Italy*, t'is true: but they are highly eleuated, neere the middle Region, and therefore cold, *ob paucam solarium radiorum refractionẽ*, as *Serrarius* answeres, *comm.in 3.cap.Iosua, quæst,5. Abulensis quæst.37.* In the heat of Summer, in the Kings palace in *Escuriall*, the Aire is most temperate, by reason of a cold blast which comes from the snowy mountaines of *Sierra de Caderama* hard by, when as in *Toledo* it is very hote, so in all other Countries. The causes of these alterations are common, by reason of their neerenesse (I say) to the middle Region: but this diversity of Aire, in places equally site, elevated, and distant from the Pole, can hardly be satisfied, with that diversity of Plants, Birds, Beasts, which is so familiar with vs, with *Indians*, euery-where: the Sunne is equally distant, the same verticall starres, the same irradiations of Planets, Aspects alike, the same neerenesse of Seas, the same *superficies*, the same soyle, or not much different. The Philosophers of *Conimbrica*, will refer this diuersity, to the influence of that *Empyrean* Heauen: for some say the *Exentricity* of the Sunne is come nearer to the Earth, then in *Ptolomies* time, the vertue therefore of all the vegetalls is decayed, men grow † lesse, &c. There are that obserue new motions of the Heauens, and from those motions, proceed (as they conceiue) diuerse alterations. *Clauius* coniectures otherwise, but they be but coniectures. About *Damascus* in

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[d] *Lisbon lat.38*
[e] *Dãzik lat.54*

[f] The same variety of weather *Lod. Guicciardine* obserues betwixt *Leige* & *Aix*. not farre distant. *descrip. Belg.*
[§] *Magin. Quadus.*
† *Hist.lib.5.*

† *Terra malos homines nunc educat, atq; pusillos.*

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Who can giue a reason of this diversity of Meteors, that it should raine [n] Stones, Frogges, Mice &c. rattes, which they call *Lemmer* in *Norway*, and are manifestly obserued (as † *Munster* writes) by the Inhabitants, to descend and fall with some fęculent showres, and like so many locusts, consume all that is greene. *Leo Afer* speakes as much of Locusts about *Fez* in *Barbary*, there be infinite swarmes in their fields vpon a sudden, they cannot imagine whence they come, but from Heauen. Are these and such creatures, corne, wood, stones, wormes, wooll, blood &c. lifted vp into the middle Region by the Sunnes beames, as * *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? † *Cornelius Gemma* is of that opinion, they are there conceiued by celestiall Influences: others suppose they are immediatly from God, or prodigies raised by Art and illusion of spirits, which are princes of the Aire. In fine of Meteors in generall, *Aristotles* reasons are exploded by *Paracelsus*, his principles confuted, and other causes assigned, *Sal*, *Sulphur*, *Mercury*, in which his disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetuall motions, imitat thunder, snow, haile, the Seas motions, giue life to creatures (as they say) without generation, and what not? *P. Nonius Salucienſis*, and *Kepler*, take vpon them to demonstrate, that no Meteors, Clouds, Fogges, [o] Vapors, arise higher then 50 or 80 miles, and all the rest to be purer Aire, or Element of fire. Which [p] *Cardan*, [q] *Tycho*, and [r] *John Pena* manifestly confute by refractions, & many other arguments, there is no such element of fire at all. If as *Tycho* proues the Moone be distant from vs 50 and 60 Semediameters of the Earth: and as *Peter Nonius* will haue it, the aire bee so anguſt, what proportion is there betwixt the other three Elements, and it? to what vse serues it? is it full of spirits which inhabite it, as the *Paracelsians* & *Platonists* hold, the higher, the more noble, [s] or full of Birds, or a meere *Vacuum* to no purpose? Is it much controverted betwixt *Tycho Brahe*, and *Christopher Rotman* the *Lansgraue* of *Hassias* Mathematician, in their Astronomicall Epistles, whether it be the same *Diaphanum*, cleerenesse, matter of the Aire and Heauens, or two distinct Essences? *Christopher Rotman*, *John Pena*, *Iordanus Brunus*, with many other late Mathematicians, I contend that it is the same, and one matter throughout, sauing that the higher, still the purer it is, and more subtile. [t] *Tycho* will haue two distinct matters of Heauen and Aire; but to say truth, with some small qualification, they haue one and the selfe-same opini-

i *Veteman. Nav. l. 1. cap. 5.*

k *Strabo.*

l As vnder the Æquator in many parts, showres heere at such a set time, windes at such a time, the *Brise* they call it.

m *Ferd. Cortesius lib. Novus Orbis inscript.*

n *Lapidatum est. Livye.*

† *Cosmog. lib. 4. cap. 22. Hæ tempestatibus decidunt è nubibus fæculentis, depascuntur q, more locustarum omnia virentia.*

* *Hort. genial. An à terrâ sursum rapiuntur à Sole, iterumq, cum pluviis precipitantur? &c*

† *Cosmog. cap. 6*

o *Cardan* saith, Vapors rise 288 miles frõ the earth. *Eratosthenes* 48 miles.

p *De subtil. l. 2.*

q *In Progymnas*

r *Præfat. ad. Euclid. Catop.*

s *Mauucauditæ*, Birds that liue continually in the Aire, and are neuer seene on ground but dead. see *Vlysses Aldrouandus Ornithol. Scal. exerc. cap. 229.*

t *Epist. lib. 1. p. 83. Ex quibus constat nec diversa aeris & æthe ris Diaphana esse, nec refractiones alinnde, quàm à crasso aere causari.— Non dura aut impervia, sed liquida subtilis, motuiq. Planetarum facilè cedens.*

on, about the Essence and matter of Heauens, that it is not hard and impenetrable, as *Peripateticks* hold, transparent of a *quinta essentia, but that it is penetrable and soft as the Aire it selfe is, and that the Planets moue in it, as Birds in the Aire, Fishes in the Sea.* This they proue by motion of Comets, and otherwise, which are not generated, as *Aristotle* teacheth, in the aëriall Region of an hot and dry exhalation, and so consumed; but as *Anaxagoras* & *Democritus* held of old, of a celestiall matter: & as [u] *Tycho*, [x] *Helisæus Roeslin*, *Thaddeus Haggesius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by Paralaxes, refractions, motions of the Planets which interseire & cut one anothers orbs, now higher, and then lower, as ♂ amongst the rest, which sometimes, as † *Kepler* confirmes by his owne, and *Tycho's* accurate obseruations, comes nearer the Earth then the ☉, and is againe sometimes aloft in *Iuppiters* orbe. & [y] other sufficient reasons, farre aboue the Moone: exploding in the meane time that Element of Fire, those monstrous Orbes of *Eccentricks*, and *Eccentre Epicycles*. Which howsoeuer *Ptolomy*, *Alhasen*, *Vitello*, *Maginus*, *Clavius*, and many of their associats stiffely maintaine, to be reall orbes, excentricke, concentricke, circles æquant &c. are absurd and ridiculous. For who is so mad to thinke, that there should be so many circles, like subordinate wheeles in a clock, all impenetrable and hard, as they faine, adde and substract at their pleasures. [z] *Maginus* makes eleuen Heauens, all subdivided into their orbes and circles, and all too little to serue those seuerall apparances, *Fracastorius* 72. Homocentricks, *Tycho Brahe*, *Nicholas Ramerus*, *Helisæus Rœslin*, haue seuerall hypotheses of their owne inventions, and they be but inventions, as most of them acknowledge, as we admit of *Æquators*, *Tropicks*, *Colures* for doctrines sake (though *Ramus* think them all vnnecessary) they will haue them supposed only for method and order. *Tycho* harh fained, I know not how many subdivisions of Epicycles in Epicycles &c. to calculate and expresse the Moones motion: But when all is done, as a supposition, and no otherwise; Not (as he holds) hard, impenetrable, subtile, transparent &c. or making Musicke, as *Pythagoras* maintained; but still quiet, liquid, open &c.

If the Heauens then he penetrable, as these men deliuer, & no lets, it were not amisse in this aëriall progresse, to make wings, and flye vp, as that *Turke* in *Busbequius*, made his fellow-citizens in *Constantinople* beleeue he would performe: and some new-fangled wits, me thinks, should sometime or other finde out: or if that may not be, yet with a *Galilies* glasse, or *Icaro-menippus* wings in *Lucian*, command the Spheares and Heauens, and see what is done amongst them. Whether there be generation and corruption, as some think, by reason of ætheriall Comets, that in *Cassiopea* 1570. that A° 1607 &c. and many like, or that they were created *ab initio*, and shew themselues at set times: and as *Helisæus Rœslin* contends, haue Poles, Axeltrees, Circles of their owne, and regular motions. *An cœlum sit coloratum?* Whether the starrs be of that bignesse, distance, as Astronomers relate, so many in [b] number, 1026. or 1725, as *I. Bayerus*; or as some *Rabbins* 29000 *Myriades*; or as *Galilye* discouers by his glasses, infinite, and that *via lactea*, a confused light of small starres; the least visible Starre in the eighth Spheare, 18 times bigger then the earth; whether they be thicker parts of the Orbes, as *Aristotle* deliuers, or so many habitable Worlds, as *Democritus*: whether they haue light of their owne, or from the Sunne, or giue light round, as *Patritius* discourseth.

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[u] *In Progymnas.*
[x] *In Theoria nova Met. cœlestium* 1578.
† *Epit. Astron. lib.* 4.
[y] *Multa sanè hinc consequuntur absurda, & si nihil aliud, tot Cometæ in æthere animadversi, qui nullius orbis ductum comitãtur, idipsum sufficienter refellunt. Tycho astr. epist. pag.* 107.
[z] *In Theoricis Planetarum.*

[a] *Theor. nova cœlest. Meteor.*
[b] *An sit crux & nubecula in cœlis ad Polum Antarticum, quòd ex Corsalio refert Patritius.*

216 seth. Whether light be of the Essence; whether they be hot by themselues, or by accident cause heat? whether there be such a Precession of the Æquinoxes, as *Copernicus* holds, or that the eighth Spheare moue? *An benè Philosophentur, R. Bacon, & I. Dee, Aphorism. de multiplicatione specierum.* Whether there be any such Images ascending with each degree of the Zodiack in the East, as *Aliacensis* faines. *An aqua super cælum*, as *Patritius* &c. Or to omit all smaller controversies, or matters of lesse moment, to examine that maine Paradoxe of the Earths motion, now so much in question. *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, and some Commentators will haue *Iob* to insinuate *cap. 9. vers. 4. Qui commouet terram de loco suo*, &c. whom *Pineda* confutes, most contradict: howsoeuer, it is reuiued since by *Copernicus*, not as a truth, but as a supposition, as he cõfesseth himselfe in the Preface, but now maintained in good earnest, by † *Calcagninus*, *Kepler*, *Rotman*, *Gilbert*, *Digges*, & some others of his followers. For if the Earth be the Center of the World, stand still, and the Heauens moue, as the most receiued opinion is, *Quis ille furor?* &c. What Fury is that, saith [c] Dr *Gilbert*, that shall driue the Heauens about with such incomprehensible celerity in 24 houres, when as euery point of the Firmament, and in the *Æquator* must needes moue (as [d] *Clauius* calculates) 176660 in one 246th part of an houre: and an arrow out of a bowe, must goe seauen times about the Earth, whilst a man can say an *Ave Maria*, if it keepe the same space, or compasse the Earth 1884 times in an houre, which is *supra humanam cogitationẽ*, beyond humane conceipt. A man could not ride so much ground, going 40 miles a-day, in 2904 yeares, as the Firmament goes in 24 houres, *quod incredibile videtur*: And the [e] Pole starre, which to our thinking scarce moueth out of his place, goeth a bigger circuit then the Sunne, whose Diameter is much larger then the Diameter of the Heauen of the Sunne. To auoid therefore these impossibilities, they ascribe a triple motion to the Earth, the Sunne immoueable in the Center, and solue all apparances, better then any way what soeuer; calculate all motions, much more certaine then by those *Alphonsine*, or any such tables, which are grounded from those other suppositions. Now, if the Earth moue, it is a Planet, and shines to them in the *Moone*, and to the other Planetary Inhabitants, as the *Moone* and they doe to vs vpon the Earth: but shine she doth, as *Galilye*, [f] *Kepler*, and others proue, and then *per consequens*, the rest of the Planets are inhabited, as well as the *Moone*, which he grants in his dissertation with *Galilyes Nuncius Siderius*, [g] *that there be Iouiall and Saturnine Inhabitants &c.* and that those seuerall Planets, haue their seuerall *Moones* about them, as the Earth hath hers, as *Galileus* hath already euinced by his glasses, foure about *Iuppiter*, two about *Saturne* (though *Sittius* the *Florentine* cavill at it) yet *Kepler*, the Emperours Mathematitian, confirmes out of his experience, that he saw as much, by the same helpe. Then (I say) the Earth and they be Planets alike, inhabited alike, moued about the Sunne, the common center of the World alike, and it may be those two greene children, which † *Nubrigensis* speakes of in his time, that fell from Heauen, came from thence. Wee may likewise inferre with *Brunus*, that which *Melissus*, *Democritus*, *Leucippus* maintained in their ages,

† Peculiari libello.

[c] De Magnete.

[d] Comment in 2. cap. Sphæræ Io. de Sacr. Bosc.

[e] Dist. 3. gr. 1. à Pol. 2.

[f] Luna circumterrestris Planeta quum sit. Sentaneum est esse in Luna, viventes creaturas. & singulis Planetarum globis sui seruuntcirculatores, ex qui consid ratione de eorum incolis summâ probabilitate concludimus quod & Tychoni Brahei, e soli consideratione valitatis eorum visum fuit. Kepler. dissert. cum nunc syd. fol. 29.

[g] Temperare non possum, quin ex inuentis tuis hoc moneam ueri non absimile, non tam in Luna, sed etiam in Ioue, & reliquis Planetis incolas esse. Kepler fol. 26. Si non sint accolæ in Iouis globo, qui notent admirandam hanc varietatem oculis, cui bono quatuor illi Planetæ Iouem circumcursitant? † Rerum Anglic. lib. 1 cap. 17. de viridibus pueris.

thare

there be [i] *infinite Worlds*, and infinite Earths, because infinite starres & Planets, like vnto this of ours. [k] *Kepler* betwixt iest and earnest in his Perspectiues, Lunar Geography, *dissertat. cum nunc syder.* seemes in part to agree with this, and partly to contradict; for the Planets he yeelds them to be inhabited, hee doubts of the starres: and so doth *Tycho* in his Astronomicall Epistles, out of a consideration of their vastity and greatnesse, breake out into some such like speeches, That he will neuer beleeue that those great & huge Bodies were made to no other vse, then this that we perceiue, to illuminate the Earth, a point insensible, in respect of the whole. But who shall dwell in these vast Bodies, Earths, Worlds, [l] *if they be inhabited? rationall creatures*, as *Kepler* demands? *or haue they soules to be saued? or doe they inhabite a better part of the World then we doe? or are we or they Lords of the World? and how are all things made for man? Difficile est nodum hunc expedire, cò quòd nondum omnia quæ huc pertinent, explorata habemus*, 't is hard to determine: this onely he proues, that we are in *præcipuo mundi sinu*, in the best place, best World, neerest the Heart of the Sun. These and such like prodigious Paradoxes, inferences must needes follow, if it once be granted, which *Rotman*, *Kepler*, *Gilbert*, *Diggeus*, *Galily*, and others, maintaine of the Earths motion, that it is a Planet, and shines as the Moone doth, which containes in it [m] *both land and sea as the Moone doth*, for so they finde by their glasses, that *Maculæ in facie Lunæ, the brighter parts are Earth, the duskie, Sea*, which *Plutarch* and *Pythagoras* formerly taught: and manifestly discerne hils and dales, and such like concavities, if we may subscribe to, and beleeue *Galilies* obseruations. But to avoide these Paradoxes of the Earths motion, our later Mathematitians haue rolled all the stones that may be stirred: and to salue all apparences and obiections, haue invented new hypotheses, and fabricated new systemes of the World, out of their owne *Dedalæan* heads. *Fracastorius* will haue the Earth stand still, as before, and to avoid that supposition of *Eccentricks* and *Epicycles*, he hath coyned 72 Homocentricks, to salue all apparences. *Nicholas Ramerus*, will haue the Earth the Center of the World, but moueable, & the eighth Spheare immoueable, the fiue vpper Planets to moue about the Sun, the Sun and Moone about the Earth. Of which Orbs, *Tycho Brahe* puts the Earth the Centre immoueable, the Stars immoueable; the rest with *Ramerus*, the Planets without Orbes to wander in the Aire, and keepe time and distance, true motion, according to that vertue which God hath giuen them. [n] *Helisæus Rœslin* censureth them both, with *Copernicus* and *Ptolomæus*, as vnsufficient: one offends against naturall Philosophy, another against Optick principles, a third against Mathematicall, as not answering to Astronomicall obseruations: one puts a great space betwixt *Saturnes* Orbe, and the eighth Spheare, another too narrow. In his owne *hypothesis* he makes the Earth as before, the vniuersall Centre, the Sun to the fiue vpper Planets, to the eighth Spheare he ascribes diurnall motion, Eccentricks and Epicycles to the seuen Planets, which hath bin formerly exploded, and so

Dum vitant stulti vitia, in contraria currunt,

as a Tinker stops one hole, and makes two, he corrects them, and doth worse himselfe: reformes some, and marres all. In the meane time, the World is tossed in a blanket amongst them, they hoise the Earth vp and downe like a Ball, make it stand and goe at their pleasures: one saith, the Sunne stands, another hee

[i] *Infiniti alij mundi, vel ut Brunus, terræ huic nostræ similes.*

[k] *Kepler. fol. 2. dissert. Quid impedit quin credamus ex his initijs, plures alios mundos detegendos, vel (ut Democrito placuit) infinitos.*

[l] *Quid igitur inquies, si sint in cælo plures globi, similes nostræ telluris, an cum illis certabimus, quis meliorem mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creaturarum rationalium nobilissimi: quomodo igitur omnia propter hominem? quomodo nos domini operum Dei? Kepler. fol. 29.*

[m] *His argumentis planè satisfeci, do maculas in Lunâ, esse maria, do lucidas partes esse terram. Kepler. fol. 16.*

[n] *In Hypothes. de mundo. Edit. 1597.*

218 moues, a third comes in, taking them all at rebound: & leſt there ſhould any Paradox be wanting, [o] he findes certaine ſpots and clouds in the Sun, by the the help of glaſſes, by meanes of which, the Sun muſt turne round vpon his own Center, or they about the Sun, *Fabritius* puts only three, and thoſe in the Sun, *Apellet 15.* and thoſe without the Sun, floating like the *Cyanean* Iſles in the *Euxine* Sea, & are ſo confident, that they haue made Tables of their motions. The [p] *Hollander* in his *diſſertatiuncula cum Apelle*, cenſures all: & ſo whilſt theſe men contend about the Sun & Moon, like the Philoſophers in *Lucian*, it is to be feared, the Sun & Moone will hide themſelues, & be as much offended as [q] ſhe was with thoſe, & ſend another meſſage to *Iuppiter*, by ſome new-fangled *Icaromenippus*, to make an end of all thoſe curious Controverſies, and ſcatter them abroad.

But why ſhould the Sunne and Moone be angry, or take exceptions at Mathematitians and Philoſophers? whenas the like meaſure is offered vnto God himſelfe, by a company of Theologaſters, they are not contented to ſee the Sunne and Moone, and meaſure their ſite and biggeſt diſtance in a glaſſe, calculate their motions, or viſite the Moone in a Poeticall fiction, or a dreame, as he ſaith, [r] *Audax Facinus & memorabile nunc incipiam, neq; hoc ſæculo vſurpatum prius, quid in Lunæ regno hâc nocte geſtum ſit exponam, & quo nemo vnquam niſi ſomniando peruenit*: Hee and *Menippus*: or as [s] *Peter Cunæus, Bonâ fide agam, nihil eorum quæ ſcripturus ſum, verum eſſe ſcitote &c. quæ nec facta nec futura ſunt, dicam,* [t] *ſtili tantum & ingenij cauſâ*, not in ieſt, but in good earneſt they will tranſcend Spheares, Heauen, Starres, into that *Empyræan* Heauen, ſoare higher yet, and ſee what God himſelfe doth. The Iewiſh Talmudiſts take vpon them to determine how God ſpends his whole time, ſometimes playing with Leviathan, ſometimes ouerſeeing the world, &c. like *Lucians Iupiter*, that ſpent much of the yeare in painting butterflies wings, and ſeeing who offered ſacrifice, telling the houres when it ſhould raine, how much ſnowe ſhould fall in ſuch a place, which way the winde ſhould ſtand in *Greece*, which way in *Africke*. In the *Turkes Alcoron, Mahomet* is taken vp to heauen vpon a *Pegaſus* ſent a purpoſe for him, as he lay in bed with his wife, and after ſome conference with God, is ſet on ground againe. The Pagans paint him and mangle him after a thouſand faſhions, and our Heretickes and Schiſmaticks, and ſome Schoolemen, come not far behinde, ſome paint him in the habit of an old man, and make maps of heauen, number the Angells, tell their ſeuerall [u] names, offices, ſome deny God and his prouidence, ſome take his office out of his hand, and will [x] binde & looſe in heauen, releaſe, pardon, forgiue, and be quarter maſter with him, ſome call his Godhead in queſtion, his power, attributes, omnipotency, *an poſſit plures ſimiles creare deos, an ex ſcarabeo deum, &c. & quo demum ruetis ſacrificuli?* ſome by viſions & revelations, take vpon them to be familiar with God, and to be of privy counſell with him, they wil tell how many, and who ſhall bee ſaued, and when the world ſhall come to an end, what yeare, what moneth, and whatſoeuer elſe God hath reſerued vnto himſelfe, & to his Angells. But hoo? I am now gone quite out of ſight, I am almoſt giddy with rouing about: I could haue ranged farther yet, but I am an infant, and not [z] able to diue into theſe profundities, not able to vnderſtand, much leſſe to diſcuſſe. I leaue the contemplation of theſe things, to ſtronger wits, that haue better ability

[o] *Io. Fabritius de maculis in ſole, Vriteb. 1611*

[p] *Lugduni Bat. Ao 1612.*

[q] *Ne ſubducant, & relictâ ſtatione deceſſiſſe parent, ut curioſitatis finem faciant.*

[r] *Hercules tuam fidem Satyra Menippea edit. 1608.*

[s] *Sardi Venales Satyr. Menip. Ao 1612.*

[t] *Puteani Comus ſic incipit,* or as *Lipſius Satyre* in a dreame.

[u] *Tritemius lib. de 7 ſecundis.*

[x] They haue fetched *Traianes* ſoule out of Hell, & canonize for Saints whom they liſt.

[y] Napier. Brightman.

[z] *Ve me pluma leuat, ſic graue mergit onus.*

ability, and happier leasure to wade into such Philosophicall mysteries: my melancholy spaniels quest, my game is sprung, and J must come downe and follow. 219

Iason Pratensis in his booke *de morbis capitis*, and Chapter of Melancholy, hath these words out of *Galen*, [a] *Let them come to me to knowe what meate and drinke they shall vse, and besides that I will teach them what temper of ambient Ayre they shall make choice of, what wind, what countries they shall chuse, and what auoid.* Out of which words of his, this much wee may gather, that to this cure of melancholy, amongst other things, this Rectification of aire is necessarily required. This is performed, either in reforming Naturall or Artificial Ayre. Naturall, is that which is in our election to choose or avoid, and 'tis either generall to Countries, Prouinces; or particular to Cities, Townes, Villages, or priuate houses. What harme those extremities of heat or cold doe in this malady, J haue formerly shewed: the *medium* must needs be good, where the ayre is temperate, serene, quiet, free from bogges, fens, mists, all manner of putrefaction, contagious & filthy noysome smels. The [b] *Ægyptians* by all Geographers are commended to be *hilares*, a conceited and merry nation, which J can ascribe to no other cause then to the serenity of their Ayre. They that liue in the *Orchades* are registred by [c] *Hector Boëthius*, and [d] *Cardan*, to bee faire of complexion, long-liued, most healthfull, free from all manner of infirmities of Body and minde, by reason of a sharpe purifying Ayre, which comes from the Sea. The *Bœotians* in *Greece* were dull and heauy, *Crassi Bœoti*, by reason of a foggy ayre in which they liued, (* *Bœotum in crasso iurares aere natum*) *Attica* most acute, pleasant and refined. The Clime changeth not so much customes, manners, wits, as *Aristotle Polit. 6. lib. c. 4. Vegetius, Plato, Bodine, method. hist. c. 5.* haue proued at large, as constitutions of their bodies, and temperature it selfe. In all particular Prouinces wee see it confirmed by experience, as the Ayre is, so are the inhabitants dull, heauy, witty, subtill, neat, cleanly, clownish, sicke, and sound. In [d] *Perigort* in *France* the Ayre is subtill, healthfull, seldome any plague or contagious disease, but hilly and barren: the men sound, nimble and lusty, but in some parts of *Quienne* full of moores and marishes, the people dull, heauy, and subiect to many infirmities. Who sees not a great difference betwixt *Surrey*, *Sussex*, and *Rumny* marsh, the woolds in *Lincolnshire*, and the Fennes. Hee therefore that loues his health, if his ability will giue him leaue, must often shift place, and make choice of such as are wholsome, pleasant, & conuenient, there is nothing better then change of Ayre in this Malady, and generally for health, to wander vp and downe, as those [e] *Tartari Zamolhenses*, that liue in hords, & take opportunity of times, places, seasons. The Kings of *Persia* had their Summer and Winter houses, in Winter at *Sardis*, in Summer at *Susa*. † *Cyrus* liued seauen cold months at *Babylon*, three at *Susa*, two at *Ecbatana*, saith *Xenophon*, & had by that meanes a perpetuall spring. The *Turkes* liue sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spaine* haue their *Escuriall* in heat of Summer, [f] *Madritte* for an wholsome seate, *Villadolite* a pleasant site, &c. variety of *seccessus*, as all Princes and great men haue, & their seuerall progresses to this purpose. *Lucullus* the *Roman* had his house at *Rome*, at *Baiæ*, &c. [g] When *Cn. Pompeius*, *Marcus Cicero* (saith *Plutarch*) and many noble men in the Som-

[a] *Veniant ad me auditurí quo esculento, quo item poculento vti debeant, & præter alimentum ipsum, potumq, ventos ipsos docebo, item aeris ambientis temperiem, insuper regiones quas eligere, quas vitare ex vsu sit.*

[b] *Leo Afer. Maginus, &c.*
[c] *Lib. 1. Scot. hist.*
[d] *Lib. 1. de rer. var.*

* *Horat.*

[d] *Maginus.*
[e] *Hautonus de Tartaris.*
† *Cyripæd. lib 8. perpetuum inde ver.*
[f] The Aire so cleare it neuer breedes the plague.
[g] *Leander Albertus in Campania, è Plutarcho vitâ Luculli Cùm Cn. Pompeius, Marcus Cicero, multiq, nobiles viri L. Lucullum æstiuo tempore conuenissent, Pompeius inter coenandum familiariter iocatus est, eam villam imprimis sibi sumptuosam & elegantem videri, fenestris, porticibus &c.*

220 mer came to see him, at supper *Pompeius* iested with him, that it was an elegant and pleasant Village, full of windowes, galleries, and all offices fit for a Summer house; but in his iudgement very vnfit for Winter: *Lucullus* made answere, that the Lord of the house had wit like a Crane, that changeth her Country with the season, hee had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Laurentan* Village, and euery Gentleman of any fashion in our times, hath the like. The [h] Bishops of *Exeter* had 14 seueral houses all furnished in times past. In *Italy* though they liue in Cities in Winter, which is more Gentleman-like, all the Summer they come abroad to their Countrey houses to recreate themselues. Our gentry in *England* liue most part in the Country (except it bee some few Castels) building still in bottomes (saith [i] *Iouius*, or neere woods, *corona arborum virentium*, you shall know a Village by a tuft of trees at it, or about it, to avoid those strong windes, wherewith the Island is infested, and cold Winter blasts. Some discommend all moted houses, as vnwholsome, so *Camden* saith of [k] *New-elme*, that it was therefore vnfrequented, *ob stagni vicini halitus*, and all such places as bee neere lakes or rivers. But I am of opinion, that these inconveniences will be mittigated, or easily corrected by good fires, as one reports of *Venice*, that *graueolentia* and fogge of the moores, is sufficiently qualified by those innumerable smoaks. But it is not water simply that so much offends, as the slyme and noisome smels, that accompany such ouerflowed places, which is but at some few seasons after a flood, & is sufficiently recompenced with sweet smels & aspects in Summer, *Ver pingit vario gemmantia prata colore*; & many other commodities of pleasure and profit. or els may be corrected by the site, if it be somewhat remote from the water, as *Lindly*, * *Orton super montem*, † *Drayton*, or a little more eleuated, as * *Caucut*, † *Amington*, ° *Weddington* (to insist in such places best to me knowne) vpon the riuer of *Anker* in *Warwickshire*, * *Swarston*, and † *Drakesly* vpon *Trent*. Or howsoeuer they be vnseasonable in winter, or at some times, they haue their good vse in Summer. If so be that their meanes be such, as they may not admit of any such variety, but must make choice once for all, and make one house serue all seasons, I knowe no men that haue giuen better rules in this behalfe, then our husbandry writers. [l] *Cato*, and *Columella* prescribe a good house to stand by a nauigable riuer, good highwaies, neere some Citty, and in a good soyle, but that is more for commodity then health.

The best soyle commonly yeelds the worst Ayre, a dry sandy plat is fittest to build vpon, and such as is rather hilly then plaine, full of Downes, a *Cotswald* country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the Ayre, and such pleasure that it affords, much inhabited by the Nobility; as *Noremberg* in *Germany*, *Toledo* in *Spaine*. Our Countriman *Tusser* will tell vs so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deepe clay, therefore noysome in Winter, & subiect to bad high waies; the other a dry sand: prouision may be had elsewhere, and our townes are generally bigger in the woodland then the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickeshire* (where

[h] *Godwin. vita Io. Voysie al. Harman.*

[i] *Descript. Brit.*

[k] In Oxfordshire.

* The possession of *Rob. Bradshaw*, Esq.
† Of *George Puresie*, Esq.
* The possession of *William Puresie*, Esq.
† The seat of Sr *Iohn Reppington*, Knight
° The dwelling house of *Humf. Adderly*, Esq.
* Sr *Iohn Harpars* lately deceased.
† Sr *George Greselies*, Knight.

[l] *Lib. 1. cap. 2.*

(where I was once a Grammer Scholler) may be a sufficient witnesse, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent Ayre, and ful of al manner of pleasures. **Wadley* in *Barkshire* is situate in a vale, though not of so fertill a soyle as some Vales afford, yet a most commodious site, wholsome, in a delitious ayre, a rich and pleasant seat. And he that built that faire house [m] *Wullerton* in *Nottinghamshire*, is much to bee commended (though the tract be sandy and barren about it) for making choice of such a place. *Constantine li.2.cap.de agricult.* praiseth mountaines, hilly, steep places aboue the rest by the Sea side, and such as looke toward the [n] North, vpon some great riuer, as **Farmacke* in *Darbishire* on the *Trent*, enuironed with hills, open only to the North, like mount *Edgemond* in *Cornwall*, which Mr †*Carew* so much admires for an excellent seat. Such as is the generall site of *Bohemia, serenat Boreas*, the Northwinde clarifies, *but neere lakes or marishes, in holes, obscure places, or to the South & West he vtterly disproues*, those winds are vnwholsome, putrifying, and make men subiect to diseases. The best building for health according to him is [p] *in high places, and in an excellent prospect. P. Crescentius* in his *1.lib.de Agric.cap.5.* is very copious in this subiect, how a house should be wholsomely sited, in a good coast, good Ayre, wind, &c. *Varro de re rust.lib.1.cap.12.* [q] forbids lakes and riuers, marish grounds, they cause a bad aire, grosse diseases hard to be cured: [r] *if it bee so that he cannot helpe it, better as hee aduiseth sell thy house and land, then loose thy health.* Hee that respects not this in choosing of his seat, or building his house, is *mente captus*, mad, [s] *Cato* saith, *and his dwelling next to Hell it selfe*, according to *Columella*, he commends the middle of an hill vpon a descent. *Baptista Porta Villæ lib.1.cap.22.* censures *Varro, Cato, Columella*, and those ancient Rusticks, approuing many things, disallowing some, & will by all meanes haue the front of an house stand to the South, which how it may be good in *Italy* and hotter climes, I knowe not, in our Northerne Countries I am sure it is best. *Stephanus* a Frenchman *prædio rustic.lib.1.cap.4.* subscribes to this, approuing especially the Descent of an hill South or South-East, with trees to the North, so that it be well watered, a condition in all sites, which must not be omitted, as *Herbastein* inculcates *lib.1. Iulius Cæsar, Claudinus* a Physitian *consult.24.* for a Nobleman in *Poland*, melancholy giuen, aduiseth him to dwell in a house inclining to the [t] East, and [u] by all meanes to prouide the Aire be cleare and sweet, which *Montanus consil.229.* counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good Aire. If it be so, the naturall site may not bee altered of our Citty, Towne, Village, yet by artificiall meanes it may be helped. In hot countries therefore they make the streets of their Cities very narrow, all ouer *Spaine, Africke, Italy, Greece*, and many Cities of *France*, in *Languedocke* especially, & *Prouence*, those Southerne parts: *Montpelier* the habitation and Vniversity of Physitians is so built, with high houses, narrow streets, to keep out the Sonnes scaulding rayes, which *Tacitus* cōmēds *lib.15.Annal.* as most agreeing to their health, [x] *because the heighth of buildings, and narrownesse of streets, keepe away the Sunne beames.* Some Cities vse Galleries, or arched Cloysters towards the street, as *Damascus, Bologna, Padua, Berna* in *Switzerland*, aswel to avoid tempests, as the Sunnes schorching heat. They build on high hills in hot countries, for more ayre, or to the Sea side, as *Baiæ, Naples, &c.* In our Northerne

* The seat of George Purefie Esquire.

[m] S. Francis Willoughbye.

[n] *Montani & maritimi salubriores, acclives, & ad Boream vergentes.*

* The dwelling of S[r]. *Tb. Burdet* knight Baronet.

† In his Survay of Cornwall, 2. booke.

[o] *Prope paludes stagna & loca concaua vel ad Austrum, vel ad occidentem inclinatæ domus sunt morbosæ.*

[p] *Oportet igitur ad sanitatem domus in altioribus ædificare, & ad speculationem.*

[q] *Hyeme erit vehementer frigida, & æstate non salubris, paludes enim faciunt crassum aerem, & difficiles morbos.*

[r] *Vendas quot assibus possis, & si nequeas, relinquas.*

[s] *Lib.1.cap.2. in Orco habitat.*

[t] *Aurora musis amica. Vitruv.*

[u] *Ædes Orientem spectantes vir nobilissimus inhabitet & curet vt sit aer clarus, lucidus, odoriferus. Eligat habitationē optimo aere iucundam.*

[x] *Quoniam angustiæ itinerum, & altitudo tectorum non perinde Solis calorem admittit.*

222 Countries we are oppoſite, we commend ſtraight, broad, open, faire ſtreets, as moſt befitting and agreeing to our Clime. Wee build in bottomes for warmth: and that ſite of *Mitylene* in the Iſland of *Lesbos*, in the *Ægean* Sea, which *Vitruvius* ſo much diſcommends, magnificently built with faire houſes, *ſed imprudenter poſitam*, vnadviſedly ſited, becauſe it lay along to the South, and when the South winde blew, the people were all ſicke, were an excellent ſite in our Northerne Climes.

Of that artificiall ſite of houſes, I haue ſufficiently diſcourſed, if the ſite of the houſe may not be altered, yet there is much in choice of ſuch a chamber or roome in opportune opening and ſhutting of windowes, excluding forraine aire and windes, and walking abroad at convenient times. [y] *Crato a German* commends Eaſt and South ſite, (diſallowes cold aire & Northerne windes in this caſe, rainy weather and myſty daies) free from putrefaction, bogs and muckhils. If the Aire bee ſuch, open no windowes, come not abroad. *Montanus* will haue his patient not to [z] ſtirre at all if the winde bee bigge, ſtand how it will, *conſil. 27.* and *30.* not to [a] *open a caſement in bad weather*, or in a boiſterous ſeaſon, *conſil. 299.* hee eſpecially forbiddes vs to open windowes in a South winde. The beſt ſite for chamber windowes in my iudgement are North, Eaſt, South, and which is the worſt, Weſt. *Levinus Lemnius lib. 3. cap. 3. de occult. nat. mir.* attributes ſo much to Aire, and rectifying of winde and windowes, that hee holds it alone ſufficient to make a man ſicke or well, to alter body and minde. *A cleere Ayre cheares vp the ſpirits, exhilarates the minde, a thicke, blacke, myſty, tempeſtuous, contracts, overflowes.* Great heed is therefore to bee taken at what times we walke, how we place our windowes, lights, and houſes, how wee let in or exclude this ambient Ayre. The *Ægyptians* to avoid immoderate heat, make their windowes on the top of the houſe like chimnies, with two tunnells to drawe a through Aire. In *Spaine* they commonly make great oppoſite windowes without glaſſe, ſtill ſhutting thoſe which are next to the Sunne: So likewiſe in *Turkey* and *Italy*, (*Venice* excepted, which bragges of her ſtately glaſed Pallaces) they vſe paper windowes to like purpoſe; & lye *ſub dio*, in the top of their flat roofed houſes, ſo ſleeping vnder the canopy of heaven. In ſome parts of * *Italy* they haue windmills to drawe a cooling aire out of hollowe Caues, and diſperſe the ſame through all the Chambers of their Pallaces, to refreſh them, as at *Coſtoza* the houſe of *Cæſario Trento*, a Gentleman of *Vicenza*, and elſewhere. Many excellent meanes are invented to correct Nature by Art. If none of theſe waies helpe, the beſt way is to make an artificiall Aire, which howſoeuer, is profitable and good, and that is ſtill to be made hot and moiſt, and to be ſeaſoned with ſweet perfumes, [c] as pleaſant and lightſome as may be, to haue Roſes and Violets, and ſweet ſmelling flowers ſtill in their windowes, Poſies in their hands. *Laurentius* commends water Lillies, a veſſell of warme water ſtill to evaporate in the roome, which will make a more delightſome perfume, if there be added Orange flowres, pils of Citrons, Roſemary, Cloues, Bayes, Roſe-water, Roſe vineger, Belzoin, Ladanum, Styrax, and ſuch like Gummes, which make a pleaſant and acceptable perfume. † *Beſſardus Biſantinus* preferres the ſmoake of Iuniper to melancholy perſons, which is in great requeſt with vs in *Oxford*, to ſweeten our chambers. [d] *Guianerius* preſcribes the Aire to be moiſtned with water,

and

[y] *Conſil. 21. l. 2. frigidus aer, nubilosus, denſus, vitandus, æquè ac venti ſeptentrionales, &c.*
[z] *Conſil. 24.*
[a] *Feneſtram non aperiat.*
[b] *Diſcutit Sol horrorem craſſi ſpiritus, mentem exhilarat, non enim tam corpora, quam & animi mutationem inde ſubeunt, pro cœli & ventorum ratione, & ſani aliter affecti ſint cœlo nubilo, aliter ſereno.*
De naturâ ventorum ſee *Pliny lib. 2. cap. 26. 27 28. Strabo lib. 7 &c.*
* *Fines Moriſon, part. 1. cap 4*
[c] *Altomarus cap. 7. Bruel. aer ſit lucidus, bene olens, humidus. Montaltus idem cap. 26. olfactus rerum ſuauium. Laurentius c. 8.*
† *Ant. Philoſ. cap. de melan.*
[d] *Tract. 15. c. 9. ex redolentibus herbis & foliis vitis viniferæ, ſalicis, &c.*

and sweet hearbes boyled in it, with vine and sallow leaues, &c.[e] to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approues. [f] Of colours it is good to behold greene, redde, yellow, and white, and by all meanes to haue light enough, with windowes in the day, wax candles in the night; for though melancholy persons loue to bee darke, yet darkenesse is a great encreaser of the humour.

Although our ordinary ayre be good by nature or art, yet it is not amisse as I haue said, still to change it, no better Physick for a melancholy man then change of ayre, and variety of places, to trauell abroad, & see fashions. [g] *Leo Afer* speaks of many of his countrymen so cured, without all other Physick: amongst the *Negroes, there is such excellent Aire, that if any of them be sicke elsewhere, and brought thither, he is instantly recouered, of which hee was often an eye-witnesse.* [h] *Lipsius* and *Zuinger*, and some other, adde as much of ordinary trauell. No man, saith *Lipsius*, in an Epistle to *Phil. Lanoius*, a noble friend of his, now ready to make a voyage: [i] *can hee be such a stocke or stone, whom that pleasant speculation of countries, citties, townes, riuers, will not affect? Paulus Æmilius* that noble *Roman* Captaine after hee had conquered *Perseus* the last King of *Macedonia*, & now made an end of his tedious wars, though he had beene long absent from *Rome* much desired, about the beginning of Autumne (as * *Livy* describes it) made a pleasant peregrination all ouer *Greece*, accompanied with his sonne *Scipio*, and *Atheneus* the brother of King of *Eumenes*, leauing the charge of his Army with *Sulpitius Gallus*. By *Thessaly* he went to *Delphos*, thence to *Megaris*, *Aulis*, *Athens*, *Argos*, *Lacedemon*, *Megalopolis*, *&c.* he tooke great content, excellent delight in that his voyage. As who doth not that shall attempt the like. For peregrination charmes our senses with that vnspeakable and sweet variety, † that some count him vnhappy that neuer trauelled, a kinde of prisoner, and pitty his case that from his cradle to his old age beholds the same still, still, still the same, the same. In so much that [k] *Rhasis cont. lib. 1. Tract. 2.* doth not onely commend, but inioyne trauell, and such variety of obiects to a melancholy man, *and to lye in seuerall Innes, to be drawne into seuerall companies: Montal. tus cap. 36.* and many Neotericks are of the same minde. *Celsus* aduiseth him therefore that will continue his health, to haue *varium vitæ genus*, diuersity of callings, occupations, to be busied about, [l] *sometimes to bee in the citty, sometimes in the countrey, now to study or worke, to be intent, then againe to hawke or hunt, swimme, runne, ride, or exercise himselfe.* A good prospect alone will ease Melancholy, as *Gomesius* comments, *lib. 2. cap. 7. de Sale.* The Citizens of [m] *Barcino*, saith he, otherwise penned in, melancholy and stirring little abroad, are much delighted with that pleasant prospect their Citty hath into the Sea, which like that of old *Athens* besides *Ægina*, *Salamina*, & many pleasant Islands, had all that variety of delitious obiects: so are the *Neapolitanes*, and inhabitants of *Genua* to see the ships, boats, and passengers goe by, out of their windowes, their whole citties being site on the side of an hill, like *Pera* by *Constantinople*, so that euery house almost hath a free prospect into the Sea. Euery country is full of such [n] delightsome prospects, as well within land as by Sea, as *Hermon* and * *Rama* in *Palestina*, *Colalto* in *Italy*, the top of *Acrocorinthus*, or that old decayed Castle in *Corinth*, from which *Peloponesus*, *Greece*, the *Ionian* and *Ægean* Seas were *semel & simul* at one

[e] *Pauimentum aceto & aquâ rosaceâ irrorare*

[f] *Laurentius cap. 8.*

[g] *Lib. 1. cap. de morb. Afrorum. In Nigritarum regione tanta aeris temperies, vt si quis alibi morbosus eo adueharur, optima statim sanitati restituitur, quod multis accidisse, ipse meis vidi oculis.*

[h] *Lib. de peregrinat.*

[i] *Epist. 2. cent. 1. Nec quisquam tam lapis aut frutex quem non titillat amœna illa variaq; spectio locorum, vrbium gentium, &c.*

* *Lib. 45.*

† *Fines Morison c. 3. part. 1.*

[k] *Mutatio de loco in locum, Itinera & voiagia longa & indeterminata, & hospitari in diuersis diuersoriis.*

[l] *Modo rure esse modo in vrbe, sæpius in agro venari &c.*

[m] In *Catalonia* in *Spaine.*

[n] *Laudatur & domus longos quæ prospicit agros.*

* Many towns there of that name, saith *Adricomius* all high sited,

324 one view to be taken. In *Ægypt* the *Sultans* Palace in grand *Cairo*, the country being plaine, hath a maruelous faire prospect as well ouer *Nilus*, as that great Citty, fiue *Italian* miles long and two broad, along the riuer side: such high places are infinite: with vs those of the best note are *Glassenbury* Tower, *Beuer* Castle, *Rodway Grange*, &c. and two amongst the rest, which I may not omit for vicinities sake, *Oldbury* in the confines of *Warwickshire*, where I haue often looked about mee with great delight, at the foot of which Hill [o] I was borne. And *Hanbury* in *Staffordshire*, contiguous to which is *Falde* a pleasant Village, and an ancient patrimony belonging to our family, the now dwelling of mine elder brother *William Burton* Esquire. [p] *Barclay* the *Scot* commends that of *Greenwich* Towre for one of the best prospects in *Europe*, to see *London* on the one side, the *Thames*, shipps, and pleasant meddowes on the other. There be those that say as much and more of St *Marks* steeple in *Venice*. Yet these are at too great a distance, some are especially affected with such obiects as be neere, to see passengers goe by in some great Rode way, *in subiectum forum despicere*, to ouersee a Faire, a Market place, a multitude of spectators, at a Theater, or some such like shew. But I roue: the summe is this, that variety of actions, obiects, aire, places, are excellent good in this infirmity and all others, good for man, good for beast. [q] *Constantine* the Emperour *lib. 18. cap. 13 ex Leontio, holds it an only cure for rotten sheepe, and any manner of sicke cattle. Lelius à Fonte Agubinus* that great Doctor, at the latter end of many of his consultations (as commonly hee doth set downe what successe his Physicke had) in melancholy most especially approues of this aboue all other remedies, as appeares *consult. 69. consuls. 229.* &c. [r] *Many other things helped, but change of aire was it which wrought the cure, and did most good.*

[o] At Lindley in Leicestershire, the possession and dwelling house of *Ralfe Burton* Esq. my late deceased Father.
[p] *In Icon. animorum.*
[q] *Ægrotantes oves in alium locum transportande sunt, vt alium aerem & aquam participanter, exhilarent & corroborentur.*
[r] *Alia vtilia, sed ex mutatione aeris potissimum curatus.*

Memb. 4.

Exercise rectified of Body and Minde.

TO that great inconuenience, which comes on the one side by immoderate and vnseasonable exercise, too much solitarinesse and idlenes on the other side, must be opposed as an Antidote, a moderate and seasonable vse of it, and that both of Body and minde, as a most material circumstance, much conducing to this cure, and to the generall preservation of our health. For which cause *Hierome* prescribes *Rusticus* the Monke, that hee be alwaies occupied about some businesse or other, [s] *that the diuell doe not finde him idle.* The [t] *Ægiptians* of olde, and many flourishing commonwealths since, haue inioyned labour and exercise to all sorts of men, to be of some vocation or calling, and to giue an account of their time, to preuent those grieuous mischiefes that come by Idlenesse. The *Turkes* inioyne all men whatsoeuer, of what degree, to bee of some trade or other, the *grand Senior* himselfe is not excused. [u] *In our memory* (saith *Sabellicus*) *Mahomet the Turke, he that conquered Greece, at that very time when he heard Embassadors of other Princes, did either carue and cut wooden spoones, or frame something vpon a table.* [x] And this present *Sultan* makes notches for bowes. The *Iewes* are most seuere in this examination of time, and all well governed places,

[s] *Nete demor otiosum inueniat.*
[t] *Amasis* compelled euery man once a yeare to tell how he liued.
[u] *Nostrâ memoriâ Mahometes Othomannus qui Græciæ imperium subvertit, quum oratorum postulata audiret externarum gentium, cochlearia lignea assiduè cælabat, aut aliquid in tabula effingebat.*
[x] Sands, fol. 73 of his voiage to Ieruſalem.

ces, Townes, Families, and every discreet person will be a law vnto himselfe. For this disease in particular, [y] *there can be no better cure, then continuall businesse*, as *Rasis* holds, *to haue some imployment or other, which may set their minde aworke, and distract their cogitations.* If it bee of the body, *Guianerius* allowes that which is gentle, [z] *and that after those ordinary frications*, which must be vsed every morning. *Montaltus cap.26.* and *Iason Pratensis* vse almost the same words, highly commending Exercise if it be moderate, *a wonderful helpe so vsed Crato* calls it, *and a great meanes to preserue our health, as adding strength to the whole Body, increasing naturall heat, by meanes of which, the nutriment is well concocted in the stomacke, liuer and veines, few or no crudities left, is happily distributed ouer all the Body.* Besides, it expels excrements by sweat, and other insensible vapors; in so much, that [a] *Galen* preferres exercise before all Physick, and Rectification of Diet, or any regiment in what kind soeuer, t'is Natures Physitian. [b] *Fulgentius* out of *Gordonius, de conserv. vit.hom, lib.1.cap.7.* termes exercise, *a spurre of a dull sleepy nature, the comforter of the members, cure of infirmities, death of diseases, destruction of all mischiefes and vices.* The fittest time for exercise, is a little before dinner, or a little before supper, [c] or at any time when the Body is empty. *Montanus consil.31.* prescribes it euery morning to his Patient, and that as [d] *Calenus* addes, *after he hath done his ordinary needes, rubbed his body, washed his hands & face, combed his head, and gargarized.* What kind of Exercise we should vse, *Galen* tels vs *l.b.2.& 3.de sanit.tuend.* and in what measure, [e] *till the body be ready to sweat*, and rowsed vp, *ad ruborem*, some say, *non ad sudorem*, lest it should dry the Body too much; some inioyne frequent and violent labour and exercises. *epid.6. Hippocrates* confounds thē, but that it is in some cases, to some peculiar men; [f] they most forbid it, and by no meanes will haue it goe farther then a beginning Sweat, as being [g] perilous if it exceed.

Of these labours, exercises and recreations, which are likewise included, some properly belong to the Body, some to the mind, some more easy, some hard, some with delight, some without, some within doores, some naturall, some are artificial. Amongst bodily exercises, *Galen* commends *ludum parvæ pilæ*, to play at ball, be it with the hand or racket, in Tennise-courts, or otherwise, it exerciseth each part of the Body, and doth much good, so that they sweat not too much.

The ordinary sports which are vsed abroad, are *Hawking, Hunting, hilares venandi labores* one calls them, [h] because they recreate Body and Mind, [i] another, *the* [k] *best exercise that is, by which alone many haue beene* [l] *freed from all ferall diseases. Hegesippus lib.1.cap.37.* relates of *Herod*, that hee was eased of a grieuous melancholy by that meanes. *Plato 7.de leg.* highly magnifies it, dividing it into three parts, † *by land, water, aire. Xenophon* in *Cyropæd.* graceth it with a great name, *Deorum munus*, the gift of the gods, a princely sport, which they haue euer vsed, saith *Langius, epist.59.lib.2.* as well for health, as pleasure, and doe at this day, it being the sole almost and ordinary sport of all our Noblemen in *Europe*, and elsewhere all ouer the World. *Bohemus de mor. gent.lib.3.cap.12.* stiles it therefore *studium nobilium, communiter venantur, quòd sibi solis licere contendunt*, t'is all their study, all their exercise, ordinary

[y] *Non est cura melior quam iungere ijs necessaria, & opportuna operum administratio illis magnum sanitatis instrumentum, & quæ repleant animos eorum, & incutiant ijs diversas cogitationes. Cont.1. tract.9.*

[z] *Ante exercitium, leves toto corpore fricationes conveniunt. Ad hunc morbum exercitationes, quum rectè & suo tempore fiunt, mirificè conducunt, & sanitatem tuentur &c.*

[a] *Lib.1. de sanit. tuend.*

[b] *Exercitium naturæ dormientis stimulatio, membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum. Crato.*

[c] *Alimentis in ventriculo probè concoctis.*

[d] *Ieiuno ventre, vesica & alvo ab excrementis purgato, fricatis membris, latis manibus & oculis &c. Lib. de atrâ bile.*

[e] *Quousq; corpus universum intumescat, & floridū appareat, sudorēq; &c.*

[f] *Omninò sudorem vitent. cap. 7. l b.1. Valescus de Tar.*

[g] *Exercitium & exceedat, valdè periculosum.*

Salust. Salvianus de re med. lib.2. cap.1. [h] *Camden* in Staffordshire. [i] *Fridevallius lib.1. cap.2. optima omnium exercitationum, multi ab hac solummodo morbis liberati.* [k] *Iosephus Quercetanus dialect. polit. sect.2.c.11. inter omnia exercitia præstantiæ laudem meretur.* [l] *Chyron. in monte Pelio. præceptor heroum eos à morbis animi venationibus & pharis tibiis tuebatur. Maximus Tyrius*

 busines.

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businesse, all their talke, and indeed some dote too much after it, they can doe nothing els, discourse of nought els. *Paulus Iouius descr. Brit.* doth in some sort taxe our [m] *English Nobility for it, for liuing in the Countrey so much, and too frequent vse of it, as if they had no other meanes but Hawking & Hunting to approue themselues Gentlemen with.*

Hawking comes neere to *Hunting*, the one in the Aire, as the other on the Earth, a sport as much affected as the other, by some preferred. [n] It was neuer heard of amongst the *Romans*, invented some 1200 yeares since, and first mentioned by *Firmicus lib. 5. cap. 8.* The *Greeke* Emperors began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, & many bookes written of it. It is a wonder to heare [o] what is related of the *Turkes* Officers in this behalfe, how many thousand men are imployed about it, how many Hawkes of all sorts, how much reuenewes consumed on that only disport, how much time is spent at *Adrianople* alone euery yeare to that purpose. The [p] *Persian* Kings hawk after butterflies with sparrowes, made to that vse, and stares, lesser hawkes for lesser game, and bigger for the rest, that they may produce their sport to all seasons. The *Muscouian* Emperours reclaime Eagles to flye at Hindes, Foxes, &c. and such a one was sent for a Present to [r] Queene *Elizabeth*: some reclaime Rauens, Castrils, Pies, &c. and manne them for their pleasures.

Fowling is more troublesome, but all one as delightsome to some sorts of men, be it with guns, lime, nets, glades, gins, strings, baites, pitfalls, pipes, calls, stawking-horses, setting dogges &c. or otherwise. Some much delight to take Larkes with day-nets, small birds with chaffe-nets, plouers, Partridge, Herons, Snite &c. *Henry* the third, King of *Castile* (as *Mariana* the Jesuite reports of him *lib. 3. cap. 7.*) was much affected [s] *with catching of quailes*, and many Gentlemen take singular pleasure at morning and euening to goe abroad with their Quail-pipes, and will take any paines to satisfie their delight in that kind. The [†] *Italians* haue gardens fitted to such vses, with nets, bushes, glades, sparing no cost or industry in that kinde, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the Chorography of his Isle of *Huena*, & castle of *Vraniburge*, puts down his nets, & his maner of catching of small birds, as an ornament, and a recreation, wherein he himselfe was sometimes imployed.

Fishing is a kind of hunting by water, be it by nets, weeles, baites, Angling, or otherwise, and yeelds all out as much pleasure to some men, as dogges, or hawkes; [t] *When they draw their Fish vpon the banke*, saith *Nic. Henselius Silesiographiæ, cap. 3.* speaking of that extraordinary delight his Countreymen took in Fishing, and in making of pooles. *Iames Dubravius* that *Moravian*, in his book *de pisc.* telleth, how trauelling by the highwayes side in *Silesia*, he found a Nobleman [u] *booted vp to the groines*, & wading himselfe, pulling the nets, & labouring as much as any Fisherman of them all: and when some belike obiected to him the baseneſse of his office, he excused himselfe [x] *that if other men might hunt Hares, why should not he hunt Carpes?* Many Gentlemen in like sort with vs, will wade vp to the Armeholes vpon such occasions, and voluntarily vndertake that to satisfie their pleasure, which a poore man for a good stipend would scarce be hired to vndergoe. *Plutarch* in his book *de soler. animal.* speakes against all Fishing, [y] *as a filthy, base, illiberall*

imploy-

[m] *Nobilitas omnis ferè urbes fastidit castellis, & liberiore cælo gaudet, generisq; dignitatem una maximè venatione, & falconum aucupijs tuetur.*
[n] *Ios. Scaliger comment. in Cir. in. fol. 344. Salmuth. 23. de Nov. repert. com. in Pancir.*
[o] *Lonicerus. Geffreus, Iouius*
[p] *Sr Anthony Sherlies relations.*
[r] *Hacluit.*
[s] *Coturnicum aucupio,*
[†] *Fines Morison. parte 3. cap 8.*
[t] *Non minorem voluptatem animo capiunt, quàm qui feras insectantur, aut missis canibus comprehendunt, quum retia trahentes, squamosas pecudes in ripas adducunt.*
[u] *More piscatorum, cruribus ocreatus.*
[x] *Si principibus venatio leporis non sit inhonesta, nescio quomodo piscatio cyprianorum videri debeat pudenda.*
[y] *Omninò turpis piscatio, nullo studio digna, illiberalis credita est, quòd nullum habet ingenium, nullam perspicaciam.*

employment, hauing neither wit nor perspicacity in it, not worth the labour. But he that shall but consider the variety of Baites, and pretty devices which our Anglers haue invented, peculiar lines, false flyes, severall sleights &c. will say, that it deserues as much commendation, requires as much study, & perspicacity as the rest, & much to bee preferred before many of them: Because hawking & hunting are very laborious, much riding, & many dangers accõpany them; but this is still and quiet: and if so be the Angler catch no Fish, yet he hath a wholesome walke to the Brooke side, pleasant shade, by the sweet siluer streames, he hath fresh Aire, & sweet smels of fine fresh meadow flowres, he heares the melodious harmony of birds, he sees the swannes, herons, ducks, water-hens, cootes &c. and many other fowle, with their brood, which he thinketh better then the noyse of hounds, or blast of hornes, and all the sport that they can make.

Many other sports & recreations there be, much in vse, as Ringing, bowling, shooting, which *Askam* commends in a iust volumne, and hath in former times bin inioyned by Statute, as a defensiue exercise, and an [z] honor to our Land, as well may witnes our victories in *France*. Keelpins, tronkes, coites, pitching bars, hurling, wrestling, leaping, running, fencing, mustering, swimming, wasters, foiles, foot-ball, balowne, quintans &c. and many such, which are the common recreations of countrey folkes. Riding of great horses, running at ring, tilts and turnaments, horse-races, wilde-goose chases, which are the disports of greater men, and good in themselues, though many Gentlemen by that meanes, gallop quite out of their fortunes.

[z] *Præcipua hinc Anglis gloria, crebræ victoriæ partæ. Iouius.*

But the most pleasing of all outward pastimes, is that of [z] *Areteus, deambulatio per amœna loca*, to make a petty progresse, a merry iourney now and then with some good companions, to visite friends, see citties, castles, towns,

[b] *Visere sæpè amnes nitidos, peramœnaq; Tempe,*
Et placidas summis sectari in montibus auras.

To see the pleasant fields, the Christall fountaines,
And take the gentle Ayre, amongst the mountaines.

[c] To walke amongst Orchards, Gardens, Bowres, and Arbors, artificiall wildernesses, greene thickets, Arches, Groues, Rillets, Fountaines, and such like pleasant places, like that *Antiochian Daphne*, Pooles, Fishponds, betwixt wood and water, in a faire meadow, by a riuer side, to disport in some pleasant plaine, run vp a steep hill, or sit in a shadie seat, must needes be a delectable recreation. S. *Bernard* in his description of his Monastery, is almost rauished with the pleasures of it. *A sicke* [d] *man* (saith he) *sits vpon a green banke, and when the dog-starre parcheth the Plaines, and dries vp riuers, he lyes in a shadie bowre,* Fronde sub arboreâ ferventia temperat astra, *& feeds his eyes with variety of obiects, hearbes, and trees, and to comfort his misery, hee receiues many delightsome smels, and fils his eares with that sweet and various harmony of Birds: good God* (saith he) *what a company of pleasures hast thou made for man?* He that should be admitted on a suddaine to the sight of such a Palace as that of *Escuriall* in *Spaine*, or to that which the *Moores* built at *Granado*, *Fountenblewe* in *France*, the *Turks* gardens in his *Seraglio*, wherein all manner of Birds and beasts are kept for pleasure; Wolues, Beares, Lynces, Tygers, Lyons, Elephants &c. or vpon the bankes of that *Thracian Bosphorus* the Popes *Beluedere* in *Rome*, those famous gardens of the Lord *Chantelow*

[z] *Cap. 7.*

[b] *Fracastorius.*

[c] *Ambulationes subdiales, quas hortenses aurœ ministrant, sub fornice viridi, pampinis virentibus concamerată.*

[d] *Sedet ægrotus cespite viridi, & cùm inclementiâ Caniculæ terras excoquit, & siccat flumina, ipse securus sedet sub arboreâ fronde, & ad doloris sui solatium, navibus suis gramineas redolet species, pascit oculos herbarum amœna viriditas, aures suauĩ modulamine dẽmulcet pictarũ concentus auium &c. Deus bone, quanta pauperibus procuras solatia!*

228 in *France*, could not choose, though he were neuer so ill apaid, but bee much recreated for the time; or many of our Noblemens gardens at home. To take a Boat in a pleasant Euening, and with musick[f] to rowe vpon the waters, which *Plutarch* so much applauds. † *Ælian* admires vpon the riuer *Pineus*, in those *Thessalian* fields, beset with greene Bayes, or in a *Gundile* through the grand *Canale* in *Venice*, to see those goodly Palaces, must needes refresh and giue content to a melancholy dull spirit. To see some Pageant or sight goe by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, receiued, entertained with Maskes, shewes, fire-works, &c. To see two Kings fight in single combat, as *Canutus*, and *Edm. Ironside*, a battle fought, one of *Cæsars* triumphs in old *Rome* reviued, or the like. To be present at an Interview, [g] as that famous of *Henry* the 8th, and *Francis* the first, so much renowned all ouer *Europe*, to the sight of which, many times they will come hundreths of miles, giue any money for a place, and remember many yeares after with singular delight. *Bodine*, when he was Embassadour in *England*, said he saw the Noblemen goe with Robes to the Parliament house, *summâ cum iucunditate vidimus*, he was much affected with the sight of it. *Pomponius Columna*, saith *Iouius* in his life, saw 13. *Frenchmen*, and so many *Italians*, once fight for a whole Army, *Quod iucundissimum spectaculum, in vitâ dicit suâ*, the pleasantest sight that euer he saw in his life. Who would not haue bin affected with such a spectacle? or that single combat of † *Breaute* the *Frenchman*, and *Anthony Schets* a *Dutchman*, before the wals of *Sylvaducis* in *Brabant*, Ao 1600. They were 22 horse on the one side, as many on the other, which like *Liuies Horatij* fought, for their owne glory & Countries honor, in the sight and view of the whole City and Army.[h] When *Iulius Cæsar* warred about the banks of *Rhene*, there came a *Barbarian* Prince to see him, & the *Roman* Army; and when he had beheld *Cæsar* a good while, [i] *I see the gods now* (said he) *which before I heard of, nec felicior em ullum vitæ meæ aut optavi, aut sensi diem.* It was the happiest day that euer he had in his life: Such a sight alone were able of it selfe to driue away melancholy, if not for euer, yet it must needs expell it for a time.

The Country hath its recreations, the City its seuerall Gymnicks & Exercises, May-games, Feasts, Wakes, & merry meetings to solace themselues; the very being in the Country, that life it selfe is a sufficient recreation to some men to enioy such pleasures, as those old Patriarkes did. *Diocletian* the Emperour was so much affected with it, that he gaue ouer his Scepter, and turned Gardner. *Constantine* wrote 20 bookes of Husbandry. *Lysander*, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus*, *Cato*, *Tully*, & many such, how haue they beene pleased with it, to prune, to plant,

[k] *Nunc captare feras laqueo, nunc fallere visco,*
Atq; etiam magnos manibus circundare saltu,
Insidias auibus moliri, incendere vepres.

Sometimes with traps deceiue, with line and string
To catch wild Birds and Beasts, encompassing
The groue with dogges, and out of bushes firing.

Iucundus in his Preface to *Cato*, *Varro*, *Columella* &c. put out by him, confesseth of himselfe, that he was mightily delighted with these Husbandry studies

[f] *Pet. Gillius. Paul. Hentzeus Itinerar. Italiæ. 1617. Iod. Sincerus Itinerar. Galliæ 1617. Symp. lib. 1. quæst. 4.*
[f] *Iucundissima deambulatio iuxta mare & nauigatio prope terram.*
† *Fa utrâq; fluminis ripâ.*
[g] Betwixt *Ardes* & *Guisnes. 1519.*
† *Swertius in delitiis. fol. 487. veteri Horatiorum exemplo, virtute & successu admirabili, cæsis hostibus 17 in conspectu patriæ &c.*
[h] *Paterculus vol. post.*
[i] *Quos antea audivi, inquit, hodiè vidi deos.*
[k] *Virg. 1. Geor.*

dies,and tooke extraordinary pleasure in them: if the Theorick or speculation can so much affect, what shall the place and exercise it selfe,the practicke part doe. The same confession I find in *Herbastein, Porta, Camerarius*,& many others, which haue written of that subiect. If my testimony were ought worth,I could say as much of my selfe. I am *verè Saturninus*.No man euer tooke more delight in Springs, Woods, Groues, Gardens, Walkes, Fishponds,Riuers &c. But *Tantalus à labris sitiens fugentia captat Flumina.* And so doe I,*Velle licet,potiri non licet.* 229

[l] *Boterus lib 3. polit.cap.1.*

[m] See *Athenæus dipnoso.*

[m] *Ludi votivi sacri,ludicri Megalenses, Cerealè, Florales, Martiales, &c. Rosinus 5.12.*

[o] See *Lipsius Amphitheatrum Rosinus lib.5.*

[n] 1500 Men at once, Tigers,Lions,Elephants,Horses, Dogges, Beares &c.

[q] *Lib.vit. & l. 1.Ad finem consuetudine non minus laudabili, quàm veteri, cõtubernia Rhetorum Rhythmorum in urbibus & municipiis, Certisq; diebus exercebantse sagittarij, sclopetarii, gladiatores &c. Alia ingenii, animiq; exercitia, quorum præcipuum studium, principem populum tragœdiis, comœdiis, fabulis scenicis,aliisq; id genus ludis recreare.*

[r] *Suetonius.*

[s] *Lampridius.*

[t] *Spartian.*

[u] *Delectatus lusis catulorum, Porcellorum, ut perdices inter se pugnarent,aut ut aves parvulæ sursum & deorsum volitarent, his maximè delectatus, ut solitudines publicas sublevaret.*

Euery City almost hath its peculiar Walks,Groues,Theaters,Pageants, Games,and seuerall recreations, euery country some peculiar Gymnicks,to exhilarate their mindes,and exercise their Bodies. The [l] *Greekes* had their *Olympian Pythian,Isthmian,Nemean* games,in honour of *Neptune,Iuppiter,Apollo. Athens* hers,*Corinth* hers. Some for Honor,Garlands,Crownes; for [m] beauty,dancing,running,leaping,like our siluer games. The [n] *Romans* had their Feasts (as the *Athenians* and *Lacedemonians* had their publike bankets, *in Prytanæo,Panathenæis,Thesperijs,Phtditijs*, Playes,Naumachies,places for Sea fights,[o] Theaters, Amphitheaters able to containe 70000 men,wherein they had seuerall delightsome shewes to exhilarate the people: [p] Gladiators,cumbats of men with themselues,with wild beasts, and wild beasts one with another,dancers on ropes, Juglers, Wrestlers, Comedies, Tragedies, publikely exhibited at the Emperours & Cities charge, and that with incredible cost and magnificence. In the Low-countries (as [q] *Meteran* relates) before these warres,they had many solemne Feasts, Playes, Challenges,Artillery Gardens,Colledges of Rimers,Rhetoricians,Poëts: and to this day, such places are curiously maintained in *Amsterdam*, as appeares by that description of *Isaacus Pontanus rerum Amstelod.lib.2.cap.25*.In *Italy* they haue solemne Declamations of certaine select yong Gentlemen in *Florence* (like those Reciters in old *Rome*) and publike Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselues. All seasons almost,all places haue their seuerall pastimes, some in Sommer, some in Winter, some abroad, some within; some of the body, some of the mind, and seuerall men haue their seuerall recreations, exercises. [r] *Domitian* the Emperor was much delighted with catching flies. *Augustus* to play with nuttes amongst Children. [s] *Alexander Severus* was much pleased to play with whelps and yong Pigs. [t] *Adrian* was so much enamored on dogs and horses,that he bestowed monuments and Tombes on them, and buried them in graues.In fowle weather,or when they can vse no other conuenient sports,by reason of the time, as we vse Cock-fighting,to auoide Idlenesse, [u] *Severus* vsed Partridges and Quailes, and to keepe Birds in Cages, with which he was much pleased, when at any time he had leisure from publike cares and businesse. Hee had (saith *Lampridius*)tame Phesants,Duckes,Partridges,Peacocks,and some 20000 Ringdoues and Pigeons. *Busbequius* the Emperours Orator, when he lay in *Constantinople*, & could not stir much abroad,kept to recreate his mind, busying himself to see them fed, almost all manner of strange Birds and Beasts; This was something,though not to exercise his body,yet to recreate his mind. *Conradus Gesner* at *Zuricke* in *Switzerland*,kept so likewise for his pleasure,a great company of wild beasts,and (as he saith) took great delight to see them eat their meat. *Turkie* Gentle-

230 women, that are perpetuall prisoners, still mewed vp according to the custome of the place, haue little else besides their household businesse, or to play with their children to driue away time, but to dally with their Cats, which they haue *in delitijs*, as many of our Ladies and Gentlewomen vse Monkies, and little Dogs. The ordinary recreations which we haue in Winter, and in most solitary times busy our mindes with, are *Cardes, Tables,* & *Dice, Shouelboard, Chesse-play*, the Philosophers game, small trunkes, balliardes, musicke, maskes, singing, dancing, vlegames, catches, purposes, questions, [x] merry tales of errant Knights, Kings, Queenes, Louers, Lords, Ladies, Giants, Dwarfes, Theeues, Fayries &c. such as the old women tolde *Psyche* in † *Apuleius, Bocace* Nouells and the rest. Newes are generally welcome to all our eares, *auidè audimus, aures enim hominum nouitate lætantur* (* as *Plinie* obserues) we long after rumour to eare and listen to it, † *densum humeris bibit aure vulgus*. When that great *Gonsalua* was vpon some displeasure confined by King *Ferdinand*, to the City of *Loxa* in *Andalusia*, the onely comfort (saith * *Iouius*) he had to ease his melancholy thoughts, was to heare newes, and to listen after those ordinary occurrents which were brought him *cum primis*, out of all parts of *Europe*. Some mens only delight is, to take Tobacco, and drinke all day long in a Tauerne or Ale-house, to discourse, sing, jest, roare, talke of a Cock and a Bull ouer a pot &c. others to game, nothing to them so pleasant. Many too nicely take exceptions at Cardes, [y] Tables, and Dice, and such lusorious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselues, yet may iustly be otherwise excepted at, as they are often abused, and forbidden as things most pernitious, *insanam rem & damnosam*, [z] *Lemnius* cals it. *For most part in these kind of disports, t'is not Art or skill, but subtilty, cunnycatching, knauery, chance and fortune carries all away*. Not to passe away time for honest disport, but for filthy lucre and couetousnesse of mony. [a] *A thing so common all ouer Europe at this day, and so generally abused, that many men are vtterly vndone by it*, their meanes spent, Patrimonies consumed, they and their posterity beggered, besides swearing, wrangling, drinking, losse of time, and such inconveniences, which are ordinary concomitants. [b] *For when once they haue got a haunt of such companies, and a habite of gaming, they can hardly be drawne from it, but as an itch it will tickle them, and as it is with whoremasters, once entred, they can hardly leaue off. Vexat mentes insana cupido*, they are madde vpon their sport. So good things may be abused, and that which was first invented to [c] refresh mens weary spirits, when they come from other labours and studies to exhilarate the mind, to entertaine time and company, tedious otherwise in those long solitary Winter nights, and keepe them from worse matters, an honest exercise, is contrarily peruerted.

Chesse-play is a good exercise of the minde, for some kind of men, and fit for such melancholy, as *Rhasis* holds, as are Idle, & haue extravagant impertinent thoughts, or are troubled with cares, nothing better to distract their mind, and alter their meditations: invented (some say) by the † Generall of an Army in a famine, to keepe his Souldiers from mutiny: but if it proceed from ouermuch study, in such a case it may doe more harme then good; it is

[x] *Brumales lete ut possint producere noctes.*
† *Milef.4.*
* *Epist.lib.8.*
Ruffino.
† *Hor.*
* *Vitæ eius lib. vlt.*
[y] They accoũt them vnlawfull, because sortilegious.
[z] *Institut. c.44. In his ludis plerumq; non ars aut peritia viget, sed fraus, fallacia, dolus, astutia, casus, fortuna, temeritas locum habent, non ratio, consilium, sapientia &c.*
[a] *Abusus tam frequens hodiè in Europa, ut plerisq; crebro harum vsu patrimonium profundant, exhaustisq; facultatibus, ad inopiam redigantur.*
[b] *Vbi semel prurigo ista animũ occupat, ægrè discuti potest sollicitantibus undiq; eiusdem farinæ hominibus, damnosas illas voluptates repetunt, quòd & scortatoribus insitum &c.*
[c] *Instituitur ista exercitatio, non lucri, sed valetudinis, & oblectamenti ratione, & quo animus defatigatus respiret, novasq; vires ad subeundos labores denuò concipiat.* † *Latrunculorum ludus inventus est à Duce, ut cum miles intolerabili fame laboraret, altero die edens, altero ludens, famis oblivisceretur. Bellonius.*

a game

a game too troublesome for some mens braines, too full of anxiety, all out as bad as study, and besides, it is a testy, cholericke game, and very offensiue to him that looseth the Mate. [d] *William* the Conquerour in his yonger yeares, playing at Chesse with the Prince of *France*, (*Dauphine* was not annexed to that Crowne in those dayes) losing a Mate, knocked the Chess-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. book *Tit. 12. de reg. instit.* forbids his Prince to play at Chesse, hawking and hunting, riding &c. he will allow of, and this to other men, but by no meanes to him. In *Muscouy*, where they liue in Stoues and hot-houses all Winter long, come seldome or little abroad, it is againe very necessary, and therefore in those parts (saith [e] *Herbastein*) much vsed. At *Fessa* in *Africke*, where the like inconvenience of keeping within doores is through heat, it is very laudable; and (as [f] *Leo Afer* relates) as much frequented. A sport fit for idle Gentlemen, Souldiers in Garrison, & Courtiers that haue nought but loue matters to busie themselues about, but not altogether so conuenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game, *Dr Fulks Metromachia*, & his *Ouronomachia*, with the rest of those curious Astrologicall and Geometricall fictions, for such especially as are Mathematically giuen: and the rest of those curious games.

[d] *Dr Hayward vitâ eius.*

[e] *Muscouit. commentar.*

[f] *Inter Civet Fessanos latrunculorum ludus usitatissimus, l. 3 de Africa.*

Dancing, Singing, Masking, Mumming, Stage-playes, howsoeuer they bee heauily censured by some seuere *Catoes*, yet if opportunely and soberly vsed, may iustly be approued. *Melius est fodere, quàm saltare*, saith *Austin*, but what is that if they delight in it? [g] *Nemo saltat sobrius*, But in what kinde of dance? I know these sports haue many oppugners, whole Volumes writ against them; and some againe, because they are now cold and wayward, past themselues, cavill at all such youthfull sports in others, as he did in the Comedy, they think them, *Illicò nasti senes, &c.* Some out of preposterous zeale, obiect many times triuiall arguments, and because of some abuse, will quite take away the good vse, as if they should forbid wine, because it makes men drunke; but in my iudgment they are too sterne: there is a time for all things: for my part, I willingly subscribe to the *Kings Declaration*, and was euer of that minde, those May-games, Wakes, and Whitson ales, &c. if they be not at vnseasonable times, may iustly be permitted. In *Franconia* a Province of *Germany* (saith [h] *Aubanus Bohemus*) the olde folkes after Euening prayer, went to the Ale-house, and the yonger sort to dance: and to say with [i] *Salisburiensis, Satius fuerat sic otiari, quàm turpiùs occupari*, better to doe so, then worse, as without question otherwise (such is the corruption of mans nature) many of them will doe. And for that cause, Playes, Maskes, Jesters, Gladiators, Tumblers, Juglers, &c. and all that crew, is admitted and winked at. [k] *Tota iocularium scena procedit, & ideò spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosiùs otiari solent*: that they might be busied about such toyes, that would otherwise more pernitiously be idle. *Euill is not to be done* (I confesse) *that good may come of it*: but this is euill *per accidens*, and in a qualified sence, to avoid a greater inconvenience, may iustly be tolerated. *Sr Thomas Moore* in his *Vtopian Common-wealth*, [l] *as he will haue no man idle, so will he haue no man labour ouer-hard, to be toyled out like an horse, 'tis more then slauish infelicity, and the life of most of our hired*

[g] *Tully.*

[h] *De mor. gent.*

[i] *Polycrat. lib. 1. cap. 8.*

[k] *Idem Sarisburiensis.*

[l] *Nemo desidit otiosus, ita nemo asinino more ad seram noctem laborat, nam ea plusquam seruilis ærumna, quæ tamen vbiq; plerumq; opificum vita est, exceptis Vtopiensibus, qui diem in 24. horas dividunt, sex duntaxat operi deputant, reliquum à somno & cibo cuiusq; arbitrio permittitur.*

232 *hired seruants, and tradesmen elsewhere* (excepting his *Vtopians*) *but halfe the day allotted for worke, & halfe for honest recreations, or whatsoeuer imployment they shall thinke fit themselues.* If one halfe day in a weeke were allotted to our household seruants, for their merry meetings, by their hard Masters, or in a yeare some Feasts, like those *Roman Saturnals*, I thinke they would labour harder all the rest of the yeare, and both parties would better be pleased: but this needs not (you will say) for some of them doe nought but loyter all the weeke long.

This which I ayme at, is for such as are *Fracti animis* troubled in minde, to ease them, ouer-toyled on the one part to refresh: ouer idle on the other, to keepe themselues busied. And to this purpose, as any labour or imployment will serue to the one, any honest recreation will conduce to the other: of which, as there be diuers sorts, & peculiar to seuerall callings, ages, sexes, conditions, so there be proper for seuerall seasons, and those of seuerall natures, to fit that variety of humors which is amongst men, that if one will not, another may take place: some in Sommer, some in winter, some gentle, some more violent, some for the minde alone, some for the body and minde: (as to some it is both businesse, and a pleasant recreation, to ouersee Workmen of seuerall sorts, to build, cast, plot, project, cast vp accompts &c.) some without, some within doores: new, old, &c. as the season serueth, and as men are inclined. It is reported of *Philip Bonus*, that good Duke of *Burgundy* (by *Lodov. Vives in epist.* and *Pont. Heuter* in his history) that the said Duke, at the marriage of *Eleonora*, sister to the King of *Portugall* at *Bruges* in *Flanders*, (which was solemnised in the deepe of Winter) when as by reason of vnseasonable weather he could neither hawke nor hunt, and was now tired with cards, dice &c. and such other domestical sports, or to see Ladies dance, with some of his Courtiers, he would in the Euening walke disguised all about the Towne. It so fortuned, as he was walking late one night, he found a coūtrey fellow dead drunke, snorting on a Bulke, † hee caused his followers to bring him to his Palace, and there stripping him of his old clothes, and attyring him after the Court fashion, when he wakened, he and they were all ready to attend vpon his Excellency, and perswaded him he was some great Duke. The poore fellow admiring how he came there, was serued in state all day long, after supper he saw them dance, heard musicke, and all the rest of those Court-like pleasures: but late at night, when he was well tipled, and againe fast asleepe, they put on his old robes, & so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did now when he returned to himselfe, all the jest was, to see how he [m] looked vpon it. In conclusion, after some little admiration, the poore man told his friends he had seene a vision, constantly beleeued it, would not otherwise be perswaded, and so the jest ended. [n] *Antiochus Epiphanes* would often disguise himselfe, steale from his Court, and goe into Marchants, Goldsmiths, and other Tradesmens shoppes, sit and talke with them, and sometimes ride and walke alone, and fall aboord with any Tinker, Clowne, Seruing man, Carrier, or whomsoeuer he met first. Sometimes he would *ex insperato*, giue a poore fellow mony, to see how hee would looke, or on set purpose, loose his purse as he went, to watch who found it, & withall, how he would be affected, & with such obiects he was much delighted.

† *Rerum Burgund. lib. 4.*

† *Iussit hominē deferri ad palatium, & lecto ducali collocari, &c. mirari homo ubi sē eò loci vidit.*

m *Quid interest, inquit Lodouicus Vives, (epist. ad Franciscē. Bar. oucem) inter diem illius & nostros aliquot annos, nihil penitus, nisi quòd &c.*

n *Hen. Stephan. præfat. Herodoti.*

Many

Many such trickes are ordinarily put in practise by great men, to exhilarate themselues and others, all which are harmelesse jests, and haue their good vses. 233

But amongst all those Exercises, or recreations of the mind within doores, there is none so generall, so aptly to be applyed to all sorts of men, so fit & propet to expell Idlenesse and Melancholy, as that of *Study*. To read, walke and see Mappes, Pictures, Statues, old Coynes of seueral sorts in a faire Gallery, artificiall workes, perspectiue glasses, old reliques, *Roman* Antiquities, variety of colours. A good Picture is *falsa veritas, & muta poësis*, & though (as ° *Vives* saith) *artificialia delectant, sed mox fastidimus*, artificiall toyes please but for a time; yet who is he that will not be moued, to see those well-furnished Galleries of those *Roman* Cardinals, so wel stored with all moderne Pictures, old Statues and Antiquities? Or in some Princes cabinets, or great Noblemens houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent land-skips, and Dutch-workes, curious cuts of *Sadler* of *Prage*, *Albertus Durer*, *Goltzius*, *Vrintes &c.* such pleasant peeces of perspectiue, *Indian Pictures* made of feathers, *China* workes, frames, motions, exotick toyes, &c. Who is he that is now wholly ouercome with Idlenesse, or otherwise involued in a Labyrinth of worldly cares, troubles, and discontents, that will not be much lightned in his mind by reading of some inticing story, true or fained, where as in a glasse he shall see what our fore-fathers haue done, the beginnings, ruines, falls, periods of Common-wealths, priuate mens actions displaied to the life, &c. † *Plutarch* therefore calls them, *secundas mensas & bellaria*, the second course and junkets, because they were vsually read at Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, & elegant Poëme, or some pleasant bewitching discourse, which will draw his attention along with it? To some kind of men it is an extraordinary delight to study. For what a world of bookes offers it selfe, in all subiects, arts, and sciences, to the delight and capacity of the Reader? In *Arithmeticke*, *Geometry*, *Perspectiue*, *Astronomy*, *Architecture*, *Military matters*, *Musicke*, *Metaphysicks*, *naturall* and *morall Philosophy*, *Philology*, in *Policy*, in those studies of * *Antiquity*, &c. In *Law*, *Physicke*, & *Diuinity*, for profite, pleasure, practise, speculation, in verse or prose &c. their names alone are the subiect of whole volumes, we haue thousands of Authors of all sorts, many great Libraries, full, and well furnished, and he is a very block that is affected with none of them. Me thinkes it should well please any man, to looke vpon a Geographicall mappe, and to behold, as it were, all the remote Provinces, Townes, Cities of the World, and neuer to goe forth of the limits of his Study, to measure by a Scale and Compasse, their extent, distance, examine their site &c. What greater pleasure can there be, then to view those elaborate Maps of *Ortelius*, P *Mercator*, *Hondius*, &c. To peruse those bookes of Cities, put out by *Braunus*, and *Hogenbergius*. To read those exquisite descriptions of *Magi-nus*, *Munster*, *Merula*, *Boterus*, *Leander Albertus*, *Camden*, *Leo Afer*, *Adricomi-us*, *&c.* Those famous expeditions of *Christoph. Columbus*, *Americus Vesputi-us*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Aloisius Cadamustus &c.* Those acurate diaries of *Portugals*, *Hollanders*, of *Bartison*, *Oliuer à Nort &c.* *Hacluits* voyages, *P. Martyrs Decades*, *Benza*, *Lerius*, *Linschoftens* relations,

° 3. *de Anima.*

† *Quòd heroum conuiuia legi solita.*

* As in trauailing, the rest goe forward and look before them, an Antiquary alone lookes round about him, seeing things past, &c. hath a cõpleat Horizõ.

P *Atlas Geog.*

234 *Hodaporicons* of *Iod. à Meggen*, *Brocard* the Monke, *Bredenbachius*, *Io. Dublinius*, *Sandes*, *&c.* to *Ierusalem*, *Ægypt*, and other remote places of the world: to read *Bellonius* obseruations, *P. Gillius* his Survaies; Those parts of *America*, set out, & curiously cut in Pictures by *Fratres à Bry*. To see a well cut Herball, all Hearbs, Trees, Flowres, Plants, expressed in their proper colours to the life, as that of *Mathiolus* vpon *Dioscorides*, *Delacampius*, *Leobel*, *Bauhinus*, and that last voluminous and mighty Herbal of *Noremberge*, wherein almost euery Plant is to his owne bignesse. To see all Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. & all Creatures set out by the same Art, and truely expressed in liuely colours, with an exact description of their natures, vertues, qualities &c. as hath been accurately performed by *Ælian*, *Gesner*, *Vlysses Aldrovandus*, *Bellonius*, *Hippolytus Salvianus*, *&c.* What more pleasing studies can there be then the Mathematickes, Theorick, or Practicke part? *Talis est Mathematum pulchritudo* (saith [q] *Plutarch*) *ut his indignum sit divitiarum phaleras istas & bullas, & puellaria spectacula comparari*; such is the excellency of those studies, that all those ornaments and bubbles of wealth, are not worthy to be compared to them, *crede mihi* ([r] saith one) *extingui dulce erit Mathematicarum artium studio*, I could euen liue and dye with those studies, [s] and take more pleasure, true content of mind in them, then thou doest in all thy wealth, how rich soeuer thou art. The like pleasure there is in all other studies, to such as are truely addicted to them, as well may witnesse those many laborious houres, dayes and nights, spent in the voluminous Treatises written by them; the like content. [t] *Iulius Scaliger* was so much affected with Poëtry, that hee brake out into a patheticall protestation, that hee had rather be the Author of such twelue verses in *Lucan*, such an Ode in † *Horace*, then Emperour of *Germany*. *Seneca* preferres *Zeno* and *Chrysippus*, two doting *Stoicks* (hee was so much enamoured on their workes) before any Prince or Generall of an Army, such content there is in study. [u] *King* James 1605, when he came to see our Vniuersity of *Oxford*, & amongst other Ædifices, now came to view that famous Library, renued by Sr *Thomas Bodley*, in imitation of *Alexander*, at his departure brake out into that noble speech, If I were not a King, I would be an University man; [x] *And if it were so that I must be a Prisoner, if I might haue my wish, I would desire to haue no other Prison then that Library, & to be chained together with my fellow writers.* So sweet is the delight of study, the more learning they haue (as he that hath a dropsie, the more he drinkes, the thirstier hee is) the more they couet to learne, and the last day is *prioris discipulus*, harsh at first Learning is, *radices amaræ*, but *fructus dulces*, according to that of *Isocrates*, pleasant at last, the longer they liue, the more they are inamoured with the the Muses. *Heinsius* the keeper of the Library at *Leiden* in *Holland*, was mewed vp in it all the yeare long, and that which to thy thinking should haue bred a lothing, caused in him a greater liking. [y] *I no sooner* (saith he) *come into the Library, but I bolt the doore to me, excluding lust, ambition, avarice, and all such vices, whose nurse is Idlenesse the mother of Ignorance, and Melancholy her selfe, and in the very lap of eternity, amongst so many diuine soules, I take my seat, with so lofty a spirit and sweet content, that I pitty all our great ones, and richmen that know not this happinesse.*

Whosoeuer he is therefore that is ouerrunne with solitarinesse, or carried away

[q] *Lib. de cupid. divitiarum.*
[r] *Leon. Diggs præfat. ad perpet. prognost.*
[s] *Plus capio voluptatis &c.*
[t] *Poetices lib.*
† *Lib. 3. Ode 9. Donec gratus eram tibi &c.*
[u] *Isaac Wake. Musæ regnantes.*
[x] *Si unquam mihi in fatis sit, ut captivus ducar, si mihi daretur optio, hoc cuperem carcere concludi, his catenis illigari, cum hisce captivis concatenatis ætatem agere.*
[y] *Epist. Primiero. Plerunq; in Bibliothecam vne confero, in quâ simulac pedem posui, foribus pessulum obdo, ambitionem autem, amorem, libidinẽ, &c. excludo, quorum parens est ignavia, imperitiæ nutrix, & in ipso æternitatis gremio, inter tot illustres animas sedem mihi sumo, tam ingenti quidem animo, ut subindè magnatum me miseriat, qui fælicitatem hanc ignorant.*

ed away with pleasing melancholy and vaine conceits, and for want of imployment knowes not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy then this of study, to compose himselfe to the learning of some art or science. Provided alwaies that his maladie proceede not from overmuch study, for in such cases he addes fuell to the fire, and nothing can be more pernitious; let him take heede he do not outstretch his wits, and make a *Skeleton* of himselfe; or such Inamoratoes as read nothing but play-bookes, Idle Poems, Iests, *Amadis de Gaul*, the *Knight of the Sun*, *the seaven Champions*, *Palmerin de Oliva*, *Huon of Burdeaux*, &c. Such many times proue in the ende as mad as *Don Quixot*. Study is only prescribed to those that are otherwise idle, trobled in mind, or carryed headlong with vaine thoughts and Imaginations, to distract their cogitations (although variety of study, or some serious subiect would doe the former no harme) and divert their continuall meditations another way. Nothing in this case better then study, *semper aliquid memoriter ediscant*, saith *Piso*, let them learne something without booke, or read some booke. Read the Scripture which *Hyperius lib. 1. de quotid. script. lec. fol. 77.* holdes availeable of it selfe, [z] *the minde is erected thereby from all worldly cares, and hath much quiet and tranquillity*. For neither as † *Chrysostome* well addes, *those boughes and leaues of trees, which are plashed for cattle to stand vnder, in the heat of the day, in summer, so much refresh them with their acceptable shade; as the reading of scripture doth recreate, and comfort a distressed soule, in sorrow and affliction. Paul* bids *pray continually, quod cibus corpori, lectio animæ facit*, saith *Seneca*, as meate is to the Body, such is reading to the Soule. [a] *To be at leasure without bookes is another Hell, and to be buried aliue*. [b] *Cardan* cals a Library the physicke of the soule, [c] *Divine authors fortifie the minde, make men bold and constant, and* (as *Hyperius* addes) *godly conference will not permit the minde to be tortured with absurd cogitations*. *Rhasis* inioynes continuall conference to such melancholie men, and would haue some body still talke seriously, or dispute with them, and sometimes [d] *to cavill and wrangle* (so that it breake not out to a violent perturbation) *for such alteration is like stirring of a dead fire to make it burne a fresh*, it whets a dull spirit, *and will not suffer the minde to be drowned in such profound cogitations, which melancholy men are commonly troubled with*. [e] *Ferdinand* and *Alphonsus* both kings of *Arragon* and *Sicily*, were both cured by reading of history, one of *Curtius*, the other of *Livy*, when no other Physicke would take place. [f] *Camerarius* relates as much of *Laurence Medices*. Heathen Philosophers are so full of divine precepts in this kinde, that as some thinke they alone are able to settle a distressed minde. [g] *Sunt verba & voces quibus hunc lenire dolorem, &c. Epictetus, Plutarch*, and *Seneca*, *qualis ille quæ tela*, saith *Lipsius*, *adversus omnes animi casus administrat, & ipsam mortem, quomodò vitia eripit, infert virtutes*? When I read *Seneca*, [h] *me thinkes I am beyonde all humane fortunes, on the top of a hill aboue mortality*. If this comfort may be got by Philosophy, what shall be had from Divinity? What shall *Austin*, *Cyprian*, *Gregory*, *Bernards* divine meditations afford vs? Nay what shall the Scripture it selfe? Which is like an Apothecaries shop, wherein are remedies for all infirmities of body and minde, purgatiues, alteratiues, coroboratiues, lenitiues, &c. *Every disease of the Soule*, saith [i] *Austin*, *hath a peculiar medicine in the Scripture, this only is required*,

[z] *Animus elevatur inde à curis, multâ quiete & tranquillitate fruens.*

† *Hom. 4. de pœnitentiâ. Nam neq; arborum comæ pro pecorum tigurijs factæ, meridie per æstatem, optabilem exhibentes umbram, oves ita reficiunt: ac Scripturarum lectio afflictas angore animas solatur, & recreat.*

[a] *Otium sine literis mors est, & vivi hominis sepultura. Seneca.*

[b] *Cap. 99. l. 17. de rer. var.*

[c] *Fortem reddunt animum, & constantem, & pium colloquium, non permittit animum, absurdâ cogitatione torqueri.*

[d] *Altercationibus utantur, quæ non permittunt animum submergi profundis cogitationibus, de quibus otiosè cogitat & tristatur in ijs.*

[e] *Bodin. præfat. ad meth. hist.*

[f] *Operum subcis. cap. 15.*

[g] *Hor.*

[h] *Fatendum est cacumine Olympi constitutus supra res humanas mihi videor, quæ illum lego, supra ventos & procellas, & omnes res humanas.*

[i] *In Ps. 36. omnis morbus animi in Scriptura habet medicinã, tantùm opus est, ut qui sit æger, non recuset potionem, quã Deus temperavit.*

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quired, that the ſicke man take but the potion which God hath already tempered. [k] *Gregory* cals it *a Glaſſe wherein we may ſee all our infirmities, ignitum colloquium, Pſalm.118.140.* [l] *Origen* a Charme. And therefore *Hierome* preſcribes *Ruſticus* the Monke, [m] *continually to read the Scripture, and to meditate on that which he hath read: for as maſtication is to meate, ſo is meditation on that which we reed.* I would for theſe cauſes wiſh him that is melancholy, to vſe both humane & divine authors, voluntarily to impoſe ſome taske vpon him himſelfe, to divert his melancholy thoughts. To ſtudy the Art of memory, *Coſmus Roſſelius, Pet. Rauennas, Scenkelius detectus, &c.* that will aske a great deale of attention: or let him demonſtrate a propoſition in *Euclide* in his fiue laſt bookes, extract a ſquare root, or ſtudy *Algebra, Napiers Logarithmes*, or thoſe Tables of Artificiall † *Sines* & *Tangents*, not long ſince ſet out by mine old Collegiat, very good friend, & late fellow-Studēt of *Chriſt-Church* in *Oxford*, Mr * *Edmund Gunter*, which will performe that by Addition and Subſtraction onely, which heretofore *Regiomontanus* Tables did by Multiplication and Diuiſion, or thoſe elaborate concluſions of his † *Sector* and *Croſſe-ſtaffe:* Or let him calculate Sphæricall Triangles, caſt a Natiuity, make an *Ephemerides*, read *Suiſſet* the Calculators workes, *Scaliger de emendatione temporum*, till he vnderſtand it, read *Scotus* and *Suarez* Metaphyſicks, or Schoole Divinity, *Occam, Entisberus, Durand &c.* If thoſe other doe not affect him, he may apply his mind to *Heraldry, Antiquity*, invent Impreſes, Emblemes; make *Epithalamiums, Epitaphs, Elegies, Epigrams, Anagrams, Cronograms*, vpon his friends names: or make a Comment vpon *Ælia Lælia Criſpis*, as many idle fellowes haue aſſayed; and rather then doe nothing, vary a [n] verſe a thouſand wayes, as *Putean* hath done. If ſuch voluntary taskes, pleaſure & delight, or crabbednes of theſe ſtudies, will not yet diuert their idle thoughts, and alienate their Imaginations, they muſt be compelled, ſaith *Chriſtophorus à Vega, cogi debent l.5.c.14.* Vpon ſome mulct, if they performe it not, *quod ex officio incumbat*, or loſſe of credit or diſgrace, ſuch as are our publike Vniuerſitie exerciſes. For, as he that playes for nothing, will not heed his game; no more will voluntary imployment, ſo throughly affect a Student, except hee be very intent of himſelfe, and take an extraordinary delight in the ſtudy, about which he is converſant. It ſhould be of that nature his buſineſſe, which *volens nolens* he muſt neceſſarily vndergoe, and without great loſſe, ſhame, or hinderance he may not omit.

Now for women, inſteed of laborious ſtudies, they haue curious needle-workes, cut-workes, bone-lace &c. to buſie themſelues about, houſhold offices, &c. or ſome goſſippings: old folkes haue their Beads. An excellent invention to keepe them from Idleneſſe, that are by nature melancholy, & paſt all affaires, to ſay ſo many *Paternoſters, Auemaries, Creedes*, if it were not prophane and ſuperſtitious. In a word, Body and minde muſt be both exerciſed, not one, but both, and that in mediocrity: otherwiſe it will cauſe a great inconuenience. If the Body be ouer-tyred, it tyres the Mind. The mind oppreſſeth the Body, as with Students it oftentimes falls out, who (as [o] *Plutarch* obſerues) haue no care of the Body, *but compell that which is mortall, to doe as much as that which is immortall: that which is earthly, as that which is æthereall. But as the Oxe tyred, told the Camell, (both ſeruing one maſter) that refuſed to carry, ſome part of his burden, before it were long, hee ſhould be compelled to*

[k] *In moral. ſpeculum, quo nos intueri poſſimus.*
[l] *Hom.28. ut incantatione virus fugatur, ita lectione malum.*
[m] *Iterum atq; iterum moneo, ut animā ſacræ ſcrip. lectione occupes. Maſticat diuinum pabulum meditatio.*
† Printed at *London*, Anno 1620.
* Aſtronomy Reader at *Greſham* Colledge.
† Printed at *London* by *William Iones* 1623

[n] *Tot tibi ſunt dotes virgo, quot ſydera cælo.*

[o] *Tom.1. de ſanit. tuend. Qui rationem corporis non habent, ſed cogunt mortalem immortali terreſtrem ætheriæ æqualē præſtare indaſtriā. cæterum ut Camelo uſu venit, quòd ei bos prælixerat, cum eidem ſervirent domino & parte oneris levare illum Camelus recuſaſſet, paulò poſt, & ipſius cutem, & totum onus cogeretur geſtare (quòd mortuo bove impletum) Ita animo quoq; cōtingit, dum defatigato corpori, &c.*

to carry all his packe, and his skinne to boot (which by and by, the Oxe being dead fell out) the Body may say to the Soule, that will giue him no respit or remission: a little after, an ague, Vertigo, Consumption, seaseth on them both, all his study is omitted, and they must be compelled to be sicke together: Hee that tenders his owne good estate, and health, must let them draw with equall yoke, both alike, [p] *that so they may happily inioy their wished health.* 237

[p] *Vt pulchram illam & amabilem sanitatem præstemus.*

Memb. 5.

Waking and terrible dreames rectified.

AS Waking that hurts, by all meanes must be avoided, so Sleep which so much helps, by all waies, [q] *must be procured, by nature or art, inward or outward medicines, and to be protracted longer then ordinarie, if it may be, as being an especiall helpe.* It moystens and fattens the Body, concocts, and helpes digestion, as we see in Dormice, and those *Alpine* Mice that sleepe all Winter, which *Gesner* speakes of, when they are so found sleeping vnder the snow in the dead of Winter, as fat as butter. It expels cares, pacifies the minde, refresheth the weary limmes after long worke,

[r] *Somne quies rerum, placidissime somne deorum,*
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces reparasq; labori.

The fittest time is [s] *two or three houres after supper, when as the meate is now setled at the bottome of the stomacke, and t'is good to lie on the right side first, because that at that site the liver doth rest vnder the stomacke, not molesting anie way but heating him as a fire doth a kettle, that is put to it. After the first sleepe t'is not amisse to lye on the left side, that the meate may the better descend*: and sometimes againe on the belly, but never on the backe. Seaven or eight houres is a competent time for a melancholie man to sleep, as *Crato* thinks; but as many doe, to lie in bed and not sleepe, a day or halfe a day together, to giue way to pleasing conceits and vaine imaginations, is many waies pernitious. To procure this sweet moistning sleepe, is first to take away the occasions (if it be possible) that hinder it, and then to vse such inwarde or outward remedies, which may cause it. Heate and dryenesse must first be removed, [t] an hot and dry braine never sleepes well, griefe, feares, cares, expectations, anxieties, great businesses, and all violent perturbations of the minde must in some sort be qualified, before we can hope for any good repose. He that sleepes in the day time, or is in suspence, feare, or any way troubled in minde, or goes to bed vpon a [u] full stomack, may never hope for quiet rest in the night; *nec enim meritoria somnos admittunt*, as the [x] Poet saith, Innes & such like troublesome places are not for sleepe, one cals Ostler, another Tapster, one cries and shouts, another sings,

——† *absentem cantat amicam,*
Multâ prolutus vappâ nauta atq; viator.

Who that is not accustomed to such noyses, can sleepe amongst them? He that will intende to take his rest, must goe to bed *animo securo, quieto & libero*, with a [y] secure and quiet minde, in a quiet place: and if that will not serue, or may not be obtained, to seeke then such meanes as are requisite. To lie in

[q] *Interdicenda Vigiliæ, somni paulò longiores conciliandi. Altomarus cap. 7. somnus supra modum prodest, quovismodo conciliandus. Piso.*
[r] *Ovid.*
[s] *Crato cons. 21. li. 2. duabus aut tribus horis post cœnam, quum iam cibus ad fundum ventriculi resederit, primum super latere dextro quiescendum, quod in tali decubitu iecur sub ventriculo quiescat, non grauans sed cibum calfaciens, perinde ac ignis lebetem qui illi admouetur, post primum somnum quiescendum latere sinistro, &c.*
[t] *Sæpius accidit melancholicis vt nimium exiccato cerebro vigiliis attenuentur, Ficinus l. 1. c. 24.*
[u] *Vt sis nocte levis sit tibi cœna brevis.*
† *Hor. Ser. lib. 1. Sat. 5.*
[x] *Iuven. Sat. 3.*
[y] *Sepositis curis omnibus quantum fieri potest vnà cum vestibus, &c. Kirkm.*

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cleane linnen and sweete, before he goes to bed or in bed to heare [z] *sweete Musicke*, which *Ficinus* commends *lib. 1. cap. 24.* or as *Iobertus med. pract. lib. 3. cap. 10.* [a] *to reade some pleasant Author till he be a sleepe, or haue a bason of water still dropping by his bed side*, or to lie neare that pleasant murmure, *lene sonantis aquæ*, Some flood-gates, arches, fals of water, like *London* Bridge, or some continuate noyce, which may benumme the sences. *Piso* commends frications, *Andrew Borde* a good draught of strong drinke before one goes to bed, I say, a nutmeg and ale, or a good draught of muscadine, with a toste and nutmeg, or a posset of the same, which many vse in a morning, but me thinkes for such as haue dry braines, are much more proper at night: some prescribe a [b] sup of vineger as they goe to bed, a spoonefull saith *Ætius Tetrabib. lib. 2. ser. 2. cap. 10. & lib. 6. cap. 10. Ægineta lib. 3. cap. 14. Piso, a little after meate*, [c] *becausse it rarifies melancholy, and procures an appetite to sleepe. Donat. ab Altomar. cap. 7.* and *Mercurialis* approue of it, if the malady proceede from the [d] splene. *Salust. Salvian. lib. 2. cap. 1. de remed. Hercules de Saxoniâ in Pan. Ælianus Montaltus de morb. capitis. cap. 28. de Melan.* are altogether against it. [e] *Rhasis* seemes to deliberate of it, though *Simeon* commende it (in sawce peradventure) he makes a question of it: as for bath, fomentations, oyles, potions, simples or compounds inwardly taken to this purpose, I shall speake of elsewhere. If in the midst of the night they lie awake, which is vsuall, to tosse and tumble, and cannot sleepe, [g] *Ranzovius* would haue them, if it be in warme weather, to rise and walke three or foure turnes (till they be cold,) about the chamber, and then goe to bed againe.

Against fearefull and troublesome dreames, *Incubus* and such inconveniences, wherewith Melancholy men are molested, the best remedie is to eate a light supper, and of such meates as are easie of digestion, no hare, venison, beefe, &c. not to lye on his backe, not to meditate or thinke in the day time of any terrible obiects, or especially talke of them before hee goes to bed. For as he said in *Lucian* after such conference, *Hecates somniare mihi videor*, I can thinke of nothing but Hobgoblins: and as *Tully* notes, [h] *for the most part our speeches in the day time, cause our phantasie to worke vpon the like in our sleepe*, which *Ennius* writes of *Homer*.

Et canis in somnis leporis vestigia latrat.

As a dogge dreames of an hare, so doe men, on such subiects, they thought on last. * *Somnia quæ mentes ludunt volitantibus vmbris,*
Nec delubra deum, nec ab æthere numina mittunt,
Sed sibi quisq; facit, &c.

For that cause when [i] *Ptolomy* King of *Egypt* had posed the 70 Interpreters in order, and asked the 19th man, what would make one sleep quietly in the night, he told him, [k] *the best way was to haue diuine and celestiall meditations, and to vse honest actions in the day time.* [l] *Lod. Vives wonders how Schoolmen could sleepe quietly, and were not terrified in the night, or walke in the darke they had such monstrous questions, and thought of such terrible matters all day long.* They had need amongst the rest to sacrifice to God *Morpheus*, whom [n] *Philostratus* paints in a white and blacke coat, with a horne & Ivory box full of dreames, of the same colours, to signifie good and bad. If you will knowe how to interpret them, read *Artemidorus, Sambucus* and *Cardan*, but how to helpe them I must referre you to a more [n] conuenient place.

Mem. 2.

[z] *Ad horam somni aures suavibus cantibus & sonis delinire.*
[a] *Lectio iucunda, aut sermo ad quem attentior animus convertitur, aut aqua ab alto in subiectum peluim delabatur, &c. Ovid.*
[b] *Aceti sorbitio.*
[c] *Attenuat melancholiam, & ad conciliandum somnum iuvat.*
[d] *Quod lieni acetum conveniat.*
[e] *Cont. 1. tra. 9. meditandum de aceto.*
[f] *Sect. 5. Memb. 1. Subsect. 6.*
[g] *Lib. de sanit. tuenda.*
[h] *In Som. Scip. fit enim ferè vt cogitationes nostræ & sermones pariant aliquid insomno, quale de Homero scribit Ennius, de quo videlicet sæpissimè vigilans solebat cogitare & loqui.*
[i] *Aristeæ hist.*
[k] *Optimum de cælestibus & honestis meditari, & ea facere.*
[l] *Lib. 3. de causis corr. art. tam mira monstra quæstionum sæpè nascuntur inter eos, vt mirer eos interdum in somnijs non terreri, aut de illis in tenebris audere verba facere, adeò res sunt monstrosæ.*
[m] *Icon. lib. 1.*
[n] *Sect. 5 Memb 2. Subs. 6.*

Memb. 6. Svbsect. 1.

Perturbations of the minde rectified. From himselfe, by resisting to the vtmost, confessing his griefe to a friend, &c.

WHosoeuer he is that shall hope to cure this malady in himselfe or any other, must first rectifie these passions and perturbations of the minde, the chiefest cure consists in them. A quiet minde is that *voluptas*, or *Summum bonum* of *Epicurus*, *non dolere, curis vacare, animo tranquillo esse*, not to grieue, but to want cares, and haue a quiet minde, is the only pleasure in the world, as *Seneca* truely recites his opinion, not that of eating and drinking, which iniurious *Aristotle* malitiously puts vpon him, and for which he is still mistaken, *malè audit & vapulat*, slandered without a cause, and lashed by all posterity. [o] *Feare and Sorrow therefore are especially to be avoided, and the minde to be mitigated with mirth, constancy, good hope; vaine terrors, bad obiects are to be remoued, and all such persons in whose companies they be not well pleased. Gualter Bruel. Fernelius consil. 43. Mercurialis consil. 6. Piso, Iacchinus cap. 15. in 9. Rhasis, Capivaccius, Hildisheim &c.* all inculcate this as an especiall meanes of their cure, that their [p] *mindes be quietly pacified, vaine conceits diuerted, if it be possible, with terrors, cares, fixed studies, cogitatiõs, & what soeuer it is that shal any way molest or trouble the mind*, because that otherwise there is no good to be done. [r] *The bodies mischiefes* as *Plato* proues, *proceed from the Soule: and if the minde bee not first satisfied, the body can neuer be cured. Crato* in that often cited Counsell of his for a Nobleman his patient, when he had sufficiently informed him in diet, aire, exercise, Venus, sleepe, concludes with these as matters of greatest moment, *Quod reliquum est animæ accidentia corrigantur*, from which alone proceeds Melancholy, they are the fountaine, the subiect, the hinges whereon it turns, and must necessarily be reformed. [s] *For anger stirres choler, heats the blood & vitall spirits, Sorrow on the other side refrigerates the Body, and extinguisheth naturall heat, ouerthrowes appetite, hinders concoction, dries vp the temperature, and peruerts the vnderstanding.* Feare dissolues the spirits, infects the Heart, attenuates the Soule: and for these causes all passions and perturbations must to the vttermost of our power, and most seriously bee remoued. *Ælianus Montaltus* attributes so much to them, [t] *that he holds the rectification of them alone to bee sufficient to the cure of Melancholy in most patients.* Many are fully cured when they haue seene or heard, &c. inioy their desires, or be secured and satisfied in their mindes; *Galen* the common master of thē all, from whose fountaine they fetch water, brags *lib. 1. de san. tuend.* that hee for his part hath cured many of this infirmity, *solùm animis ad rectum institutis*, by right setling of their mindes.

Yea but you wil here infer, that this is excellent good indeed if it could be done, but how shall it be effected, by whom, what Art, what meanes? *hic labor, hoc opus est.* 'Tis a naturall infirmity, a most powerfull aduersary, all men are subiect to passions, and Melancholy aboue all others, as being distempered by their innate humours, abundance of choler adust, weakenesse of parts, outward

[o] *Animi perturbationes summè fugiendæ. metus potissimùm & tristitia, eorumq; loco animus demulcendus hilaritate. animi cõstantia, bonâ spe, remouendi terrores, & eorum consortium quos non probant.*

[p] *Phantasiæ eorum placidè subuertendæ, terrores ab animo removendi.*

[q] *Ab omni fixâ cogitatione quo vismodo auertantur.*

[r] *Cuncta mala corporis ab animo proceduut, quæ nisi curentur corpus curari minimè potest, Cha mid.*

[s] *Ira bilem mouet, sanguinem edurit, vitales spiritus accendit, mæstitia vniversum corpus infrigidat, calorem innatum extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit. Quamobrem hæc omnia prorsus vitanda sunt & pro virili fugienda.*

[t] *De Mel. c. 26. ex illis solum remedium, multi ex visis, auditis, &c. sanati sunt.*

l. 240 outward occurrences, and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, iudgement, diuine spirits, cannot moderate themselues in this behalfe, such as are sound in Body and Minde, *Stoicks, Heroes, Homers* gods, all are passionate, and furiously carried sometimes, and how shall we that are already crased, *fracti animis*, sick in body, sicke in minde, resist? wee cannot performe it. You may aduise and giue good precepts, as who cannot? but how shall they be put in practise? I may not deny but our passions are violent, and tyrannize ouer vs, yet there bee meanes to curbe them, though they be headstrong, they may be tamed, they may be qualified, if he himselfe or his friends, will but vse their honest endeauours, or make vse of such ordinary meanes, as are commonly prescribed.

He himselfe (I say) from the Patient himselfe, the first and chiefest remedy must be had, for if he be averse, peeuish, waspish, giue way wholly to his passions, and will not seeke to be eased, or be ruled by his friends, how is it possible he should be cured? but if he be willing at least, gentle, tractable, and desire his owne good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. Hee himselfe must doe his vtmost endeauour to resist, and withstand the beginnings, *principijs obsta. Giue not water passage, no not a little, Ecclus 25.27.* if they open a little, they will make a great breach at length. Whatsoeuer it is that runneth in his minde, vaine conceit, bee it pleasing or displeasing, which so much affects or troubleth him, [x] *by all possible meanes he must withstand it, expell those vaine, false, frivolous Imaginations, absurd conceipts, vaine sorrowes, from which,* saith *Piso, this Disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite vnto them, thinking of something else, perswading by reason, or howsoeuer to make a suddaine alteration of them.* Though hee haue hitherto runne in a full Career, and precipitated himselfe, following his passions, giuen reines to his appetite, let him now stop vpon a sudden, curb himselfe in; and as [x] *Lemnius* aduiseth, *striue against with all his power, to the vtmost of his endeauour, and not cherish those fond Imaginations, which so couertly creepe into his minde, most pleasing and amiable at first, but bitter as gaull at last, and so headstrong, that by no reason, art, counsell, or perswasion they may bee shaken off.* Though he be farre gone, and habituated vnto such phantasticall Imaginations, yet as [y] *Tully* and *Plutarch* aduise, let him oppose, or prepare himselfe against them, by premeditation, reason, or as wee doe by a crooked staffe, bend himselfe another way.

[z] *Tu tamen interea effugito quæ tristia mentem*
Sollicitant, procul esse iube curasq; metumq;
Pallentem, vltrices iras, sint omnia læta.

In the meane time expell them from thy minde,
Pale feares, sad cares and griefes which doe it grinde,
Revengefull anger, paine and discontent,
Let all thy Soule be set on merriment.

Curas tolle graves, iraſci crede profanum.

If it be idlenesse hath caused this infirmity, or that hee perceaue himselfe giuen to solitarinesse, to walke alone, and please his minde with fonde Imagination, let him by all meanes avoid it, it will in the ende bee his vndoing, let him goe presently, taske or set himselfe aworke, get some good company. If he

[x] *Pro viribus annitendum in prædictis, tum in alijs, à quibus malum velut à primariâ causâ occasionem nactum est, imaginationes absurdæ, falsæq;, & mæstitia quæcunq; subierit, propulsetur, aut aliud agendo, aut ratione persuadendo, earum mutationem subitò facere.*

[x] *Lib.2. cap.16 de occult. nat. Quisquis huic malo obnoxius est, acriter obsistat, & summâ curâ obluctetur, nec vllo modo foueat Imaginationes tacitè obrepentes animo, blandas ab initio & amabiles, sed quæ adeò conualescunt, vt nullâ ratione excuti queant.*

[y] *3. Tusc. ad Apollonium & Fracastorius.*

he proceed, as a Gnat flies about a candle, so long till at length hee burne his body, so in the end he will vndoe himselfe, If it be any harsh obiect, ill company, let him presently goe from it. If by his owne default through ill diet, bad ayre, want of exercise &c. let him now beginne to reforme himselfe. *It would be a perfect remedy against all corruption, if as* [a] *Roger Bacon hath it, wee could but moderate our selues in those six non-naturall things.* [b] *If it bee any disgrace, abuse temporall losse, calumny, death of friends, imprisonment, banishment, be not troubled with it, doe not feare, bee not angry, grieue not at it, but with all courage sustaine it.* (*Gordonius l. 1. cap. 15. de conservit.*) *Tu contra audentior ito.* [c] If it be sicknesse, ill successe, or any adversity that hath caused it, oppose an invincible courage, *fortifie thy selfe by Gods word, or otherwise, mala bonis persuadenda*, set prosperity against adversity, as wee refresh our eyes by seeing some pleasant meddow, fountaine, picture, or the like: recreate thy minde by some contrary obiect, with some more pleasing meditation, diuert thy thoughts.

[a] *Epist. de secretis artis & naturæ cap. 7. de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus.*

[b] *Pro aliquo vituperio non indigneris, nec pro amissione alicuius rei, pro morte alicuius, nec pro carcere, nec pro exilio, nec pro aliâ re, nec iracaris, nec timeas, nec doleas, sed cum summa præsentiâ hæc sustineas.*

[c] *Quod si incommoda aduersitatis infortunia hoc malum inuexerit, his infractum animũ opponas, Dei verbo, eiusq; fiduciâ te sustulcias &c. Lemnius lib. 1. 16.*

Yea, but you inferre againe; *facilè consilium damus alijs*, we can easily giue counsell to others, euery man, as the saying is, can tame a shrew, but he that hath her; *si hic esses, aliter sentires*, if you were in our misery, you would finde it otherwise, 'tis not so easily performed. We know this to be true, wee should moderate our selues, but we are furiously caried, we cannot make vse of such Precepts, we are ouercome, sick, *malè sani*, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feele paine, as a melancholy man not to feare, not to bee sad: 'tis within in his blood, his braines, his whole temperature, it cannot be remoued. But he may choose whether he will giue way too farre vnto it, hee may in some sort correct himselfe. A Philosopher was bitten with a madde dog, and as the nature of that disease is to abhorre all waters, & liquid things, and to thinke still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bathe, and seeing there (as he thought) in the water, the picture of a dog, with reason ouercame this conceipt, *quid cani cum balneo?* what should a dog doe in a Bathe? a meere conceipt. Thou thinkest thou heares and seest divels, black men, &c. t'is not so, t'is thy corrupt Phantasy, settle thy Imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, euery man laughes thee to scorne, perswade thy self t'is no such matter: this is feare onely, and vaine suspition. Thou art discontent, thou art sad and heauy, but why? vpon what ground? consider of it, thou art iealous, timorous, suspitious, for what cause? examine it throughly, thou shalt finde none at all, or such as is to be contemned, such as thou thy selfe wilt deride, and condemne in thy selfe, when it is past. Rule thy selfe then with reason, satisfie thy selfe, accustome thy selfe, weane thy selfe from such fond cõceipts, vaine feares, strong Imaginations, restlesse thoughts. Thou mayst doe it, *Est in vobis assuescere* (as *Plutarch* saith) we may frame our selues as we will. As he that weares an vpright shooe, may correct the obliquity, or crookednes, by wearing it on the other side: we may ouercome passions if we will. *Quicquid sibi imperavit animus obtinuit*, as [d] *Seneca* saith, *nulli tam feri affectus, ut non disciplinâ perdomentur*, whatsoeuer the Will desires, she may cõmand: no such cruell affections, but by discipline they may be tamed. Voluntarily thou wilt not doe this or that, which thou ought'st to doe, or refraine &c.

[d] *Lib. 2. de Irâ.*

242 but when thou art lashed like a dull Jade, thou wilt reforme it, feare of a whip will make thee doe, or not doe. Doe that voluntarily then which thou canst doe, and must doe by compulsion: thou maist refraine if thou wilt, and master thine affections.[c] *As in a City* (saith *Melanæthon*) *they doe by stubborne rebellious roagues, that will not submit themselues to politicall gouernment, compell them by force, so must we doe by our affections. If the heart will not lay aside those vitious motions, and the phantasy, those fond Imaginations, we haue another forme of gouernment, to enforce and refraine our outward members, that they be not led by our passions.* If appetite will not obey, let the Mouing faculty ouer-rule her, let her resist and compell her to doe otherwise. In an Ague, the Appetite would drinke: sore eyes that itch, would be rubbed, but Reason saith no, and therefore the mouing faculty will not doe it. Our Phantasy would intrude a thousand feares, suspitions, Chimera's vpon vs, but we haue reason to resist, yet we let it be ouer-borne by our Appetite, [f] *Imagination enforceth spirits, which by an admirable league of Nature, compell the nerues to obey, and they our seuerall limmes:* wee giue too much way to our passions. And as to him that is sicke of an Ague, all things are distastefull and vnpleasant, *non ex cibi vitio*, saith *Plutarch*, not in the meat, but in our taste: so many things are offensiue to vs, not of themselues, but out of our corrupt Judgment, jealousie, suspition, and the like, wee pull these mischiefes vpon our owne heads.

If then our Iudgment be so depraued, our Reason ouer-ruled, Will precipitated, that we cannot seeke our own good, or moderate our selues, as in this Disease commonly it is, our best way for ease is to impart our misery to some friend, not to [g] smother it vp in our own brest, *alitur vitiũ, crescitq; tegendo &c.* and that which was most offensiue to vs, a cause of feare & grief, *quod nunc te coquit*, another hell; when as we shall but impart it to some discreet, trusty, louing, friend, is [h] instantly remoued, by counsell happily, wisdome, perswasion, aduise, his good meanes, which we could not otherwise apply vnto our selues. A friends Counsell is a charme, and as a † Bull that is tyed to a figge tree, becomes gentle on a sudden (which some, saith * *Plutarch*, interpret of good words) so is a sauage, obdurate heart mollified by faire speeches. *All adversity findes ease in complaining*, (as † *Isodore* holdes) *and t'is a comfort to relate it*,

* Ἀγαθὴ δ' ἀθλίοις ἐστὶν ἑταῖρος.

Friends confabulations are comfortable at all times, mutually sustaining each other, like Ivy and a wall, which † *Camerarius* hath well illustrated in an *Embleme*. *Lenit animum simplex, vel sæpè narratio*, the simple narration many times easeth our distressed minde, and in the midst of greatest extremities, so many haue beene relieued, by [i] exonerating themselues to a faithfull friend, he sees that which we cannot see for passion & discontent, he pacifies our mindes, he will ease our paine, asswage our anger, *quanta indè voluptas, quanta securitas*, *Chrysostome* addes, what pleasure, what security by that meanes! † *Nothing so auaileable, or that so much refresheth the soule of man.* Whosoeuer then labours of this malady, by all meanes let him get some trusty friend, [k] *Semper habens Pylademq; aliquem qui curet Orestem*, a *Pylades*, to whom freely and securely he may open himselfe. It is the best

[c] *Cap.3. de affectibus animæ. Vt in ciuitatibus contumaces qui non cedunt politico imperio, vi coercendi sunt, ita Deus nobis indidit alteram imperij formam si cor non deponit vitiosum affectũ, membra foras coercenda sunt, ne ruant in quod affectus impellat, & locomotiua, quæ herili imperio obtemperat, alteri resistat.*

[f] *Imaginatio impellit spiritus, & indè nervi moventur, &c. & obtemperant Imaginationi & appetitui mirabili fœdere, ad exequendum quod iubent.*

[g] *Strangulat inclusus dolor, atq; exæstuat intus.* *Ouid. Trist. lib. 5*

[h] *Virg. 3. Geor.* *Participes indè calamitatis nostræ sunt, & velut exoneratâ in eos sarsinâ onere leuamur.* *Arist. Ethic l. 9.*

† *Camerarius emblem. 26. cent 2.*

* *Sympos. lib. 6. cap. 10.*

† *Epist. 8. lib 3. Aduersa fortuna habet in querelis leuamentum, & malorum relatio &c.*

* *Alloquium chari iuvat, & solamen amici.*

† *Emb. 54. cent. 1.*

[i] As *David* did to *Ionathan*, 1 Sam. 20. † *Seneca epist. 67.* [k] *Ouid.*

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thing in the World, as [l] *Seneca* therefore adviseth in such a case, *to get a trusty friend, to whom we may freely and securely powre out our secrets, nothing so delighteth and easeth the minde, as when we haue a prepared bosome, to which our secrets may descend, of whose conscience we are assured as our owne, whose speech may ease our succorlesse estate, counsell relieue, mirth expell our mourning, and whose very sight may be acceptable vnto vs.* It was the counsell which that politicke [m] *Commineus* gaue to all Princes, and others distressed in mind, by occasion of *Charles* Duke of *Burgundy*, that was much perplexed, *first, to pray to God, and lay himselfe open to him, and then to some speciall friend, whom we hold most deare, to tell all our grieuances to him, nothing so forcible to strengthen, recreate and heale the wounded soule of a miserable man.*

[l] *De Tranquil. cap.7. Optimum est amicum fidelem inuenisci, in quem secreta nostra infundimus, nihil æquè oblectat animū, quàm ubi sint præparata pectora, in quæ tutò secreta descendant, quorum conscientia æquè ac tua. Quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusq; ipse delectet.*

[m] *Commentar. lib 7. Ad Deum confugiamus, & peccatis veniam precemur, indè ad amicos, & eos quibus plurimum tribuimus, nos patefaciamus totos & animi vulnus quo affligimur, nihil adreficiendum animum efficacius.*

Subsect. 2.

Helpe from friends by counsell, comfort, faire and foule meanes, witty deuices, satisfaction, alteration of his course of life, remouing obiects, &c.

When the Patient of himselfis not able to resist, or ouer-come these heart-eating Passions, his friends or Physitian must bee ready to supply that which is wanting. If his weakenesse be such, that hee cannot discerne what is amisse, correct or satisfie, it behoues them by counsell, comfort, or perswasion, by faire or foule meanes, to alienate his minde, by some artificiall invention, or some contrary perswasion, to remoue all obiects, causes, companies, occasions, as may any wayes molest him, to humor him, please him, divert him, and if it be possible, by altering his course of life, to giue him security and satisfaction. If he conceale his grievances, and will not be knowne of them: [n] *They must obserue by his lookes, gestures, motions, phantasy, what it is that offends*, and then to apply remedies vnto him: many are instantly cured, when their mindes are satisfied. [o] *Alexander* makes mention of a woman, *that by reason of her husbands long absence in travell, was exceeding peeuish and melancholy, but when she heard her husband was returned beyond all expectation, at the first sight of him, shee was freed from all feare, without helpe of any other Physicke, restored to her former health. Trincavelius consil. 12. lib. 1.* hath such a story of a *Venetian*, that being much troubled with melancholy, [p] *and ready to die for griefe: when he heard his wife was brought to bed of a sonne, instantly recouered.* As *Alexander* concludes, [q] *if our Imaginations be not inveterate, by this Art they may bee cured, especially, if they proceede from such a cause.* No better way to satisfie, then to remoue the obiect, cause, occasion, if by any Art or meanes possibly we may finde it out. If he grieue, stand in feare, be in suspition, suspence, or any way molested, secure him, *Solvitur malum*, giue him satisfaction, the cure is ended, alter his course of life, there needes no other Physicke. If the party be sad, or otherwise affected, *consider* (saith [r] *Trallian*) *the manner of it, all circumstances, & forthwith*

[n] *Observando motus, gestus, manus, pedes, oculos, phantasiam Piso.*

[o] *Mulier melancholiâ correpta ex longâ viri peregrinatione, & iracundè omnibus respondens, quum maritus domum reversus, præter spem &c.*

[p] *Præ dolore moriturus, quū nunciatum esset uxorem peperisse filium, subitò recuperavit.*

[q] *Nisi affectus longo tempore infestaverit, tali artificio Imaginationes curare oportet, præsertim ubi malum ab his velut à primariâ causâ occasionem habuerit.*

[r] *Lib.1.cap.16. si ex tristitiâ aut alio affectu ceperit speciem*

considera, aut aliud quid eorum, quæ subitam alterationem facere possint.

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make a sudden alteration, by remouing the occasions, auoide all terrible obiects, heard or seene, [r] *monstrous and prodigious aspects*, tales of divels, spirits, ghosts, tragicall stories, to such as are in feare they strike a great impression, renew many times, and recall such Chimera's, & terrible fictions into their mindes. [t] *Make not so much as mention of them in priuate talke, or a dumbe shew tending to that purpose: such things* (saith *Galateus*) *are offensiue to their Imagination.* And to such as are in sorrow, [u] *Seneca forbids all sad companions, and such as lament, a groaning companion is an enemy to quietnesse.* [x] *Or if there be any such party, at whose presence the Patient is not well pleased, hee must bee remoued: gentle speeches, and faire meanes must first be tried, no harsh language vsed, or vncomfortable words, and not expell, as some doe, one madnesse with another, he that so doth, is madder then the Patient himselfe:* all things must be quietly composed, *everſa non evertenda, sed erigenda*, things down, must not be deiected, but ereared, as *Crato* counselleth, [y] *he must be quietly and gently vsed*, and not doe any thing against his mind, but by little and little. As an horse that starts at a drumme or trumpet, and will not endure the shooting of a piece, may be so manned by Art, and animated, that he cannot onely endure, but is much more generous at the hearing of such things, much more couragious then before, & much delighteth in it: they must not be reformed *ex abrupto*, but by all Art & insinuation, made to such companies, aspects, obiects, they could not formerly away with. Many at first cannot endure the sight of a greene wound, a sick man, which afterward become good Chirurgions, bold Empericks: A horse starts at a rotten post afarre off, which coming neere, he quietly passeth. T'is much in the manner of making such kind of persons, be they neuer so averse from company, bashfull, solitary, timorous, they may be made at last with those *Roman* Matrons, to desire nothing more then in a publike shew, to see a full company of gladiators breathe out their last.

If they may not otherwise be accustomed to brooke such distastefull and displeasing obiects, the best way then is generally to avoide them, *Montanus consil. 229.* to the Earle of *Momfort* a Courtier, and his Melancholy Patient, aduiseth him to leaue the Court, by reason of those continuall discontents, [z] *cares, suspitions, emulations, ambition, anger, iealousie, which that place afforded, and which surely caused him to be so Melancholy at first:*

Maxima quæq; domus servis est plena superbis, A company of scoffers and proud Jacks, are commonly conversant & attendant in such places, and able ro make any man that is of a soft quiet disposition (as many times they doe) *ex stulto insanum*, if once they humour him, a very Idiot, or starke mad. A thing too much practised in all common societies, and they haue no better sport then to make themselues merry by abusing some silly fellow, or to take advantage of another mans weakenesse. In such cases, as in a plague, the best remedy is, *citò, longè, tardè*: (for to such a party, especially if he be apprehensiue, there can be no greater misery) to get him quickly gone, farre enough off, and not to be ouer-hasty in his returne. If he bee so stupid, that he doe not apprehend it, his friends should take some order, & by their discretiō supply that which is wanting in him, as in all other cases they ought to doe. If they see a man Melancholy giuen, solitary, averse from company, please himselfe with such priuate and vaine meditations, though he delight in

[r] *Euitandi monstrifici aspectus, &c.*

[t] *Neq; enim tam actio aut recordatio rerum huiusmodi disp'icet, sed eos vel gestu alterius Imaginationi adumbrare, vehementer molestum. Galat. de mor. cap. 7.*

[u] *Tranquil. præcipuè vitentur tristes, & omnia deplorantes, trāquillitati inimicus est comes perturbatus, omnia gemens.*

[x] *Illorum quoq; hominum, à quorum consortio abhorret, præsentia amovenda, nec sermonibus ingratis obtundendi: si quis insaniam ab insaniâ, sic curari æstimet, & protervè utitur, magis quàm æger insanit. Crato consil. 184. Scoltzij.*

[y] *Mollitèr ac suavitèr æger tractetur, nec ad ea adigatur quæ non curat.*

[z] *Obsuspitiones, curas, æmulationem, ambitionē, iras &c. quas locus ille ministrat, & quæ fecissent melancholicum.*

in it, they ought by all meanes to seeke to divert him, to dehort him, to tell him of the euent and danger that may come of it. If they see a man idle, that by reason of his meanes otherwise, will betake himselfe to no course of life, they ought seriously to admonish him, hee makes a noose to intangle himselfe, his want of imployment will be his vndoing. If hee haue sustained any great losse, suffered a repulse, disgrace, &c. if it bee possible, relieue him. If hee desire ought, let him be satisfied, if in suspence, feare, suspition, let him be secured, and if it may conveniently be, giue him his hearts content; for the body cannot be cured till the minde be satisfied. † *Socrates* in *Plato* would prescribe no Physicke for *Charmides* headach, *till first hee had eased his troublesome minde; body & soule must be cured together, as head and eyes.* If that may not be hoped or expected, yet ease him with comfort, chearefull speeches, faire promises, and good words, perswade him, aduise him. *Many*, saith [a] *Galen, haue beene cured by good counsell and perswasion alone. Heauinesse of the heart of man doth bring it downe, but a good word reioyceth it*, Prou. 12.25. *& there is he that speaketh words like the pricking of a sword, but the tongue of a wiseman is health*, Vers. 18. *Oratio namq; sancy animi est remedium*, a gentle speech is the cure of a wounded soule, as [b] *Plutarch* contends out of *Æschylus* and *Euripides: If it be wisely administred, it easeth griefe and paine, as diverse remedies doe many other diseases:* 'Tis *incantationis instar*, a charme. A wise and wel spoken man may doe much in such a case, a good Orator alone, as [c] *Tully* holds, can alter affections by power of his eloquence, *comfort such as are afflicted, erect such as are depressed, expell and mitigate feare, lust, anger, &c.* and how powerfull is the charme of a discreet and deare friend. *Ille regit dictis animos, & tẽperat iras*, What may not he effect? As [d] *Chremes* told *Menedemus, Feare not, conceale it not O friend, but tell mee what it is that troubles thee, and I shall surely helpe thee by comfort, counsell, or in the matter it selfe.* [e] *Arnoldus lib. 1. breuiar. cap. 18.* speakes of an Vsurer in his time, that vpon a losse much melancholy and discontent, was so cured. As Imagination, feare, griefe, cause such passions, so conceipts alone, rectified by good hope, coũsell, &c. are able againe to helpe: and 'tis incredible how much they can doe in such a case, as [f] *Trincavelius* illustrates by an example of a Patient of his. *Porphyrius* the Philosopher (in *Plotinus* life, written by him) relates of himselfe, that being in a discontented humour through vnsufferable anguish of mind, he was going to make away himselfe: but meeting by chance his master *Plotinus*, who perceauing by his distracted lookes all was not well, vrged him to confesse his griefe: which when he had heard, he vsed such comfortable speeches, that he redeemed him *è faucibus Erebi*, pacified his vnquiet minde, insomuch, that he was easily reconciled to himselfe, and much abashed to thinke afterwards that hee should euer entertaine so vile a motion. By all meanes therefore, faire promises, good words, gentle perswasions are to be vsed, not to be too rigorous at first, [g] *or to insult ouer them, not to deride neglect or contemne, but rather*, as *Lemnius* exhorteth, *to pitty, and by all plausible meanes to seeke to reduce them:* but if satisfaction may not be had, milde courses, promises, comfortable speeches, and good counsell will not take place; then as *Christophorus à Vega* determines *lib. 3. cap. 14. de Mel.* to handle them more roughly, to threaten and chide, saith [h] *Altomarus*, terrify sometimes, or as *Saluianus* will haue them, to be lashed and whipt, as we doe by a star-

† *Nisi priùs animum turbatissimum curasset, oculi sine capite, nec corpus sine animâ curari potest.*

[a] *Et nos non paucos sanavimus, animi motibus ad debitum revocatis. lib. 1. de sanit. tuend.*

[b] *Consol. ad Apollonium. Si quis sapienter & suo tẽpore adhibeat. Remedia morbis diversis diversa sunt, dolentem sermo benignus sublevat.*

[c] *De nat. deorũ. consolamur afflictos, deducit perterritos à timore, cupiditates imprimis, & iracundias comprimit.*

[d] *Heauton. Act. 1. Scen. 1. Ne metue, ne vere, crede inquam mihi, aut consolando, aut consilio, aut re iuvero.*

[e] *Novi fœneratorem avarum apud meos sic curatum, qui multam pecuniam amiserat.*

[f] *Lib. 1. consil. 12. Incredibile dictu quantum invent..*

[g] *Nemo istius medi conditionis hominibus insultet, aut in illos sit severior, verùm miseriæ potius indoleat, vicemq; deploret. lib. 2. cap. 16.*

[h] *Cap. 7. Idem Piso. Laurentius cap. 8.*

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a starting horse,[i] that is affrighted without a cause, or as [k] *Rhasis* aduiseth, *one while to speake faire and flatter, another while to terrifie and chide*, as they shall see cause.

When none of these precedent remedies will availe, it will not be amisse, which *Sauanorola* and *Ælian Montaltus* so much commend, *clauum clauo pellere*,[l] *to driue out one passion with another, or by some cõtrary passion*, as they doe bleeding at nose by letting blood in the arme, to expell one feare with another, one griefe with another. [m] *Christophorus à Vega* accounts it rationall Physicke, *non alienum à ratione*: and *Lemnius* much approues it, [n] *to vse an hard wedge to an hard knot*, to driue out one disease with another, to pull out a tooth, or wound him, that the paine of the one, may mitigate the grief of the other, *and I knewe such a one that was so cured of a quartan ague, by the sudden comming of his enimies vpon him.* If wee may beleeue [o] *Pliny*, whom *Scaliger* calls *mendaciorum patram*, the father of lies, *Q. Fabius Maximus*, that renowned Consull of *Rome*, in a battle fought with the King of the *Allobroges*, at the riuer *Isaurus*, was so rid of a quartan ague. *Valesius* in his controversies, holds this an excellent remedy, and if it bee discreetly vsed in this malady, better then any Physicke.

Sometimes againe by some [p] fained ly, strange newes, witty device, artificiall inuention, it is not amisse to deceaue them. *As they hate those*, saith *Alexander*, *that neglect or deride, so they giue care to such as will sooth them vp. If they say, they haue swallowed frogges or a snake, by all meanes grant it, & tell them you can easily cure it:* 'tis an ordinary thing. *Philodotus* the Physitian cured a Melancholy King, that thought his head was off, by putting a leaden cap thereon, the waight made him perceaue it, & freed him of his fond Imagination. A woman in the said *Alexander*, swallowed a Serpent as shee thought, he gaue her a vomit, and conveyed a Serpent, such as shee conceaved, into the bason, vpon the sight of it shee was amended. The pleasantest dotage that euer I read, saith [r] *Laurentius*, was of a Gentleman of *Senes* in *Italy*, who was afraid to pisse, lest all the towne should be drowned, the Physitians caused the bells to be rung backward, and told him the towne was on fire, whereupon he pissed, and was immediatly cured. Another thought his nose so bigge, that he should dash it against the walls if hee stirred; his Physitian tooke a great peece of flesh, and holding it in his hand, pinched him by the nose, making him beleeue that flesh was cut from it. *Foreſtus obſerv. lib. 1.* had a melancholy patient, who thought he was dead, [s] *he put a fellowe in a chest, like a dead man by his bed side, and made him ereare himselfe a little, and eat: the melancholy man asked the counterfeit, whether dead men vse to eat meat, he told him yea, whereupon he did eat likewise, and was cured. Lemnius lib. 2. cap. 6. de 4. complex.* hath many such examples. And *Ionianus Pontanus lib. 4. cap. 2. of wisd.* of the like: but amongst the rest I finde one most memorable, registred in the French Chronicles, of an Aduocate of *Paris* before mentioned, who beleeued verily he was dead, &c. I read a multitude of such examples, of melancholy men so cured by such artificiall inventions.

[i] *Quod timet nihil est, vbi cogitur & videt.*
[k] *Vnâ vice blandiantur, vnâ vice eysdem terrorem incutiant.*
[l] *Si vero fuerit ex nouo malo audito, vel ex animi accidente, aut de amissione mercium, aut morte amici, introducantur noua contraria his quæ ipsum ad gaudia mouerãt, de hoc semper niti debemus, &c.*
[m] *Lib. 3. cap. 14.*
[n] *Lib. 1. cap. 5. sic morbum morbo, vt clauum clauo retundimus & malo nodo malum cuneum adhibemus. Noui ego qui ex subito hostium incursu, & inopinato timore quartanã depulerat.*
[o] *Lib. 7. cap. 50. In acie pugnans febre quartana liberatus est.*
[p] *Iacchinus cap 15 in 9. Rhasis. Mont. c. 26.*
[q] *Lib. 1. cap. 16 aversantur eos qui eorum affectus rident contemnunt. Si ranas aut viperas comedisse se putant concedere, debemus & spem de cura facere.*
[r] *Cap. 8. de mel.*
[s] *Cistam posuit ex medicorum consilio prope eum, in quem alium se mortuum fingentem posuit, hic in cista iacens, &c.*
[r] *Serres 1550.*

Svbsec. 3.

Musicke a remedy.

MAny and sundry are the meanes, which Philosophers and Physitians haue prescribed to exhilarate a sorrowful heart, to diuert those fixed and intent cares and meditations, which in this malady so much offend; but in my iudgement none so present, none so powerfull, none so opposite as a cup of strong drinke, mirth, musicke, and merry company. *Ecclus, 40.20. Wine and Musicke reioyce the heart. Rhasis cont. 9. Tract. 15. Altomarus, cap. 7. Ælianus Montaltus cap. 26. Ficinus, Bened. Victor. Fauentinus,* are almost immoderate in the commendation of it, a most forcible medicine [x] *Iacchinus* calls it. *Iason Pratensis, a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. Musica est mentis medicina mœstæ,* a roaring-meg against Melancholy, to cheare and reviue the languishing Soule, [y] *affecting not only the eares, but the very arteries, the vitall and animall spirits, it erects the minde, and makes it nimble, Lemnius instit. cap. 44.* And this it will effect in the most dull, seuere, and sorrowfull Soules, [z] *expell griefe with mirth, and if there bee any cloudes or dust, or dregges of cares yet lurking in our thoughts, most powerfully it wipes them all away. Salisbur. polic. lib. 1. cap. 6.* and that which is more, it will performe all this in an instant. [a] *Cheare vp thy countenance, expell austerity, bring in hilarity (Girald. Camb. cap. 12. Topog. Hiber.) informe our manners, mitigate anger; Athenæus (Dipnosophist. lib. 14. cap. 10.)* calleth it, an infinite treasure to such as are indowed with it. *Dulcisonum reficit tristia corda melos, Eobanus Hessus.* Many other properties [b] *Cassiodorus epist. 4.* reckons vp of this our divine Musicke, not only to expell the greatest griefes, but it *doth extenuate feares and furies, appeaseth cruelty, awaketh heauinesse, and to such as are watchfull, it causeth quiet rest, it takes away spleene and hatred,* bee it instrumentall vocall, with strings, winde. [c] *Quæ à spiritu, siue manuum dexteritate gubernetur, &c.* it cures all irksomnesse and heauinesse of the Soule. [c] Laboring men that sing to their worke, can tell as much, & so can Souldiers when they goe to fight, whom terror of death cannot so much affright, as Musicke animates. *It makes a child quiet,* the nurses song, &c. In a word it is so powerfull a thing, that it rauisheth the Soule, and carries it beyond it selfe, helps, eleuates, extends it. *Scaliger. exercit. 302.* giues a reason of these effects, [c] *because the spirits about the heart, take in that trembling and dancing ayre into the body, and are moued together, and stirred vp with it,* or else the minde, as some suppose, harmonically composed, is rowsed vp at the tunes of Musick. And 'tis not onely men that are so affected, but almost all other creatures. You knowe the tale of *Hercules Gallus, Orpheus,* and *Amphion, felices animas Ovid* calls them that could *saxa mouere sono testudinis,* &c. make stockes and stones as well as beasts, other animals dance after their pipes. *Arion* that made [f] Fishes follow him, which as common experience evinceth, are much affected with Musicke. All singing birds are much pleased with it, especially

In 9. Rhasis. magnam vim habet Musica.

[x] *Cap. de Maniâ. Admiranda profectò res est, & digna experssone, quòd sonorum concinnitas mentem emolliat, sistatq; procellosas ipsius affectiones.*

[y] *Languens animus inde erigitur, & reuiuiscit, nec tam aures afficit, sed & sonitu per arterias vndiq; diffuso spiritus tum vitales, tum animales excitat, mentem reddens agilem &c.*

[z] *Musica venustate suâ mentes seueriores capit, &c.*

[a] *Animos tristes subitò exhilarat, nubilos vultus serenat, austeritatem reponit, iucunditatem exponit. Barbariemq; facit deponere gentes; mores instituit, iracundiam mitigat.*

[b] *Cythara tristitiam iocunda timidos furores attenuat, cruentam sæuitiam blandè reficit, languorem, &c.*

[c] *Pet. Aretine.*

[d] *Castilio de aulic. lib. 1. fol. 72.*

[c] *Quod spiritus qui in corde agitant, tremulum, & subsultantem reci piunt aerem in pectus, & inde excitantur, à spiritu musculi mouentur, &c.* [f] *M. Carew* of *Anthony* in Descript. *Cornwall,* saith of Sailes that they will come and shew themselues dancing at the sound of a Trumpet, *fol. 35. 1. & fol. 154. 2. booke.*

Nightingales

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Nightingales, if wee may beleeue *Calcagninus*, and Bees amongst the rest, though they be flying away, when they heare any tinkling sound, will tarry behind. *Harts, Hindes, Horses, Dogges, Beares, are exceedingly delighted with it, Scal. exerc. 302.* Elephants *Agrippa* addes, *lib. 2. cap. 24.* and in *Lydia* in the midst of a lake there be certaine floating Ilands, (if you will beleeue it) that after good Musicke will dance.

But to leaue all declamatory speeches in praise of [h] diuine Musicke, I will confine my selfe to my proper subiect: besides that excellent power it hath to expell many other diseases, it is a soueraigne remedy against [i] Despaire & Melancholy, and will driue away the Divell himselfe. *Canus* a *Rhodian* Fidler in [k] *Philostratus*, when *Apollonius* was inquisitiue to know what he could doe with his pipe, told him, *that hee could make a melancholy man merry, and him that was merry, much merrier then before, a louer more inamored, a religious man more deuout. Ismenias* the *Theban*, [l] *Chyron* the *Centaure* is said to haue cured this and many other diseases by Musick alone: as now they doe those, saith [m] *Bodine*, that are troubled with S[t] *Vitus* bedlam dance. [n] *Timotheus* the Musitian compelled *Alexander* to skip vp and downe, and leaue his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei, lib. 17. cap. 14.* so much commends for it. Who hath not heard how *Dauids* harmony droue away the euill spirits from King *Saul, 1. Sam. 16.* and *Elisha* when he was much troubled by importunate Kings, called for a Minstrell, and *when he plai'd the hand of the Lord came vpon him, 2. Kings, 3. Iason Pratensis cap. de Maniâ* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, and some mad, by this our Musicke. Which becaus e it hath such excellent vertues, belike [o] *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the Gods. *Aristotle polit. lib. 8. cap. 5. Plato 2. de legibus*, highly approue of it, and so doe all Polititians. The *Greeks, Romans*, haue graced Musicke, & made it one of the liberall sciences, though it be now become mercenary. All ciuill commonwealthes allow it. *Cneius Manlius* (as * *Liuius* relates) *Ao ab vrb. cond. 567.* brought first out of *Asia* to *Rome* singing wenches, players, iesters, and all manner of Musicke to their feasts. All Princes and Emperours, and persons of any quality, maintaine it in their Courts; No mirth without Musicke. Sr *Thomas Moore* in his absolute *Vtopian* commonwealth, allows Musick as an appendix to euery meale, and that throughout, to all sorts. *Epictetus* calls *mensam mutam, præsepe*, a table without Musicke, a manger. [p] *Lewes the xi.* when hee inuited *Edward the 4.* to come to *Paris*, told him that as a principall part of his entertainement, he should heare sweet voices of children, exquisite musicke, he should haue a ----- and the Cardinall of *Burbon* to be his Confessor, which hee vsed as a most plausible argument: as to a sensuall man, indeed it is. † *Lucian* in his booke *de saltatione* is not ashamed to professe, that hee tooke infinite delight in singing, dancing, musicke, & such like pleasures, *and if thou* (saith he) *didst but heare them play and dance, I know thou wouldst be so well pleased with the obiect, that thou wouldst dance for company thy selfe, without doubt thou wilt be taken with it.* So [q] *Scaliger* of himselfe ingenuously confesseth, *exercit. 274. I am beyond all measure affected with Musicke, I doe most willingly behold them dance, I am mightily detained and allured with that grace & comelinesse of faire women, I am well pleased to bee idle amongst them.* And what

young

[g] *Decerno, equo, cane, vrso idem compertum, musicâ afficiuntur.*
[h] *Numen inest numeris.*
[i] *Sæpe graues mœrbos modulatum carmen abegit, & desperatis conciliavit opem.*
[k] *Lib. 5. cap. 7. mœrentibus mœrorem adimam, lætantem verò seipso reddam hilariorem, amantem calidiorem, religiosum diuino numine correptum, & ad deos colendos paratiorem.*
[l] *Natalis Comes Myth. lib. 4. c. 12.*
[m] *Lib. 5 de rep. curat musica furorem Sancti Viti.*
[n] *Exilire è conuivio. Cardan. subtil. lib. 13.*
[o] *Iliad. 1.*
[p] *Lib. 9. cap. 1. Psaltrias Sambucistrias, & cœnualia ludorum oblectamenta addita epulis, ex Asiâ inuexit in vrbem.*
[p] *Comineus.*
† *Ista libenter & magni cum voluptate spectare soleo. Et scio te illecebris hisce captum ori & insuper tripudiaturum; haud dubie demulcebere.*
[q] *In musicis supra omnem fidem capior & oblector, choreas libentissimè aspicio, pulcrarum fœminarum venustate detineor otiari inter has solutus curis possum.*

young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwaies, his disease proceed not originally from it, that he be not some light *inamorato*, some idle phantasticke, who capers in conceit all day long, and thinkes of nothing else, but how to make Gigges, Sonnets, Madrigals, in commendation of his Mistresse. In such cases Musicke is most pernitious, as a spurre to a free horse, will make him run himselfe blinde, or breake his winde, it will make such melancholy persons mad, and the sound of those Gigges and Horne-pipes, will not bee remoued out of their eares a weeke after. * *Plato* for this cause forbids Musicke and Wine to all young men, because they are most part amorous, *ne ignis addatur igni*, least one fire increase another. Many men are melancholy by hearing Musicke, but it is a pleasant melancholy that it causeth, and therefore to such as are discontent, in woe, feare, sorrow, or deiected, it is a most present remedy, it expells cares, alters their grieued mindes, and easeth in an instant. Otherwise, saith [r] *Plutarch*, *Musica magis dementat quàm vinum*; Musicke makes some men mad; like *Astolphos* horne in *Arioste*: or *Mercuries* golden wande in *Homer*, that made some wake, others sleepe; it hath diuerse effects: and [s] *Theophrastus* right well prophecied, that diseases were either made by Musicke, or mittigated.

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* 3. *De legibus.*

[r] *Sympos. quæst. 5. musica multos magis dementat quam vinum.*

[s] *Animi morbi vel à Musicâ curantur vel inferuntur.*

Svbsec. 4.

Mirth and merry company remedies.

Mirth and merry company may not be separated from Musicke, both concurring, and necessarily required in this businesse. Mirth (saith [t] *Vives*) *purgeth the blood, confirmes health, causeth a fresh pleasing fine colour*, proroges life, whets the wit, makes the body yong and liuely, and fit for any manner of imployment. The merrier heart, the longer life, *A merry heart is the life of the flesh, Prov. 14. 30.* and this is one of the three *Salernitan* Doctors, Dr *Merryman*, Dr *Diet*, and Dr *Quiet*, [u] which cure all diseases. ——*Mens hilaris, requies, moderata dieta.* [x] *Gomesius præfat. lib. 3. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) *wee cure many passions of the mind in our selues, & in our friends*: which [y] *Galateus* assignes for a cause, why we loue merry companions: and well they deserue it, being that as [z] *Maginus* holds, a merry companion is better then any musick: & as the saying is, *comes iucundus in viâ pro vehiculo*, as good as a Wagon to him that is wearied on the way. For these causes, our Physitians generally prescribe this as a principall engine, to batter the walles of Melancholy, a chiefe Antidote, and a sufficient cure of it selfe. *By all meanes* (saith [a] *Mesue*) *procure mirth to such men, in such things as are heard, seene, tasted, or smelled, or any way perceiued, and let them haue all entisements, and faire promises, the sight of excellent beauties, attires, ornaments, delightsome passages, to distract their mindes from feare and sorrow, and such things on which they are so fixed*

[t] *Lib. 3. de Animâ. Letitia purgat sanguinem, valetudinẽ confirmat, colorem induit florentem, nitidũ, gratum.*

[u] *Spiritus temperat, calorem excitat, naturalem virtutem corroborat, iuvenile corpus diù servat, vitã prorogat, ingenium acuit, & hominem negotijs, quibuslibet aptiorem reddit. Schola Salern.*

[x] *Dum contumeliâ vacant, & festivâ lentitate mordent, mediocrẽt animi ægritudines sanare solent &c.* [y] *De mor. fol. 57. Amamus ideò eos qui sunt faceti & iucundi.* [z] *Regim. sanit. part. 2. Nota, quòd amicus bonus, & dilectus socius, narrationibus suis iucundis, superat omnem melodiam.* [a] *De ægritud. capitis. Omni modo generes Letitiam in ijs, de ijs quæ audiuntur, & videntur, aut odorantur, aut gustantur, aut quocunq; modo sentiri possunt, & aspectu formarum multi decoris & ornatus, & negotiatione iucundâ, & blandientibus ludis, & promissis distrahantur eorum animi, de re aliquâ quam timent & dolent.*

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and intent.[b] *Let them vse Hunting, sports, playes, iests, merry company,* as *Rhasis* prescribes, *which will not let the minde be molested, a cup of good drinke now and then, heare musicke, and haue such companions, with whom they are especially delighted. Merry tales or toyes, singing, dancing, and whatsoeuer else may procure mirth:* and by no meanes, saith *Guianerius,* suffer them to bee alone. *Benedictus Victorius Faventinus* in his Empericks, accompts it an especiall remedy against Melancholy, *to heare and see singing, dancing, maskers, mummers, to converse with such merry fellowes, and faire maides.* Not to be an auditor only, or a spectator, but sometimes an Actor himselfe. *Dulce est desipere in loco,* to play the foole now and then, is not amisse, there is a time for all things. Graue *Socrates* would be merry by fittes, sing, dance, and take his liquor too, or else *Theodoret* belies him; so would old *Cato,* † *Tully* by his own confession, and the rest. *Xenophon* in his *Sympos.* brings in *Socrates* as a principall Actor, no man merrier then himselfe, and sometimes he would *ride a cock horse with his children* (though [c] *Alcibiades* scoffed at him for it) & well he might, for now and then (saith *Plutarch*) the most vertuous, honest, and graueſt men will vse Feasts, jests, and toyes, as we doe sauce to our meates. *Machiavell* in the 8. booke of his *Florentine* history, giues that note of *Cosmus Medices,* the wisest and graueſt man of his time in *Italy,* That he would [f] *sometimes play the most egregious foole in his carriage, and was so much giuen to iesters, players, and childish sports, to make himself merry, that he that should but consider his gravity on the one part, his folly and lightnesse on the other, would surely say, that there were two distinct persons in him.* Now me thinks, he did well in it, though [g] *Salisburiensis* be of opinion, that Magistrates, Senators, and graue men, should not descend to lighter sports, *ne Respub. ludere videatur:* But as *Themistocles,* still keepe a sterne and constant carriage. I commend *Cosmus Medices* and that *Castruccius Castrucanus,* then whom *Italy* neuer knew a worthier Captain, another *Alexander,* if *Machiauel* doe not deceiue vs in his life: *when a friend of his reprehended him for dancing beside his dignity* (belike at some cushen dance) he told him againe, *qui sapit interdiu, vix unquam noctu desipit,* he that is wise in the day, may dote a litle in the night. *Paulus Iouius* relates as much of Pope *Leo Decimus,* that hee was a graue, discreet, stay'd man, and yet sometimes most free, and too open in his sports. And t'is not altogether † vnfit or misbeseeming the grauity of such a man, if that *Decorum* of time and place, and such circumstances be obserued. [i] *Misce stultitiam consilijs brevem;* and as [k] he said in an Epigram to his wife, I would haue euery man say to himselfe, or to his friend,

Moll, *once in pleasant company by chance,*
I wisht that you for company would dance,
Which you refus'd, and said, your yeares require,
Now, matron-like, both manners and attire.
Well Moll, *if needes you will be matron-like,*
Then trust to this, I will thee matron like:
Yet so to you my loue may neuer lessen,
As you for Church, house, bed, obserue this lesson:
Sit in the Church as solemne as a Saint,

[b] *Vtantur venationibus, ludis, iocis, amicorum consortijs, quæ non sinunt animum turbari, vino & cantu, & loci mutatione, & bibendo, & gaudio, ex quibus præcipuè delectantur.*

[c] *Piso. Ex fabulis & ludis quærenda delectatio Altonarus, c. 7 His versetur, qui maximè grati sunt, cantus & chorea ad lætitiam prosunt.*

[d] *Præcipuè valet ad expellendam melancholiam stare in cantibus, ludis, & sonis, & habitare cum familiaribus, & præcipuè cum puellis iucundis.*

† *Epist. fam. l. 7. 22. epist. Heri demum benè potus, serò, q. redieram.*

[e] *Valer. Max. cap. 8. lib. 8. Interpositâ arundine cruribus suis, cum filiis ludens, ab Alcibiade visus est.*

[f] *Hominibus facetis, & ludis puerilibus ultra modum deditus, adeò ut si cui in eo tam gravitatem, quàm levitatem considerare liberet, duas personas distinctas in eo esse diceret.*

[g] *De nugis curial. lib. 1. cap. 4. Magistratus & viri graves, & ludis leviaribus arcendi.*

[h] *Machiauel vita eius. Ab amico reprehensus, quòd præter dignitatem tripudiis operam daret, respondit &c.* † There is a time for all things, to weepe, laugh, mourne, dance, Eccles. 3. 4. [i] *Hor.* [k] Sr Iohn Harrington, Epig. 50.

No

No deed, word, thought, your due deuotion taint,
Vaile if you will your head, your Soule reueale
To him that onely wounded Soules can heale:
Be in my house as busie as a Bee,
Hauing a sting for euery one but mee,
Buzzing in euery corner, gathering hony,
Let nothing waste, that costs or yeeldeth mony:
And when thou seest my heart to mirth incline,
Thy tongue, wit, blood warme with good cheare and wine:
Then of sweet sports let no occasion scape,
But be as wanton, toying as an Ape.

Those old [1] *Greekes* had their *Lubentiam Deam*, goddesse of *Pleasance*, and those *Lacedemonians* instructed from *Lycurgus*, did *Deo Risui sacrificare*, after their warres especially, and in times of peace, which was vsed in *Thessaly*, as it appeares by that of [m] *Apuleius*, who was made an instrument of their laughter himselfe: [n] *Because laughter and merriment, was to season their labours & modester life.* [o] *Risus enim diuûm atq; hominum est æterna voluptas.* Princes vse Jesters, Players, & haue those Masters of Revels in their Courts. The *Romanes* at euery supper (for they had no solemne dinner) vsed Musick, Gladiators, Jesters, &c. as † *Suetonius* relates of *Tyberius*, and *Dion* of *Commodus*, and so did the *Greekes*. Besides musicke, in *Xenophons Sympos. Philippus ridendi artifex, Philip* a Jester, was brought in to make sport. *Ctesias* reports of a *Persian* King, that had 150 Maides attending at his Table, to play, sing, and dance by turnes; and [p] *Lil. Giraldus* of an *Ægyptian* Prince, that kept 9 Maides still to wait vpon him, and those of most excellent feature, and sweet voyces, which afterwards gaue occasion to the *Greekes* of that fiction of the 9. *Muses*. And this and many such meanes, to exhilarate the heart of men, haue beene still practised in all ages, as knowing there is no better thing to the preseruation of mans life. What shall I say then, but to euery melancholy man,

[q] *Vtere conviviis, non tristibus utere amicis,*
Quos nuga, & risus, & ioca salsa iuvant.

Feast often, and vse friends not still so sad,
Whose jests and merriments may make thee glad.

Vse honest and chast sports, scenicall shewes, playes,

[r] *Accedant iuvenumq; Chori, mistæq; puellæ.*

And as *Marsilius Ficinus* concludes an Epistle to *Bernard Canisianus*, and some other of his friendes, will I to all good students, [s] *Liue merrily, O my friends, free from cares, perplexity, anguish, griefe of minde, liue merrily*, lætitiâ cœlum vos creavit: [t] *Againe and againe I request you to be merry: if any thing trouble your hearts, or vex your soules, neglect and contemne it,* [u] *let it passe.* [x] *And this I inioyne you, not as a Diuine alone, but as a Physitian, for without this mirth, which is the life and Quintessence of all Physicke, all medicines, and whatsoeuer is vsed and applied to prolong the life of man, is dull, dead, and of no force. Dum fata sinunt, vivite læti. (Seneca)* I say, be merry.

† *Nec lusibus virentem*
Viduemus hanc iuventam.

It was *Tiresias* the Prophets counsell to [y] *Menippus*, that trauelled all the world ouer, and downe to Hell it selfe to seeke content, and his last farewell to *Menippus*, to be

[1] *Lil. Giraldus hist. deor. Syntag. 1.*
[m] *Lib. 2. de aur. as.*
[n] *Eo quòd risus esset laboris & modesti victus condimentum.*
[o] *C. Calcag. epig.*
† *Cap. 61. In delitiis habuit scurras & adulatores.*
[p] *Syntag. de Musis.*
[q] *Eobanus Hessus.*
[r] *Fracastorius.*
[s] *Vivite ergò læti, O amici, procul ab angustiâ, vivite læti.*
[t] *Iterum precor & obtestor, vivite læti: illud quod cor urit, negligite.*
[u] *Lætus in præsens animus quod ultra Oderit curare. Hor.*
[x] He was both *Sacerdos & Medicus. Hæc autem non tam ut sacerdos animi mando vobis, quàm ut medicus, nam absq; hâc unâ tanquâ medicinarum omnium vitâ, medicinæ omnes ad vitam producendam adhibitæ moriuntur: vivite læti.*
† *Loecheus Anacroan.*
[y] *Lucian. Necyomantia. To. 2.*

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be merry. [z] *Contemne the world* (saith he) *and count all that is in it vanity and toyes, this onely couet all thy life long, be not curious, or ouer sollicitous in any thing, but with a well-composed and contented estate to inioy thy self, and aboue all things to be merry.* Nothing better, (to conclude with *Solomon*, *Eccles. 3. 22.*) *then that a man should reioyce in his affaires.* T'is the same advice which euery Physitian in this case, rings to his Patient, as *Capivaccius* to his, [a] *auoid ouermuch study and perturbations of the minde, and as much as in thee lies, liue at hearts ease.* *Prosper Calenus* to that melancholy Cardinall *Casius*, [b] *amidst thy serious studies and businesses, vse iests & conceits, playes and toyes, & whatsoeuer else may recreate thy minde.* Nothing better then mirth, and merry company in this malady, [c] *It beginnes with sorrow* (saith *Montanus*) *it must be expelled with hilarity.*

But see the mischiefe, many men knowing that merry company is the only medicine against melancholy, will therefore neglect their businesse, and in another extreame, spend all their dayes amongst good fellowes in a Taverne or an Ale-house, and know not otherwise how to bestow their time but in drinking. T'is all their exercise to eat and drinke, to sacrifice to *Volupia*, *Rumina*, *Edulica*, *Potina*, *Mellona*, is all their Religion. Flourishing wits, & men of good parts, good fashion, good worth, basely prostitute themselues to euery roagues company, to take Tobacco and drinke, to roare and sing scurrile songs. [d] *Invenies aliquem cum percussore iacentem,*

Permistum nautis aut furibus, aut fugitivis.

That which *Thomas Erastus* obiects to *Paracelsus*, that he would lye drinking all day long, with Car-men and Tapsters in a Brothell-house, is too frequent amongst vs with men of better note. They drowne their wits, seeth their Braines in Ale, consume their fortunes, lose their time, weaken their temperatures, confound their Soules, goe from *Scylla* to *Charybdis*, and vse that which is an helpe to their vndoing,

[e] *Quid refert morbo an ferro pereamve ruinâ?*

† When the blacke Prince went to set the exil'd King of *Castile* into his kingdome, there was a terrible battel fought betwixt the *English* & *Spanish*: at last the *Spanish* fled; the *English* followed them to a riuer side, *where some drowned themselues to auoide their enemies, the rest were killed.* Now tell me what difference is betwixt drowning and killing? As good be melancholy still, as drunken beasts & beggers. Company a sole comfort, and an only remedy to all manner of discontent, is their sole misery & cause of perdition. As *Hermione* lamented in *Euripides*, *Malæ mulieres me fecerunt malam*, Euill company marr'd her, may they iustly complaine, bad companions haue beene their bane. For, [f] *malus malum vult ut sit sui similis*, one drunkard in a company, one thiefe, one whore-master, will by his goodwill, make all the rest as bad as himselfe, ——[g] *Et si*

Nocturnos iures te formidare vapores,

be of what complexion you will, inclination, loue or hate, bee it good or bad, if you come amongst them, you must doe as they doe; yea, [h] though it bee to the preiudice of your health, you must drinke. And so like Grashoppers, whilst they sing ouer their cuppes all Sommer, they starue in Winter; & for a little vaine merriment, shall finde a sorrowfull reckoning in the end.

[z] *Omnia mundana nugas æstima. Hoc solùm totâ vitâ persequere, vt præsentibus benè compositus, minimè curiosus, aut vllâ in re sollicitus, quamplurimùm potes vitam hilarem traducas.*

[a] *Hildisheim spicel.2. de Maniâ. fol.161. Studia literarũ, & animi perturbationes fugiat, & quantum potest iucundè viuat.*

[b] *Lib.de atr. bile. Grauioribus curis ludos & facetias aliquandò interpone, iocos, & quæ solent animum relaxare.*

[c] *Consil.30. Mala valetudo aucta ac confracta est tristitiâ, ac propterea exhilaratione animi removenda.*

[d] *Iuven.Sat.8.*

[e] *Hor.*

† *Froissard. hist. lib 1.H spanicum Anglorum vires ferre non possent, in fugam se dederunt &c. Præcipites in fluvium se dederunt, ne in hostium manus devenirent.*

[f] *Ter.*

[g] *Hor.*

[h] Ἢ πῖθι ἢ ἄπιθι.

SECT. 3.

MEMB. I. SVBSEC. I.

A Consolatory Digression, containing the Remedies of all manner of Discontents.

BEcause in the precedent Section, I haue made mention of good counsell, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled minde, how present a remedy they yeeld, and many times a sole sufficient cure of themselues: I haue thought fit in this following Section, a little to digresse, (if at least it be to digresse in this subiect) to collect and gleane a few remedies, and comfortable speeches out of our best Oratours, Philosophers, Diuines, and Fathers of the Church, tending to this purpose. I confesse, many haue copiously written of this subiect; *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boëthius:* & some of late, *Sadoletus, Cardan, Budæus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard &c.* And I shall but *actum agere:* yet because these Tracts are not so obvious and common, I will Epitomize, and briefly insert some of their diuine Precepts, reducing their voluminous and vaste Treatises to my small scale, for it were otherwise impossible to bring so great vessels into so small a creek. And although (as *Cardan* said of his booke *de consol.*) [i] *I know before-hand, this Tract of mine many will contemne and reiect: they that are fortunate, happy, and in flourishing estate, haue no need of such consolatory speeches; they that are miserable and vnhappy, thinke them vnsufficient to ease their grieued mindes, and comfort their misery:* Yet I will goe on, for this must needs doe some good to such as are happy, to bring them to a moderation, and make them reflect and knowe themselues, by seeing the vnconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of it, it cannot chuse but giue some content and comfort. [k] *Tis true, no medicine can cure all diseases, some affections of the minde are altogether incurable, yet these helpes of art, Physicke and Philosophy must not be contemned.* *Arrianus* and *Plotinus* are stiffe in the contrary opinion, that such precepts can doe little good, *words adde no courage,* (which * *Cateline* once said to his Souldiers) *and a Captaines Oration cannot make a coward a valiant man.* But sure I thinke they cannot chuse but doe some good, & vpon that hope I will aduenture. [l] *Non meus hic sermo, sed quæ precepit Iesus,* Not my speech this, but of *Seneca, Plutarch, Epictetus, Austin, Bernard, Christ and his Apostles.* If I make nothing, as [m] *Montaigne* said in like case, I will marre nothing, 'tis not my doctrine but my study, I hope I shall doe no body wrong to speake what I thinke, and shall not be blamed in imparting my minde. If it bee not for thy ease, it may for mine owne, so *Tully, Cardan,* and *Boëthius* writ *de consol.* as wel to helpe themselues as others: be it as it will, I will essay.

Discontents and grieuances are either generall or particular: generall are warres, plagues, dearths, fires, inundations, vnseasonable weather, Epidemicall diseases which afflict whole kingdomes, territories, cities: or peculiar

[i] *Lib. de lib. proprys. Hos libros scio multos spernere, nam felices his se non indigere putant, infelices ad solationē miseriæ non sufficere. Et tamen fælicibus moderationem, dum inconstantiam humanæ fælicitatis docent præstant, misfelices fortunare certè æstimare velint, fælices reddere possunt.*

[k] *Nullum medicamentum omnes sanare potest, sunt affectus animi quī prorsus sunt insanabiles, non tamen artis opus sperni debet, aut medicinæ, aut Philosophiæ.*

* *Salust. Verba virtutem non addunt, nec imperatoris oratio facit è timido fortem.*

[l] *Hor.*

[m] *Lib. 2. Essays, cap. 6.*

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to private men, [n] as cares, losses, death of friends, pouerty, want, sickneſſe, orbities, iniuries, abuſes, &c. Generally all diſcontent, [o] *homines quatimur fortunæ ſalo.* No condition free, *quiſq; ſuos patimur manes.* Even in the midſt of our mirth and iollity there is ſome grudging, ſome complaint, as [p] he ſaith our whole life is a *Glucupicron*, a bitter ſweet paſſion, hony and gall mixt together, we are all miſerable and diſcontent, who can deny it? If all, and that it be a common calamity, an inevitable neceſſity, all diſtreſſed, then as *Cardan* inferres, [q] *who art thou that hopeſt to goe free? why doſt thou not grieue thou art a mortall man, and not gouernour of the world?* Ferre quam ſortem patiuntur omnes Nemo recuſet. *If it be commō to all, why ſhould one man be more diſquieted then another?* If thou alone wer't diſtreſſed, it were indeed more irkſome and leſſe to be indured: but when the calamity is common, comfort thy ſelfe with this, thou haſt more fellowes, *Solamen miſeris ſocios habuiſſe doloris*, 'tis not thy ſole caſe, and why ſhouldſt thou be more impatient? [r] *I but alas wee are more miſerable then others, what ſhall we doe? beſides priuate miſeries, wee liue in perpetuall feare and danger of common enimies, we haue Bellonas whips, and pitifull outcries, for Epithalamiums; for pleaſant muſick, that fearefull noiſe of ordinance, Drummes, and warlike Trumpets ſtill ſounding in our eares; inſteed of nuptiall torches we haue firing of townes and citties; for triumphs, lamentations; for ioy, teares.* [t] *So it is, and ſo it was, and euer will be. And hee that refuſeth to ſee and heare, to ſuffer this, is not fit to liue in this world, and knowes not the common conditiō of all men, to whom ſo long as they liue with a reciprocall courſe, ioyes and ſorrowes are annexed, and ſucceed one another.* It is ineuitable, it may not be avoided, and why then ſhouldſt thou bee ſo much troubled? *Graue nihil eſt homini quod fert neceſſitas*, as [u] *Tully* deemes out of an old Poet, that which is neceſſary, cannot be grieuous. If it bee ſo, then comfort thy ſelfe in this, [x] *That whether thou wilt or no, it muſt be indured*: make a vertue of neceſſity, and conforme thy ſelfe to vndergoe it, [y] *Si longa eſt levis eſt, ſi gravis eſt, breuis eſt*, If it be long, tis light, if grieuous, it wil not long laſt. It will away, *dies dolorem minuit*, and if naught elſe, yet time will weare it out, cuſtome will eaſe it, [z] obliuion is a common medicine for all loſſes, iniuries, griefes, and detriments what ſoeuer, [a] *and when they are once paſt, this commodity comes of infelicity, it makes the reſt of our life ſweeter vnto vs.* [b] Atq; hæc olim meminiſſe juvabit, *the privation and want of a thing many times makes it more pleaſant and delightſome then before it was.* Wee muſt not thinke the happieſt of vs all to eſcape here without ſome misfortunes,

——[c] *Vſq; adeò nulla eſt ſincera voluptas,*
Sollicitumq; aliquid lætis interuenit,——

Heauen and Earth are much vnlike. [d] *Thoſe heauenly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their courſe for innumerable ages, and make their conuerſions: but men are vrged with many difficulties, and haue diuerſe hinderances, oppoſitions, ſtill croſſing, interrupting their indeauours and deſires. And no mortall man is free from*

[n] *Alium paupertas, alium orbitas, hunc morbi illum timor, alium iniuriæ, hunc inſidiæ, illum vxor, filij diſtrahunt.* Card.

[o] Boethius lib. 1 met. 5.

[p] Apuleius 4. florid. Nihil homini tam proſperè datum divinitus, quin ei admixtum ſit aliquid difficultatis, in ampliſſimâ quaq; lætitiâ ſubeſt quædam querimonia, coniugatione quadam melius & ſeklis.

[q] Si omnes premantur, quis tu es qui ſolus euadere cupis ab eâ lege quæ neminem præterit, cur te non mortalem factum et vniuerſi orbis regem fieri non doles.

[r] Puteanus ep. 75. Neq; cuiquā præcipuè dolendum cò quod accidit vniverſis.

[t] Lorchan Gallobelgicus lib. 3. Anno 1598. de Belgis. Sed eheu inquis euge quid agemus? vbi pro Epithalamio Bellonæ flagellū, pro muſicâ harmonia terribiliū lituorum & tubarum audias clangorem, pro tædis nuptialibus, villarum pagorum, vrbiū, videas incendia vbi pro iubilo lamenta, pro riſu fletus aerem complent.

[u] Ita eſt profectò & quiſquis hæc videre abnuis, huic ſæculo parum aptus es, aut potius noſtrorum omnium conditionem ignoras, quibus reciproco quodam nexu læta triſtibus, triſtia lætis invicem ſuccedunt.

[x] In Tuſc. e vet. Poeta.

[y] Cardan. lib. 1. de conſol. Eſt conſolationis genus non leue, quòd à neceſſitate ſit, ſiue feras, ſiue non feras ferendum eſt tamen.

[z] Seneca.

[a] Omni dolori tempus eſt, medicinâ ipſum luctum extinguit, iniurias delet, omnis mali oblivionem affert.

[b] Virg.

[c] Ovid.

[d] Lorchan Sunt namq; infera ſuperis, humana terrenis longè diſparia. Etenim beatæ mentes feruntur liberè & ſine vllo impedimento, ſtellæ ætherijq; orbes curſus & converſiones ſuas iam ſæculis innumerabilibus conſtantiſſimè conficiunt: verùm homines magnis angustijs. Neq; hâc naturæ lege eſt quiſquam mortalium ſolutus.

this

this law of nature. We must not therefore hope to haue all things answere our owne expectation, and to haue a continuance of good successe and fortunes. *Fortuna nunquam perpetuò est bona*, and as *Minutius Fælix* the *Roman* Consul told that insulting *Coriolanus*, drunke with his good fortunes, looke not for that successe thou hast hitherto had, [c] *It neuer yet happened to any man since the beginning of the world, nor euer will: to haue all things according to his desire, or to whom fortune was neuer opposite and aduerse.* Euen so it fell out to him as he foretold. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalua's*, and most famous mens, that as * *Iouius* concludes, *it is almost fatall to great Princes, through their owne default or otherwise circumuented with enuy and malice, to loose their honours, and die contumeliously.* Tis so, still hath beene, and euer will be, *Nihil est ex omni parte beatum*,

There's no perfection is so absolute,
That some impurity doth not pollute.

Whatsoeuer is vnder the Moone is subiect to corruption, alteration, and so long as thou liuest vpon earth looke not for other. [f] *Thou shalt not here finde peaceable and chearefull daies, quiet times, but rather cloudes, stormes, calumnies, such is our fate.*

Yea, but thou thinkst thou art more miserable then the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art vnhappy, none so bad as thy selfe. Yet if as *Socrates* said, [g] *All the men in the world should come & bring their grieuances together, of body, mind, fortune, sores, vlcers, madnesse, Epilepsies, agues, and all those common calamities of beggery, want, seruitude, imprisonment, and lay them on a heape to be equally diuided, wouldst thou share alike and take thy portion, or be as thou art? Without question thou wouldst be as thou art.* If some *Iupiter* should say to giue vs all content, * *Iam faciam quod vultis, eris tu qui modò miles*
Mercator, tu consultus modò rusticus, hinc vos,
Vos hinc mutatis discedite partibus, eia
Quid statis? nolunt.

Well be't so then: you master souldier
Shall be a marchant, you sir Lawyer
A country Gentleman, goe you to this,
That side you, why stand yee? It's well as 'tis.

[h] *Every man knowes his owne, but not other mens defects and miseries; and 'tis the nature of all men still to reflect vpon themselues, their own misfortunes*, not to examine or consider other mens, not to conferre themselues with others. To recount their miseries, but not their good gifts, fortunes, benefits, which they haue, to ruminate on their aduersity, but not once to think on their prosperity, not what they haue, but what they want, to looke still on them that goe before, but not on those infinite numbers that come after them. [i] *Where as many a man would thinke himselfe in heauen, a petty Prince, if he had but the least part of that fortune which thou so much repinest at, abhorrest and accountest a most vile, a wretched estate.* How many thousands want that which thou hast, how many myrriades of poore slaues, captiues, of such as worke day and night in Cole-pits, Tinne-mines, with sore toyle to maintaine a poore liuing, of such as labour in body and minde, liue in extreame anguish, and paine, all which thou art free from. *O fortunatos nimium bona si sua norint*

[c] *Dionysius Halicar. lib. 8. non enim vnquam contigit, nec post homines natos inuenies quenquam, cui omnia ex animi sententia successerint, ita vt nulla in re fortuna sit ei aduersata.*

* *Vide Gonsalui lib. vlt. vt ducibus fatale sit clarissimis à cultâ suâ vel secus circùmueniri, cum malitia & inuidia, imminutaq; dignitate per contumeliam mori.*

[f] *In terris purâ illum ætherem non inuenies, & serenos animos, nimbos potius, procellas, calumnias. Lips. cent. misc. ep 8.*

[g] *Si omnes homines sua mala suasq; curas in vnum cumulum conferrent æquis diuisuri portionibus &c.*

* *Hor. ser. lib. 1. Sat. 1.*

[h] *Quod vnusquisq; propria mala nouit, aliorum nescit, in causa est, vt se inter alios miserrimum putet. Cardan. lib. 3. de consol. Plutarch. de consol. ad Apollonium.*

[i] *Quàm multos putas qui se cœlo proximos putarent, totidem regulos, si de fortunæ tuæ reliquijs pars ijs minima contingat. Boeth. de consol. lib. 2. pros. 4.*

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rint. Thou art most happy, if thou couldst bee content,[k] and acknowledge thy happynesse, be silent then,[l] rest satisfied, *desine, intuensq; in aliorum infortunia solare mentem,* comfort thy selfe with other mens misfortunes, and as the moldiwarpe in *Æsope* told the Fox, complaining for want of a taile, & the rest of his companions, *tacete quando me oculis captum videtis*, you complaine of toyes, but I am blinde, be quiet. It is[m] said of the Hares, that with a generall consent they went to drowne themselues, out of a feeling of their misery, but when they saw a company of Frogges more fearefull then they were, they began to take courage and comfort againe. Conferre thine estate with others, *Similes aliorum respice casus, Mitius ista feres.* Bee content and rest satisfied, for thou art well in respect of others, be thankfull for that thou hast, that God hath done so much for thee, hee hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. [n] *Quicquid vult habere nemo potest*, no man can haue what he will, *Illud potest nolle quod non habet*, Hee may chuse whether he will desire that which he hath not: Thy lot is falne, make the best of it.[o] *If we should all sleepe at all times, who then were happier then his fellow?* Our life is but short, a very dreame, and while we look about, [p] *Immortalitas adest*, eternity is at hand. [q] *Our life is a pilgrimage on earth, which wise men passe with great alacrity.* If thou be in woe, sorrow, want, or distresse, in paine or sicknesse, thinke of that of our Apostle, *God chastiseth thē whom he loueth: They that sowe in teares shall reape in ioy. Psa. 126. 6. As the Fornace proueth the Potters vessell, so doth temptation try mens thoughts. Eccl. 25. 5.* tis for[r] thy good. *Perijsses nisi perijsses:* Hadst thou not beene so visited thou hadst beene vtterly vndone, as gold in the fire, so men are tryed in adversity. *Tribulatio ditat:* And which *Camerarius* hath well shaddowed in an Emblem of a Thresher and corne,

Si tritura absit paleis sunt abdita grana,
Nos crux mundanis separat à paleis:
As threshing separates from strawe the corne,
By crosses from the worlds chaffe are we borne.

'Tis the very same which * *Chrysostome* comments *hom. 2. in 3. Mat. Corne is not separated but by threshing, nor men from worldly impediments but by tribulation.* 'Tis that which † *Cyprian* ingeminates *Ser. 4. de immortal.* 'Tis that which * *Hierom*, which all the Fathers inculcate, *so are we catechised for eternity.* 'Tis that which the prouerb insinuates, *Nocumentum, documentum.* Tis that which all the world rings into our eares. *Deus vnicum habet filium sine peccato nullum sine flagello:* God, saith[s] *Austin*, hath one Sonne without sin, none without correction.[t] *An expert sea man is tryed in a tempest; a runner, in a race; a Captaine, in a battle; a valiant man, in aduersity; a Christian, in a temptation and misery. Basil. homil. 8.* Wee are sent as so many souldiers into this world, to striue with the world, flesh, diuell, our life is a warfare, & who knowes it not, † *Non est ad astra mollis è terris via:* [u] *and therefore peraduenture this world here is made troublesome vnto vs*, that, as *Gregory* notes, *wee should not be delighted by the way, and forget whether we are going.*

[x] *Ite nunc fortes, vbi celsa magni*
Ducit exempli via, cur inertes
Terga nudatis? superata tellus
Sydera donat.

Goe

[k] When thou commest hereafter to want that which thou nowhast, thou wilt say thou wast happy.
[l] *Hesiod. 1. oper. Esto quod es quod sunt alij, sine quemlibet esse, Quod non es nolis, quod potes esse velis.*
[m] *Æsop. Fab.*
[n] *Seneca.*
[o] *Si dormirent semper omnes, nullus alio felicior esset. Card.*
[p] *Seneca de ira.*
[q] *Plato Axiocho. An ignoras vitam hanc peregrinationem &c. quam sapientes cum gaudio percurrunt.*
[r] *Sic expedit, medicus non dat quod patiens vult sed quod ip se bonum scit.*
* *Frumentum non egreditur nisi tritu ratum &c.*
† *Non est pœna damnantis, sed flagellum corrigentis.*
* *Ad hæreditatem æternam sic erudimur.*
[s] *Confess. 6.*
[t] *Nauclerum tempestas, athletam stadium, ducem pugna, magnanimum calamitas, Christianum verò tentatio probat & examinat.*
* *Sen. Her. fur.*
[u] *Ideo Deus asperum fecit iter, ne dum delectantur in viâ obliviscantur eorum quæ sunt in patriâ.*
[x] *Boëthius l. 4. met. vlt.*

Goe on merrily to heauen. If the way be troublesome, and you in misery, in many grieuances, on the other side you haue many pleasant obiects, sweet smells, delightsome tasts, musicke, meats, hearbes, flowres, &c. to recreate your senses. Or put case thou art now forsaken of the world, deiected contemned, yet comfort thy selfe, as it was said to *Agar* in the Wildernes, [y] *God sees thee, he takes notice of thee.* There is a God aboue that can vindicate thy cause, that can relieue thee. And surely * *Seneca* thinkes, hee takes delight in seeing thee. *The Gods are well pleased when they see great men contending with aduersity*, as we are to see men fight, or a man with a beast. But these are toyes in respect, † *Behold* (saith hee) *a spectacle worthy of God: A good man contented with his estate.* A tyrant is the best sacrifice to *Iupiter*, as the Ancients held, and his best obiect *a contented minde.* For thy part then rest satisfied, *cast all thy care on him, thy burden on him, rely on him,* [z] *trust in him, and he shall nourish thee, care for thee, giue thee thine hearts desire*, say with *David*, *God is our hope and strength in troubles ready to bee found*, Psal.46.1. *for they that trust in the Lord shall be as Mount Sion, which cannot bee remoued.* Psal.124.1.2. *as the mountaines are about Ierusalem, so is the Lord about his people, from hence forth and for euer.*

[y] Boeth.pros.ult. *Manet spectator cunctorum desuper præscius deus, bonis præmia malis supplicia dispensans.*

* Lib.de prouid. *voluptatem capiet dy si quando magnos viros colluctantes cum calamitate vident.*

† *Ecce spectaculum deo dignum. Vir fortis malâ fortunâ compositus.*

[z] 1.Pet.5.7. Psal.55.22.

Memb. 2.

Deformity of Body. Sickenesse. Baseneſſe of Birth, peculiar Discontents.

PArticular discontents & grieuances, are either of Body, Minde, or Fortune, which as they wound the soule of man, produce this of melancholy, and many great inconueniences; by that Antidote of good cõsell and perswasion they may be eased or expelled. Deformities and imperfections of our bodies, as lamenesse, crookednesse, deafenesse, blindnesse, bee they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body doe not a whit blemish the soule, or hinder the operations of it, but rather helpe and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not, but that thou maist be a good, a wise, vpright honest man. [a] *Seldome*, saith *Plutarch*, *Honesty and Beauty* dwel together, and oftentimes vnder a threadbare coat, lies an excellent vnderstanding, *sæpè sub attritâ latitat sapientia veste.* A silly fellowe to looke to, may haue more wit, learning, honesty, then hee that struts it out *Ampullis iactans, &c.* and is admired in the worlds opinion, *Vilis sæpè cadus nobile nectar habet*, The best wine comes out of an old vessell. How many deformed Princes, Kings, Emperours, could I reckon vp, Philosophers, Orators; *Hannibal* had one eye, *Appius Claudius*, *Timoleon*, blind, *Iohn* King of *Bohemia*, and *Tiresias* the Prophet. [b] *The night hath his pleasures*; and for the losse of that one sense, such men are commonly recompenced in the other; they haue excellent memories, and other good parts, musicke, and many recreations. Many Philosophers and Divines haue evirated themselues, and put out their eyes voluntarily the better to contemplate. *Angelus Politianus* had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his workes. *Æsope* crooked, *Socrates* pur-

[a] *Raro sub eodem lare honestas & forma habitant.*

[b] *Nox habet suas voluptates.*

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blinde, long legged, hairy; *Democritus* withered, *Seneca* leane and harsh, vgly to behold, yet shew me so many flourishing wits, such divine spirits: *Horace* a little bleareyed contemptible fellow, yet who so sententious & wise? *Marcilius Ficinus*, *Faber Stapulensis*, a couple of dwarfes, * *Melancthon* a short hard fauored man, yet of incomparable parts all three. [c] *Ignatius Loiola* the founder of the Iesuits, by reason of an hurt he receaued in his legge, at the siege of *Pampelona* the chiefe towne of *Navarre* in *Spaine*, vnfit for warres and lesse seruiceable at Court, vpon that accident betooke himselfe to his beades, and by those meanes got more honour, then euer hee should haue done with the vse of his limmes, and properneſſe of person, *Vulnus non penetrat animam*; a wound hurts not the Soule. *Galba* the Emperour was crookbacked, *Epictetus* lame, that great *Alexander* a little man of stature, *Augustus Cæsar* of the same pitch. *Agesilaus despicabili formâ*, *Bocchoris* a most deformed Prince as euer *Egypt* had; yet as † *Diodorus Siculus* records of him, in wisdome & knowledge farre beyond his predecessors. *Aº Dom. 1306*, *Vladislaus Cubitalis* that Pigmy king of *Poland* raigned, and fought more victorious battles, then any of his longshanked predecessors. *Nullam virtus respuit staturam*, Virtue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish and dull, leaden spirits. What's in them?

* *Quid nisi pondus iners stolidæq; ferocia mentis*, what in *Maximinus*, *Aiax*, *Caligula*, and the rest of those great heauy, vast, barbarous lubbers?

—*si membra tibi dant grandia Parcæ*,
Mentis eges?—

Their body, saith [f] *Lemnius*, *is a burden to them, and their spirits not so liuely, nor they so erect and merry: Non est in magno corpore mica salis*: A little diamond is more worth then a rocky mountaine: Which made † *Alexander Aphrodiseus* positiuely conclude, *the lesser the wiser, because the Soule was more contracted in such a body.* Let *Bodine* in his *5. cap. method. hist.* plead the rest, the lesser they are, as in *Asia*, *Greece*, they haue generally the finest wits.

Sickneſſe, diseases trouble many, but without a cause, § *It may bee 'tis for the good of their soules. Pars fati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs helpe the other. Sickneſſe is the mother of modesty, and putteth vs in minde of our mortality, and when we are in the full careere of worldly pompe and iollity, she pulleth vs by the eare, and maketh vs know our selues. [h] *Pliny* calls it, the summe of Philosophy, *If we could but performe that in our health, which we promise in our sickneſſe. Quum infirmi sumus, optimi sumus*, for what sick man (as † *Secundus* expostulates with *Rufus*) was euer *lasciuious, couetous or ambitious: hee envies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales, &c.* And were it not for such gentle remembrances, men would haue no moderation of themselues, they would be worse then Tigers, Lions: who should keepe them in awe? *Kings*, *Princes*, *Masters*, *Parents*, *Magistrates*, *Iudges*, *Friends*, *Enemies*, *faire or foule meanes cannot containe vs, but a little sicknes*, (as † *Chrysostome* obserues) *will correct and amend vs.* And therefore with good discretion, * *Iovianus Pontanus* caused this short sentence to be ingraven on his Tombe in *Naples*: *Labour, sorrow, griefe, sickneſſe, want and woe,*

* *Iohachimus Camerarius vit. eius.*
[c] *Ribed. vit. eius*
[d] *Macrobius.*

† *Lib. 1. Corpore exili & despecto, sed ingenio & prudentia longè ante se reges ceteros præueniens*
[c] *Alexander Gaguinus hist. Polandiæ. Corpore parvus eram cubito vix altior vno, Sed tamen in parvo corpore magnus eram*
* *Ovid.*
[f] *Lib. 2. cap. 20. oneri est illis corporis moles, & spiritus minus vividi.*
† *Corpore breves prudentiores quum coarctata sit anima.*
§ *Multis ad salutem animæ profuit corporis ægritudo, Petrarch.*
[h] *Lib. 7. Summa est totius Philosophiæ, si tales, &c.*
† *Plinius epist. 7. lib. Quem infirmum libido sollicitat aut avaritia, aut honores: nemini invidet, neminē miratur, neminē despicit, sermone maligno non alitur.*
† *Non terret princeps, magister, parens, Iudex, at ægritudo superueniens, omnia correxit.*

* *Nat. Clytræus Europ. deliciis. Labor, dolor, ægritudo, luctus, servire superbis dominis, iugum ferre superstitionis, quos habes charos sepelire, &c. condimenta vitæ sunt.*

to serue proud Masters, beare that superstitious yoke, & bury our dearest friends, &c. are the sawces of our life. If thy disease be continuate and painfull to thee, it will not surely last: *and a light affliction, which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glory, 2. Cor. 4. 17.* beare it with patience: women indure much sorrow in child-bed, and yet they will not contain, and those that are barren, wish for this pain: *be courageous,* [i] *There is as much valour to bee shewed in thy bed, as in an army, or at a Sea-fight, aut vincetur, aut vincet,* thou shalt be rid at last. In the meane time, let it take his course, thy minde is not any way disabled. *Bilibaldus Pirkimerus,* Senatour to *Charles the 5.* ruled all *Germany,* lying most part of his dayes sicke of the gout vpon his bed. The more violent thy torture is, the lesse it will continue: and though it be seuere and hideous for the time, comfort thy selfe as Martyrs doe, with honour and immortality. † That famous Philosopher *Epicurus,* being in as miserable paine of Stone and Collicke, as a man might endure, comforted himselfe with a conceipt of immortality, *the ioy of his Soule for his rare Inventions, repelled the paine of his Body by torments.*

Baseneſſe of birth is a great disparagement to some men, especially if they be wealthy, beare office, and come to promotion in a Common-wealth, then (as [k] he obserues) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselues. Some scorne their owne father and mother, deny brothers and sisters, and the rest of their kindred and friends, and will not suffer them to come neere them, when they are in their pompe, accounting it a scandall to their greatnesse, to haue such beggerly beginnings. *Simon* in *Lucian*, hauing now got a little wealth, changed his name from *Simon*, to *Simonides*, because there were so many beggers of his kinne, and set the house on fire where he was borne, because no body should point at it. Others buy titles, and coates of Armes, and by all meanes skrew themselues into ancient families, falsifying pedegrees, vsurping Scutchions, and all because they would not seeme to be base. The reason is, for that this Gentility is so much admired by a cõpany of outsides, and so much honour attributed vnto it, as amongst [l] *Germans, Frenchmen,* & *Venetians,* the Gentry scorne the Commonalty, and will not suffer them to match with them; they depresse, and make them as so many Asses, to carry burdens. In our ordinary talke and fallings out, the most opprobrious, and scurrile name we can fasten vpõ a man, or first giue, is to call him base rogue, beggarly rascall, and the like: Whereas in my iudgement, this ought of all other grievances to trouble men least, of all vanities and fopperies, to brag of Gentility is the greatest; for what is it they crake so much of, and challenge such superiority, as if they were demi-gods? Birth? it is, *non ens*: a meere flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of it, & then tell me what it is. [m] *Oppression, fraud, cosening, vsury, knauery, baudry, murther, and tiranny, are the beginnings of many ancient families;* [n] *One hath beene a bloodsucker, a parricide, the death of many a silly soule in some vniust quarrels, seditions, made many an Orphan and poore widow, and for that he is made a Lord or an Earle, and his posterity Gentlemen for euer after. Another hath beene a Bawd, a Pander to some great man, a parasite, a slaue,* [o] *prostituted himselfe, his wife, daughter,* to some lasciuious Prince, & for that he is exalted. *Tiberius* preferred many to honours in his time, because they

[i] *Non tam marti quàm prælio virtus, etiam lecto exhibetur. vincetur aut vincet, aut in febrem relinques, aut ipsa te. Senec.*

† *Tullius lib. 7. fam. epist. Vesicæ morbo laborans, & urinæ mittendæ difficultate tantâ, ut vix incrementum caperet, repellebat hæc omnia animi gaudium, ob memoriam inventorum.*

[k] *Boethius lib. 2 prof. 4. Huic sensus exuperat. sed est pudori degener sanguis.*

[l] *Gasper. Ens polit. thes.*

[m] *Alij pro pecuniâ emunt nobilitatem, alii illã lenocinio, alii veneficiis, alii parricidiis, multis perditio nobilitatem conciliat, plerique adulatione, detractione, calumniis, &c. Agrippa de vanit. scï.*

[n] *Ex homicidio sæpè orta nobilitas & strenuâ carnificinâ.*

[o] *Plures ob prostitutas filias uxores nobiles factí, multos venationes, rapinæ, cædes, præstigiæ, &c.*

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they were famous whore-masters, and sturdy drinkers; Many come into this row by flattery or cosening, search your old families, & you shall scarce find of a multitude (as *Æneas Sylvius* obserues) *qui sceleratum non habent ortũ*, p That haue not a wicked beginning. *They are commonly able that are wealthy, and vertue and riches seldome settle on one man: who then sees not the base beginning of Nobility? spoiles enrich one, vsury another, treason a third, witchcraft a fourth, flattery a fift, lying, stealing, bearing false witnesse a sixt, adultery the seauenth, &c.* One makes a foole of himselfe, to make his Lord merry, another dandles my yong master, a third marries a crackt piece, &c. Now may it please your good worship, your Lordship, who was the first founder of your family? The Poet answeres,

q *Aut Pastor fuit, aut illud quod dicere nolo.*

Are he or you the better Gentleman? If he, then we haue traced him to his forme. If you, what is it of which thou boastest so much? that thou art his sonne. Thy great great great grandfather was a rich citizen, and then in all likelyhood an Vsurer, a Lawyer, and then a------a Courtier, and then a----a country Gentleman, and then he scraped it out of sheepe, &c. And you are the heire of all his vertues, fortunes, titles, so then, what is your gentry, but as *Hierom* saith, *Opes antiquæ, inveteratæ divitiæ*, ancient wealth; That is the definition of gentility. The Father goes often to the Diuell, to make his sonne a Gentleman For the present, what is it? *It began* (saith r *Agrippa*) *with strong impiety, with tyranny, oppression &c.* and so it is maintained: wealth beganne it (no matter how got) wealth continueth and increaseth it. Those *Roman* Knights were so called, if they could dispend *per annum* so much. s In the Kingdome of *Naples*, and *France*, he that buyes such lands, buyes the honor, title, Barony together with it, and they that can dispend so much amongst vs, must be called to beare office, to be Knights, or fine for it. And what now is the obiect of honour? what maintaines our Gentry but wealth?

t *Nobilitas sine re proiectâ vilior algâ,*

Without meanes Gentry is nought worth, nothing so contemptible and base. u *Disputare de nobilitate generis, sine divitijs, est disputare de nobilitate stercoris*, saith *Nevisanus* the Lawyer, to dispute of gentry without wealth, is (sauing your reuerẽce) to discusse the original of a Mard. So that it is wealth alone that denominates, mony which maintaines it, giues *esse* to it, for which euery man may haue it. And what is their ordinary exercise? wherein lyes their worth & sufficiency? x *If he can hawke & hunt, ride a horse, play at cards and dice, swagger, drinke, sweare*, take Tobacco with a grace, sing, dance, weare his cloathes in fashion, court and please his mistris, talke big fustian, y insult, scorne, contemne others, and vse a litle mimicall and apish complement aboue the rest, he is a compleat, (*Egregiam verò laudem*) a well-qualified Gentleman, these are most of their imployments, this their greatest cõmendation. What is Gentry, Nobility then, but as z *Agrippa* defines it, *a sanctuary of knauery and naughtinesse, a cloake for wickednes and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety.* A Nobleman therefore in some likelyhood, as he concludes, *an Atheist, an oppressor, an Epicure, a* †*gull, a disard, an illiterat idiot, an outside, a gloworme, a proud foole, an arrant asse. Ventris & inguinis mancipium*, a slaue to his lust & belly, *solâq; libidine fortis.*

And

? *Cũm enim hos dici nobiles videmus, qui diuitiis abundant, diuitiæ verò rarò virtutis sunt comites quis non vidit ortum nobilitatis degenerem? hunc usuræ ditârunt, illum spolia, proditiones, hic veneficiis ditatus, ille adulationibus, huic adulteria lucrum præbent, nonnullis mendacia, quidam ex coniuge quæstum faciunt, plerique ex natis, &c.*

q *Iuven.*

r *Robusta' improbitas, à tyrannide incepta, &c.*

s *Gasper Ens thesauro polit.*

t *Hor.*

u *Syl. nup lib 4. num 111.*

x *Omnium nobilium sufficientia in eo probatur, si venaticâ noverint, si aleâ, si corporis vires ingentibus paculis commonstrent, si naturæ robur numeroso venere probent, &c.*

y *Difficile est, ut non sit superbus dives. Austin. ser. 24.*

z *Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia &c.*

† The foole tooke away my Lord in the maske, t was apposite,

And as *Salvianus* obserued of his Countrimen the *Aquitanes* in *France*, *sicut titulis primi fuêre, sic & vitijs*, we may generally conclude; the greater men, the more vitious. In fine, as † *Æneas Sylvius* addes, *they are most part miserable, sottish, and filthy fellowes, like the walles of their houses, faire without, foule within.* What doest thou vaunt of now? [a] *What doest thou gape and wonder at? admire him for his braue apparell, horses, dogges, fine houses, manors, orchards, gardens, walkes. Why? a foole may bee possessor of this as well as he, and he that accompts him a better man a noble man for hauing of it, hee is a foole himselfe.* Now goe and brag of thy gentility. This is it belike, which makes the *Turkes* at this day scorne nobility, and all those huffing bumbast titles, which so much elevate their poles: except it bee such as haue got it at first, or maintaine it by some supereminent quality, or excellent worth. And for this cause, the *Ragusian* Common wealth, *Switzers*, and the *Vnited* Provinces, exclude all such degrees of hereditary honors, and will admit of none to beare office, but such as are learned, like those *Athenian Areopagites*, wise, discreet, and well brought vp. The [c] *Chinenses* obserue the same customes, no man amongst them noble by birth, out of their Philosophers and Doctors they chuse Magistrates, their politicke Nobles are taken from such as be *moraliter nobiles*, vertuously noble, *nobilitas ut olim ab officio, non à naturâ*, as in *Israel* of old, & their office was to defend & gouerne their Country in war and peace, not to hawke, hunt, drinke, game, as too many doe. their *Loysii, Manderini, literati, licentiati*, & such as haue raised thẽselues by their worth, are their Noblemen only, thought fit to gouerne a state, & why then should any that is otherwise of worth, bee ashamed of his birth? how much better is it to say, *Ego meis maioribus virtute præluxi*, to boast himself of his vertues, then of his birth? *Pertinax, Philippus Arabs, Maximinus, Probus, Aurelius, &c.* from common souldiers, became Emperours. *Cato, Cincinnatus, &c.* cõsuls. *Pius 2°, Sixtus 5°, Iohan. 2°, Nicholas 5° &c.* Popes. *Socrates, Virgil, Horace, libertino patre natus.* [d] The Kings of *Denmarke* fetch their pedegree, as some say, from one *Vlfo*, that was the sonne of a Beare, † *E tenui casâ sæpè vir magnus exit*, many a worthy man comes out of a poore Cottage. *Hercules, Romulus*, (*Alexander*, by *Olympia's* Confession) *Themistocles, Iugurtha*, King *Arture, William* the Conqueror &c. bastards, and almost in euery kingdome, the most ancient families haue bin at first Princes bastards, & their worthiest captaines, brauest spirits in all our Annales, haue bin base. * *Cardan* in his subtilties, gines a reason of it, why they are most part more able then others, in body and minde, and so *per consequens*, more fortunate. *Castruccius Castrucanus* a poore childe, found in the field, exposed to misery, became Prince of *Luke* and *Senes* in *Italy*, a most complete souldier, and worthy Captaine, *Machiavel* compares him to *Scipio* or *Alexander*. *And t'is a wonderfull thing* ([e] saith he) *to him that shall consider of it, that all those, or the greatest part of them, that haue done the brauest exploites heere vpon earth, and haue excelled the rest of the Nobles of their time, haue beene still borne in some abiect obscure place, or of base and obscure abiect Parents. I could recite a great Catalogue of thẽ*, euery Kingdome, euery Province will yeeld innumerable examples: and why then should baseneſse of birth bee obiected to any man? who thinkes worse

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† *De miser. cũrial Miseri sunt, inepti sunt, turpes sunt, multi ut parietes ædium suarum speciosi.*

[a] *Miraris aureas vestes, equos, canes, ordinem famulorum, lautas mensas, ædes, villas, prædia, piscinas, lyticas, &c. hæc omnia stultus assequi potest. Pandolus nosser lenocinio nobilitatus est. Æneas Sylvius.*

[b] *Bellonius observ. lib. 2.*

Mat Riccius lib. 1 cap. 3. Ad regendam remp. soli doctores, aut licentiati adsciscuntur, &c.

[d] *Olaus Magnus lib. 18 Saxo Grammaticus. á quo rex Sueno, & cætera Danorum regum stemmata*

† *Seneca de Caraco Philos. ep.*

* *Corpore sunt & animo fortiores spurii, plerumq; ob amoris vehementiam, feminis crass. &c.*

[e] *Vita Castruccii. Nec præter rationem mirum videri debet, si quis rem considerare velit, omnes eos vel saltem maximam partem, qui in hoc terrarum orbe res præstantiores aggressi sunt, atq; inter cæteros ævi sui heroes excelluerunt, aut obscuro, aut abiecto loco editos, & progenitos fuisse abiectis parentibus. Eorum ego Catalogum infinitum recensere possem.* [f] *Curtius.*

262 of *Tully* for being *Arpinas* an vpstart? or *Agathocles* that *Sicilian* King, for being a Potters son? *Iphicrates* and *Marius* were meanely borne. What wise man thinkes better of any man for his Nobility? To speake truth, as † *Bale* did of *P. Schalichius*, *I more esteeme thy worth, learning, honesty, then thy Nobility, honor thee more that thou art a Writer, a Doctor of Divinity, then Earle of the Hunnes, Baron of Skradine, or title to such and such Provinces &c.* Who doth not so indeed? *Abdolominus* was a Gardner, and yet by *Alexander* for his vertues, made King of *Syria*. How much better is it to be borne of mean Parentage, and to excell in worth, to be morally noble, which is preferred before that naturall nobility, by Diuines, Philosophers, and † Politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of imployment, in Country and Common-wealth, warre and peace, then to bee *Degeneres Neoptolemi*, as many braue Nobles are, only wise, because rich, otherwise idiots, illiterate, vnfit for any kinde of seruice. Thou hast had so many noble Ancestors, what is that to thee? *vix ea nostra voco,* ᵍ when thou art a dis-ard thy selfe, *quid prodest Pontice longo stemmate censeri?* &c. I conclude, hast thou a sound Body, and a good Soule, good bringing vp, art thou vertuous, honest, well learned, well qualified, religious, are thy conditions good? thou art a true Noble man, perfectly noble, *non natus, sed factus,* noble καὶ' ἐξοχήν, † *for neither sword, nor fire, nor water, nor sickneſse, nor outward violence, nor the divell himselfe can take thy good parts from thee.* Bee not ashamed of thy birth, thou art a Gentleman all the world ouer, and shalt bee honoured, when as hee, strip him of his fine cloathes, ʰ dispossesse him of his wealth, is a funge, like a peece of coyne in another country, that no man will take, and shall be contemned.

Let no *terræ filius*, or vpstart, insult at this which I haue saide, or worthy Gentleman take offence. I speake it not to detract from such as are well-deseruing, truely vertuous and noble: I do much respect and honour true Gentry and Nobility, I was borne of worshipfull Parents my selfe, in an ancient Family, but I am a yonger Brother, it concernes mee not: or had I bin some great Heire, richly endowed, so minded as I am, I should not haue beene elevated at all by it, but so esteemed of it, as of all other humane happinesse, honors &c. they haue their period, are brittle and vnconstant. As ⁱ hee said of that great riuer *Danubius*, it riseth from a small fountaine, a little brooke at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatnesse, by the confluence of 60. navigable Riuers, it vanisheth in conclusion, loseth his name, and is suddenly swallowed vp of the *Euxine* Sea: I may say of our greatest Families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigall sonne, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the meane time I doe attribute to Gentility, that if he be well descended of worshipfull or noble Parentage, hee will expresse it in his conditions.

——nec enim feroces
Progenerant aquilæ columbam.

he will be more affable, courteous, gently disposed, of fairer carriage, better temper, of a more magnanimous, heroicall and generous spirit, then that

vulgus

† *Vt meritò dicam, quòd simpliciter sentiam Paulum Schalichium scriptorẽ, & doctorem, pluris facio quàm comitem Hunnorum, & Baronem Sckradinum, Encyclopadiam tuam, & orbem disciplinarum omnibus provinciis antefero. Balæus epist. nuncupat. ad 5. cent. ultimas. script. Brit.*

† *Bodine de rep. lib 3. cap. 8.*

ᵍ If children bee proud, haughty, foolish, they defile the nobility of their kindred, *Ecclus 22. 8.*

† *Cuius possessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui, vel ullâ exterâ violentiâ destrui potest.*

ʰ Send them both to some strange place naked *ad ignotos*, as *Aristippus* said, you shall see the difference. *Bacons Essayes.*

ⁱ *Fluvius hic illustris, humanarum rerum Imago, quæ parvis ductæ sub initiis, in immensum crescunt, & subitò evanescunt. Exilis hic primò fluvius, in admirandam magnitudinem excrescit, tandẽq; in mari Euxino evanescit. I. Stuckius pereg. mar. Euxini.*

vulgus hominum, those ordinary Boores and Pesants, *qui adeò improbi, agrestes, & inculti plerumq; sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium præstent, ne ipsi Deo si advenerit*, as [k] one obserues of them, a rude, brutish, vnciuill, wilde, a curriſh generation, cruell and malicious, vncapable of discipline, and such as haue scarce common sense. And it may be generally spoken of all, which [l] *Lemnius* the Physitian said of his trauels into *England*, the common people were silly, sullen, dogged clownes, *sed mitior Nobilitas, ad omne humanitatis officium paratissima*, the Gentlemen were courteous & ciuill. If it so fall out (as often it doth) that such Pesants are preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the Cat in the Fable, when she was turned to a faire maide, would play with mice; a Curre will be a Curre, a Clowne will be a Clowne, he will likely sauor of the stock whence he came, and that innate rusticity can hardly bee shaken off. And though by their education, such men may be better qualified, and more refined; yet there be many symptomes, by which they may likely be descried, an affected phantasticall carriage, a taylor-like spruceneſſe, a peculiar garbe in all their proceedings; a beggars brat will be commonly more scornefull, imperious, insulting, insolent, then another man of his ranke: *Nothing so intollerable as a fortunate foole*, as † *Tully* said long since out of his experience.

Asperius nihil est humili cum surgit in altum.

set a beggar on horseback, and he will ride a gallop, a gallop, &c.

[m] ——— *desævit in omnes*
Dum se posse putat, nec bellua sævior ulla est,
Quam servi rabies in libera colla furentis,

he forgets what he was, domineeres &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errors & obliquities are on both sides, noble, ignoble, *factis, natis*, yet still in all callings, as some degenerate, some are well-deseruing, and most worthy of their honors. And as *Busbequius* said of *Solyman* the magnificent, hee was *tanto dignus Imperio*, worthy of that great Empire. Many meanely descended, are most worthy of their honor, *politicè nobiles*, and well deserue it. Many of our Nobility so borne, (which one said of *Hephæstion, Ptolomæus, Seleucus, Antigonus* &c. and the rest of *Alexanders* followers, they were all worthy to be Monarches, and Generals of Armies) deserue to bee Princes. And I am so far forth of * *Sesellius* his minde, that they ought to be preferred (if capable) before others, *as being nobly borne, ingenuously brought vp, and from their infancy trained to all manner of ciuility*. For learning and vertue in a Nobleman, is more eminent, & as a Jewell set in gold, is more pretious, & much to be respected; such a man deserues better then others, and is as great an honour to his family, as his noble family is to him. Jn a word, many Noblemen are an ornament to their order: many poore mens sonnes are singularly well endowed, most eminent, and well-deseruing for their worth, wisdome, learning, vertue, valour, integrity; excellent members, and pillars of a Common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanely borne, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

[k] *Sabinus in 6. Ovid. Met. fab. 4.*

[l] *Lib. 1. de 4or Complexionibus.*

† *Nihil fortunato insipiente intolerabilius.*

[m] *Claudiã. lib. 9 in Eutrop.*

* *Lib. 1. de Rep. Gall. Quoniam & commodiore utuntur conditione, & honestiore loco nati, iam indè à parvulis ad morum ciuilitatem educati sunt, & assuefacti.*

Memb. 3.

Against Pouerty and want, with such other aduersity.

ONe of the greatest miseries that can befall a man, in the Worlds esteem, is Pouerty or want, which makes men steal, beare false witnes, sweare, forsweare, contend, murder & rebell, which breaketh sleepe, and causeth death it selfe. ἔστι πενίας βαρύτερον ἄχθος οὐδέν, no burden (saith [n] *Menander*) so intolerable as Pouerty: it makes men desperate, it erects & deiects, *census honores, census amicitias*, mony makes, but this marres &c. and all this in the worlds esteeme: yet if it be considered aright, it is a great blessing in it selfe, a happy estate, and yeelds no such cause of discontent, or that men should therefore accompt themselues vile, miserable, vnfortunate. CHRIST himselfe was poore, borne in a manger, and had not a house to hide his head in all his life, [o] *lest any man should make Pouerty a iudgement of God, or an odious estate.* And as he was himselfe, so he informed his Apostles and Disciples, they were all poore, Prophets poore, Apostles poore. *Acts 3. Siluer and gold haue I none. As sorrowing* (saith *Paul*) *and yet alway reioycing, as hauing nothing, and yet possessing all things, 1 Cor. 6. 10.* All your great Philosophers haue bin voluntary poore, not onely Christians, but all the rest. *Crates Thebanus* was adored for a god in *Athens*, [p] *a noble man by birth, many seruants he had, and honorable attendance, much wealth, many manors, fine apparell; but when he saw that all this, all the wealth of the world was but brittle, vncertaine, and no whit auailing to liue well, hee flung his burden in the Sea, and renounced his estate.* Those *Curij* and *Fabritij* will be for euer renowned for contempt of these fopperies, wherewith the world is so much affected. Amongst Christians I could reckon vp many Kings and Queenes, that haue forsaken their Crownes and Fortunes, and wilfully abdicated themselues from these so much esteemed toyes, [q] many that haue refused honors, titles, and all this vaine pompe and happinesse, which others so ambitiously seeke, and carefully study to compasse and attaine.

But [r] conferre both estates, for naturall parts they are both alike; and a beggers Childe, as † *Cardan* well obserues, *is no whit inferiour to a Princes, most part better*; & for those accidents of fortune, it will easily appeare, there is no such oddes, no such extraordinary happines in the one, or misery in the other. He is rich, wealthy, fat, what gets he by it? pride, insolency, lust, ambition, cares, feares, suspition, trouble, anger, emulation, and many filthy diseases of body and minde. He hath indeed variety of dishes, better fare, sweete wine, pleasant sawce, dainty musicke, gay cloathes, &c. and all that which *Missyllus* admired in [s] *Lucian*, but with thē he hath the gowt, dropsies, Apoplexies, palsies, stone, pox, rheumes, catarrhes, crudities, oppilations, [t] Melancholy &c. lust enters in, anger, ambitiō, according to * *Chrysostome, the sequele of riches is pride, riot, intemperance, arrogancy, fury, and all irrationall courses.*

——— † *turpi fregerunt sæcula luxu*
Diuitiæ molles ——— with their variety of dishes, many such maladies of body and minde get in, which the poore man knowes not of. As Saturne in [u] *Lucian*, made answere to the poore commonalty, (which be-

[o] *Nullū paupertate grauius onus.*
[o] *Ne quis iræ diuinæ Iuditium putaret, aut paupertas exosa foret. Gualter in cap. 2. ver. 18. Lucæ.*
[p] *Inter proceres Thebanos numeratus, lectum habuit genus, frequens famulitium, domus amplas &c. Apuleius Flor. l. 4.*
[q] *P. Blesensis epist. 72. & 232 oblatos respui honores, ex onere metiens motus ambitiosos, rogatus non ivi &c.*
[r] *Sudat pauper foras in opere, dives in cogitatione, hic os aperit oscitatione, ille ructatione, graviùs ille fastidio, quàm hic inedi cruciatur. Bernard. ser.*
† *In Hypperchen. Natura æqua est, puerosq; videmus mendicorum nullâ ex parte regum filijs dissimiles, plerunq; saniores.*
[s] *Gallo. Tom. 2.*
[t] *Et e contubernio fœdi atq; olidi ventris mors tandem educit. Seneca ep. 103.*
* *Diuitiarum sequela, luxus, intemperies, arrogantia, superbia, furor iniustus omnisq; irrationabilis motus.*
† *Iuven. Sat. 6.*
[u] *Saturn. epist.*

because of their neglected *Saturnall* Feasts in *Rome*, made a grieuous complaint and exclamation against the rich men) that they were much mistaken in supposing such happines in riches, [x] *you see the best* (said he) *but you know not their seuerall gripings and discontents*: they are like painted walles, faire without, rotten within, diseased, filthy, crasy, full of intemperances: effects. [y] *And who can reckon halfe, if you but know their feares, cares, anguish of minde & vexation, to which they are subiect, you would hereafter renounce all riches.*

† *O si pateant pectora diuitum,*
Quantos intus sublimis agit,
Fortuna metus? Brutia Coro
Pulsante fretum mitior unda est.
O that their breasts were but conspicuous,
How full of feare within, how furious?
The narrow Seas are not so boisterous.

Yea, but he hath the world at will that is rich, the good things of the Earth, *suave est de magno tollere acervo*, hee is a happy man, [z] adored like a god, a Prince, euery man seeks to him, applaudes, honors, admires him. He hath honors indeed, abundance of all things; but (as I said) withal [a] *pride, lust, anger, emulation, feares, cares, suspition enter with his wealth*, for his intemperance he hath aches, crudities, gowts, and all manner of diseases: *pecunijs augetur improbitas*, the wealthier, the more dishoneſt. [b] *He is exposed to hatred, envy, perill, and treason, feare of death*, of degradation &c. and the higher he climes, the greater is his fall. [c] *celsæ graviore casu*

Decidunt turres, feriuntq; summos, Fulgura montes

the Lightning commonly sets on fire the highest towres, [d] in the more eminent place he is, the more subiect to fall.

Rumpitur innumeris arbos uberrima pomis,
Et subitò nimiæ præcipitantur opes.

As a tree that is heauy laden with fruit, breakes her own boughes, with their owne greatnesse they ruine themselues: which *Ioachimus Camerarius* hath elegantly expressed in his *13. Embleme cent.1. Inopem se copia fecit.* Their meanes is their misery, they fat themselues like so many hogges, as * *Æneas Sylvius* obserues, that when they are full fed, they may be deuoured by their Princes, as *Seneca* by *Nero* was serued, and *Seianus* by *Tiberius*. I resolue with *Gregory*, *potestas culminis, est tempestas mentis, & quò dignitas altior, casus gravior*, honor is a tempest, the higher they are eleuated, the more grieuously depressed. For the rest of his prerogatiues, which wealth affords, as he hath more, his expences are the greater, *When goods increase, they are increased that eat them, and what good commeth to the owners, but the beholding thereof with their eyes*, Eccles 4.10.

* *Millia frumenti tua triuerit area centum,*
Non tuus hinc capiet venter plus quàm meus.

an euill sickneſſe Salomon cals it, & *reserued to them for an euill*, 12 vers. *They that will be rich, fall into many fearcs and temptations, into many fooliſh & noisome lusts, which drowne men in perdition*, 1 Tim.6.9. *gold and siluer hath destroyed many*, Eccles 8.2. *diuitiæ sæculi sunt laquei diaboli*: so writes *Bernard*, worldly wealth is the diuels baite. And therefore St *James* bids them, *weepe and howle for the miseries that shall come vpon them, their gold shall rust and canker*,

[x] *Vos quidem diuites putatis felices, sed nescitis eorum miserias.*

[y] *Et quota pars hæc eorum quæ istos discruciant, si noscetis metus & curas, quibus obnoxij sunt, planè fugiendas vobis diuitias existimabetis.*

† *Seneca in Herc. Oeteo.*

[z] *Et dijs similes stulta cogitatio facit.*

[a] *Flamma simul libidinis ingreditur, ira, furor, & superbia, diuitiarum sequela. Chrys.*

[b] *Omnium oculis, odio, in fidys expositus, semper sollicitus, fortunæ ludibrium.*

[c] *Hor. od. 2. l. 10*

[d] *Quid me felicem toties iactâstis amici,*
Qui cecidit stabili non fuit ille loco. Boeth.

* *Vt postquam impinguati fuerint, devorentur*

* *Hor.*

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canker, *and eat their flesh as fire, Iames 5. 1.2.3.* I may then boldly conclude with [e] *Theodoret, quotiescunq; divitys affluentem, &c. As often as you shall see a man abounding in wealth, and naught withall, I beseech you call him not happy, but esteeme him vnfortunate, because he hath many occasions offered to liue vniustly: on the other side, a poore man is not miserable, if he be good, but therefore happy, that those euill occasions are taken from him.*

[e] *Cap.6. de curat. græc. affect. cap. de providentiâ. quotiescunq; divitys affluentem hominem videmus, eumq; pessimum, ne quæso hunc beatissimum putemus, sed infælicem censeamus &c.*

Wherein now consists his happines, or what priuiledges hath hee more then other men? or rather what miseries, what cares and discontents hath he not more then other men?

[§] *Non enim gazæ, neq; consularis*
Summouet lictor miseros tumultus
Mentis, & curas laqueata circum
Tecta volantes.

[§] *Hor. lib. 2.*

Nor treasures, nor Mayors officers remoue
The miserable tumults of the minde:
Or cares that lye about, or flye aboue
Their high roof'd houses, with huge beames combinde.

T'is not his wealth can vindicate him, *sint Cræsi & Crassi licet, non hos Pactolus aureas undas agens, eripiet unquam è miseriys, Cræsus* or rich *Crassus* cannot now command health, or get him selfe a stomack. [h] *His worship*, as *Apuleius* describes him, *in all his plenty and great prouision, is forbidden to eate, or els hath no appetite, when as in the meane time, all his household are merry, and the poorest seruant that he keepes, doth continually feast.* T'is *Bracteata fælicitas*, as [i] *Seneca* termes it, tin-foyl'd happinesse, if it be happines at all. His golde and guard, and clattering of harneis, and fortifications against outward enemies, cannot free him from inward feares and cares.

[h] *Florid. lib. 4. Dives ille cibo interdicitur, & in omni copiâ suâ cibum non accipit, cùm interea totum eius seruitium hilare sit, atq; epuletur*

[i] *Epist. 115.*

Reverag; metus hominum, curæq; sequaces
Nec metuunt fremitus armorum, aut ferrea tela,
Audacter q; inter reges, regumq; potentes
Versantur, neq; fulgorem reuerentur ab auro.

Indeed men still attending cares and feares,
Nor armors clashing, nor fierce weapons feare:
With Kings converse they boldly, and Kings Peeres,
Fearing no flashing that from gold appeares.

Looke how many seruants hee hath, and so many enimies he suspects, for liberty he entertaines ambition, his pleasures are no pleasures, and that which is worst, he cannot be priuate, or enioy himselfe as other men doe, his state is a seruitude. [k] A country man may trauell from kingdome to kingdome, Province to Province, Citty to Citty, and glut his eyes with delightfull obiects, hauke and hunt, and vse al ordinary disports, without any notice taken, all which a Prince or a great man cannot doe. A poore man takes more delight in an ordinary meales meat, which he hath but now and then, thē they doe with all their exoticke dainties and continuall Viandes, *Quippe voluptatem commendat rarior vsus*, 'tis the rarity that makes a thing acceptable and pleasant. All excesse as [*] *Epictetus* argues, will cause a dislike, sweet will bee sower, which made *Epicurus* sometimes voluntarily fast. But they being alwaies accustomed to the same [l] dishes, (which are nastely dressed by slouenly cookes, that after their obscenities, neuer wash their hands) bee they fish, flesh,

[k] *Hor. & mihi curto Ire licet mulo vel si libet vsq; Tarentum.*

[*] *Si modū excesseris suauissima sunt molesta*

[l] *Et in cupedys gulæ, cocus & pueri illotis manibus ab exoneratione ventris omnia tractant &c. Cardan. l. 8. cap. 46. de rerū varietate.*

flesh, or whatsoeuer else, are therefore cloyed, *Nectar* it selfe growes loathsome to them, they are weary of all their fine pallaces, they are to them but as so many prisons. A poore man drinkes in a wooden dish, & eats his meat in wooden spoones, wooden platters, earthen Vessels, & such homely stuffe: the other in gold, siluer, and pretious stones, but with what successe? *in auro bibitur venenum*, feare of poyson in the one, security in the other. A poore man is able to write, to speake his minde, to doe his owne busines himselfe, *locuples mittit parasitum*, saith * *Philostratus*, a rich man imployes a parasite, and as the Maior of a Citty speakes by the Towne-clarke, or by Mr *Recorder* when he cannot expresse himselfe. † *Nonius* the Senator hath a purple cote as stiffe with iewels, as his minde is full of vices, rings on his fingers worth 20000 sestercies, and as * *Perox* the *Persian* King, an vnion in his eare worth 100l waight of Gold: † *Cleopatra* hath whole boares and sheep serued vp to her table at once, drinks iewels dissolued worth 40000 sesterces, but to what end. ○ *Num tibi cùm fauces vrit sitis, aurea quaris Pocula?*—— Doth a man that is a dry desire to drinke in gold? Doth not a cloath sute become him aswell, and keep him as warme, as all their silkes, sattins, damasks, taffaties, and tissues? What's the difference? one's sicke, the other sound: such is the whole tenor of their liues, and that which is the consummation & vpshot of all, death it selfe. The rich man liues like *Dives*, louially here on earth, *temulentus diuitijs*, makes the best of it; and *boasts himselfe in the multitude of his riches*, *Psal. 49. 6. & 11.* hee thinkes his house *called after his owne name*, shall continue for euer, *but he perisheth like a beast, vers. 20. his way vtters his folly, ver. 13. malè parta, malè dilabuntur, like* sheepe *they lie in the* Graue, *14. Puncto descendunt ad infernum.* For all his Physitians & medicines inforcing nature, a sowning wife, families complaints, frends teares, Dirges, Masses, *nænia's*, funerals, for all Orations, counterfeit hired acclamations, elogiums, Epitaphes, herses, blacke mourners, solemnities, obelisks, and *Mausolean* tombes, if he haue them at least, [m] he dies like a hog, goes to hel with a guilty conscience, and many a poore mans curse: his memory stinkes like the snuffe of a candle when it is put out, scurrile libels, and infamous obloquies accompany him. When as poore *Lazarus* is *Dei sacrarium*, the Temple of God, liues and dies in true deuotion, hath no more attendants, but his owne innocency, the heauen a tombe, desires to be dissolued, buried in his mothers lap, and hath a company of [n] Angells ready to convey his soule into *Abrahams* bosome, hee leaues an euerlasting and a sweet memory behinde him. *Crassus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Cræsus* for his end, *Solomon* for his wisdome. In a word, * *to get wealth is a great trouble, anxiety to keepe, greefe to lose it.*

But consider all those other vnknowne, concealed happinesses, which a poore man hath (I call them vnknowne, because they be not acknowledged in the worlds esteeme, or so taken) *O fortunatos nimium bona si sua nôrint*: happy they are in the meane time if they would take notice of it, or make vse, or apply it to themselues. *A poore man wise is better then a foolish King, Eccl. 4. 13.* ○ *Pouerty is the way to heauen, the mistris of Philosophy*, the mother of religion, vertue, sobriety, sister of innocency, and an P vpright mind. How many such [q] encomions might I adde out of the Fathers, Philosophers, Orators. It troubles many that they are poore, and they account of it as a great

* *Epist.*

† *Plinius lib. 37 cap. 6.*

* *Zonaras, 3. annal.*

† *Plutarch. vit. eius.*

○ *Hor. Ser. lib. 2 Sat. 2.*

[m] *Ad generum Cereris sine cæde & sanguine pauci Descendunt reges, & siccâ morte tyranni.*

[n] God shall deliuer his soule from the power of the graue. *Psal. 49. 15.*

* *Contempl. Idiot. cap. 37. diuitiarum acquisitio magni laboris, possessio magni timoris, amissio magni doloris*

○ *Austin in Ps. 76. omnis Philosophiæ magistra, ad cælum via.*

P *Bonæ mentis soror paupertas.*

q *Pædagoga pietatis, sobria, pia mater, cultu simplex, habitu secura, consilio benesuada. Apuleius.*

268 disgrace, a shame and a reproach, but to whom, or why? [r] *If fortune hath envied me wealth, theeues haue robbed me, my father haue not left me such reuenewes as others haue*, that I am a younger brother, basely borne, am I therefore to be blamed? *an Eagle, a Bull, a Lion is not reiected for his pouerty, & why should a man?* 'Tis * *fortunæ telum non culpæ*, fortunes fault not mine. *Good Sr I am a seruant* (to vse † *Seneca's* words) *howsoeuer your poore friend, a seruant, and yet your chamberfellow, and if you consider better of it, your fellow seruant.* I am thy drudge in the worlds eyes, yet in Gods sight peraduenture thy better, my soule is more pretious and I dearer vnto him. Thou art an *Epicure*, I am a good Christian: Thou art many paraſanges before me in meanes, fauor, honor, but a word ouershot, a blowe in choler, a game at tables, a losse at sea, a sudden fire, the Princes dislike, a little sickneſſe, &c. may make vs equall in an instant; howsoeuer take thy time, triumph and insult a while, *cinis æquat*, as * *Alphonsus* said, death will make vs equall at last. I liue sparingly, in the meane time, am clad homely, fare hardly, is this a reproach? am I the worse for it? am I contemptible for it? am I to bee reprehended? A learned man in [s] *Neuisanus* was taken downe for sitting amongst Gentlemen, but he replied, *my nobility is about the Head, yours declines to the tayle*, and they were silent. Let them mocke, scoffe and revile, 'tis not thy scorne, but his that made thee so. *He that mocketh the poore, reproacheth him that made him. Prou. 11.5.* and he that reioyceth at *affliction, shall not be vnpunished.* For the rest, the poorer thou art, the happier thou art, *ditior est & non melior*, saith [t] *Epictetus*, he is richer, not better then thou art, nor so free from lust, envy, hatred ambition.

Beatus ille qui procul negotijs
Paternâ rura bobus exercet suis.

Happy he, in that he is [u] freed from the tumults of the world, hee seekes no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but liues priuately, and well contented with his estate,

Nec spes corde auidas, nec curam pascit inanem
Securus quò fata cadunt,

He is not troubled with successions, feare of invasions, factions, emulations,

[x] *Fælix ille animi, diviſq; simillimus ipsis,*
Quem non mordaci resplendens gloria fuco
Sollicitat, non fastosi mala gaudia luxûs,
Sed tacitos sinit ire dies, & paupere cultu
Exigit innocuæ tranquilla silentia vitæ.

An happy Soule, and like to God himselfe,
Whom not vaine glory macerates or strife,
Or wicked ioyes of that prowd swelling pelfe,
But leads a still, poore and contented life.

A secure, quiet, [z] happy state hee hath, if he could but acknowledge it. But here is the misery, that he will not take notice of it, hee repines at rich mens wealth, braue hangings, dainty fare, as [a] *Simonides* obiected to *Hieron*, hee hath all the pleasures of the world, and it troubles him that he hath not the like; there is a difference (he grumbles) betweene Laplolly and Phesants, to tumble i'th' the strawe and lye in a downe bedde, betwixt wine and water, a cottage and a pallace. *He hates nature* (as * *Pliny* characterizeth him) *that she*

[r] *Cardan. Opprobrium non est paupertas: quod latro eripit, aut pater nõ reliquit cur mihi vitio daretur? si fortuna divitias invidit, non aquilæ, non, &c*

[s] *Tully.*

† *Epist 74. seruus sum mi homo seruus sum immo contubernalis, seruus sum, at humilis amicus, immò conseruus si cogitaveris.*

* *Panormitan. rebus gestis, Alph.*

[t] *Lib. 4. num. 218. quidam deprehensus quod sederet loco nobilium, mea nobilitas ait, est circa caput, vestra declinat ad caudam*

[u] *Tanto beatior es, quanto collectior.*

[u] *Non amoribus inseruit, non appetit honores, & qualtercũq; relictus satis habet, hominem se esse meminit, invidet nemini, neminem despicit, neminem miratur, sermonibus malignis nõ attendit aut alitur. Plinius.*

[x] *Politianus in Rustico.*

[y] *Gyges regno Lydiæ inflatus suscitatum misit Apollinem an quis mortalium se felicior esset. Aglaium Arcadum pauperrimum Apollo prætulit, qui terminos agri sui nunquam excesserat, rure suo contentus. Valer. lib. 1. cap. 7.*

[z] *Hor.---hæc est Vita solutorum miserâ ambitione, gravi.*

* *Præfat. lib. 7. Odit naturam quòd infra deos sit, irascitur dys quòd quis illi antecedat.*

hath

hath made him lower then a God, and is angry with the Gods, that any man goes before him. And although he hath receaued much, yet (as †*Seneca* follows it) *he thinkes it an iniury, that he hath no more, and is so farre from giuing thanks for his tribuneship, that he complaines he is not Prætor, nether doth that please him, except he may be Consull.* Why is he not a Prince, why not a Monarch, why not an Emperour? Why should one man haue so much more then another, one haue all, another nothing? one surfeit another starue, one liue at ease, another labour, without any hope of better fortune? Thus they grumble, mutter & repine: Not considering that inconstancy of humane affaires, or iudicially conferring one condition with another, or well waighing their owne present estate. What they are now, thou maist shortly bee, and what thou art they shall likely be. Expect a little, conferre future and times past with the present, and see the event, comfort thy selfe with it. It is as well to bee discerned in Commonwealths, Cities, Families, as in priuate mens estates. *Italy* was once Lord of the world, *Rome* the Queene of Cities vaunted her selfe of two † myrriades of inhabitants, now that all commanding country is possessed by petty Princes, * *Rome* a smal Village in respect. *Greece* of old the seat of all civility, mother of sciences and humanity, now forlorne the nurse of Barbarisme, a den of theeues. *Germany* then, saith *Tacitus*, was incult and horrid, now full of magnificent Cities: *Athens*, *Corinth*, *Carthage*, how flourishing Cities, now buried in their owne ruines: *Venice* a poore fishertowne, *Paris*, *London*, small Cottages, in *Cæsars* time, now most noble *Emporiums*. *Valois*, *Plantagenet* & *Scaliger* how fortunate families, how likely to continue? Now quite extinguished and rooted out. Hee stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortunes wheele, to morrowe in prison, worse then nothing, his son's a beggar. Thou art a poore seruile drudge, *Fæx populi*, a very slaue, thy sonne may come to be a Prince, with *Maximinus*, *Agathocles*, *&c.* a Senator, a Generall of an Army; Thou standest bare to him now, worke st for him, drudgest for him and his, takest an almes of him, stay but a little, and his next heire peraduenture shall consume all with riot, be degraded, thou exalted, and he shall begge of thee. Thou shalt bee his most honorable Patron, hee thy devout seruant, his posterity shall runne, ride, and doe as much for thine, as it was with † *Frisgobald* and *Cromwell*, it may bee for thee. Cittizens devoure country Gentlemen, and settle in their seats, after two or three descents, they consume all in riot, it returnes to the City again. A Lawyer buyes out his poore Client, after a while his Clients posterity buy out him and his; so things goe round. *Ergò terrena calcanda, sitienda cælestia.* Therefore I say scorne this transitory state, look vp to heauen, think not what others are, but what thou art. * *Quâ parte locatus es in re?* & what thou shalt be, what thou maist be. yea but their present estate crucifies and torments most mortall men, they haue no such forecast, to see what may be, what shall likely be, but what is, *hoc angit*, their present misfortunes grind their soules, and an enuious eye that they cast vpon other mens prosperities, *Vicinum̃ pecus grandius vber habet*, how rich, how fortunate, how happy is he? but in the meane time hee doth not consider the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects vpon his false conceaued woes and wants, whereas if the matter were duely examined, [b] he is in no distresse at all, hee hath no

† *De Ira, cap. 31. lib. 3. Etsi multum acceperit, iniuriam putat plura non accepisse, non agit pro tribunatu gratias, sed quæritur quòd non sit ad p ſturam perditus. neq; hæc grata si desit consulatus.*

† *Lipsius admir.*

* Of some 90000 inhabitants.

† Read the story at large in *Iohn Fox* his Acts and Monuments.

* *Persius.*

[b] *Omnes diuitiæ qui cœlo & terrâ frui possunt.*

270 cause to complaine. —[c] *tolle querelas,*

Pauper enim non est cui rerum suppetit usu,

he is not poore, he is not in need. [d] *Nature is content with bread and water, and he that can rest satisfied with that, may contend with Iupiter himselfe for happinesse.* Iacob desired no more of God but bread to eate, and cloathes to put on in his iourney, *Gen.28.20. Benè est, cui deus obtulit, Parcâ quod satis est manu,* bread is enough, [e] *to strengthen the heart.* And if you study Philosophy aright, saith [f] *Maudarensis, whatsoeuer is beyond this moderation, is not vsefull, but troublesome.* [g] *Agellius* out of *Euripides*, accounts bread and water enough to satisfie nature, *of which there is no surfeit, the rest is not a feast, but riot.* [h] *St Hierome* esteemes him rich, *that hath bread to eat, and a potent man that is not compelled to be a slaue: hunger is not ambitious, so that it haue to eat, and thirst doth not preferre a cup of gold.* It was no *Epicurean* speech of an *Epicure*, he that is not satisfied with a little, will neuer haue enough. And very good counsell of him in the † Poet. *O my sonne mediocrity of meanes agrees best with men, too much is pernitious.*

Diuitiæ grandes homini sunt viuere parcè,

Æquo animo,——— And if thou canst be content, thou hast abundance, *nihil est, nihil deest,* thou hast little, thou wantest nothing.

[i] *Si ventri benè, si lateri, pedibusq; tuis, nil*

Diuitiæ poterunt regales addere maius.

If belly, sides and feet be well at ease,

A Princes treasure can thee no more please.

'Tis thy want alone that keepes thee in health of body & mind, & that which thou persecutest and abhorrest as a ferall plague, is thy Physitian and [k] chiefest friend, Which makes thee a good man, a sound, a vertuous, an honest, an happy man. For when *Vertue* came from heauen (as the Poets faigne) rich men kicked her vp, wicked men abhorr'd her, Courtiers scoffed at her, Cittizens hated her, * and that she was thrust out of doores in every place, shee came at last to her Sister Pouerty, where shee found good entertainement. Poverty and vertue dwell together. —*ô vitæ tutа facultas*

Pauperis, angustiq; lares, ô munera nondum

Intellecta deum——

how happy art thou if thou couldst but be content. *Godlinesse is great gaine, if a man can be content with that which he hath, 1.Tim.6.6.* And all true happines is in a meane estate. I haue a little wealth, as he said, [m] *sed quas animus magnas facit,* a kingdome in conceit. —[n] *nihil amplius opto*

Maiâ nate, nisi vt propria hæc mihi munera faxis.

I haue enough, and desire no more. * *Vestem & fortunam concinnam, potiùs quàm laxam probo,* let my fortune and my garments be both alike fit for mee. And which † *Sebastian Foscarinus* sometime Duke of *Venice*, caused to bee engrauen on his Tombe in *St Markes* Church; *Heare O yee Venetians, and I wil tell you which is the best thing in the world: To contemn it.* I wil engraue it in my heart, it shal be my whole study to contemne it. Let them take wealth *Stercora stercus amet,* so that I may haue security, *benè qui latuit, benè vixit,* though I liue obscure, ° yet I liue cleane and honest, and when as the lofty

[c] *Hor.lib.1.ep.12.*
[d] *Seneca epist.15. panem & aquam natura desiderat, & hæc qui habet, ipso cum Ioue de felicitate contendat, Cibus simplex famem sedat vestis tenuis frigus arcet.*
[e] *Sen. epist. 8.*
[f] *Si rectè philosophemini, quicquid aptam moderationem supergreditur, oneri potiùs quàm vsui est.*
[g] *Lib.7.16. Cereris munus & aquæ poculum mortales quærunt habere, & quorum saties nunquam est; luxus autem sunt cætera, non epulæ.*
[h] *Satis est diues qui paze non indiget, nimium potens qui seruire non cogitur. Ambitiosa non est fames &c.*
† *Euripides Menalipp. O fili mediocres diuitiæ hominibus conueniunt, nimia verò moles pernitiosa est.*
[i] *Hor.*
[k] *O noctes cænæq; deûm.*
* *Per mille fraudes doctosq; dolos eiicitur, apud sociam paupertatem eiusq; cultores diuertens in eorum sinu, & tutelâ delitiatur.*
† *Aouleius.*
[l] *Lucan.*
[m] *Lipsius miscell.ep.40.* [n] *Sat.6.lib.2.* * *Chytreus in Europæ delitijs: Accipite ciues Veneti quod est optimum in rebus humanis, res humanas contemnere.* ° *Vah vivere etiam nunc lubet, as Damea said Adelph. Act.4. quàm multis non egeo, quàm multa non desidero, vt Socrates in pompâ, ille in mundiis.*

Oke

Oake is blowne downe, the silly reed may stand. Let them take honour, so that I may haue hearts ease. *Duc me O Iuppiter & tu fatum,* * *&c.* Lead mee O God whether thou wilt, I am ready to follow, command I will obey. I doe not envy at their wealth, titles, offices, [p] *erimus fortasse* (as hee comforted himselfe) *quando illi non erunt*, when they are dead and gone, and all their pompe vanished, our memory may flourish. Let him bee my Lord, Patron, Baron, Earle, & possesse so many goodly Castles, 'tis well for mee [q] that I haue a poore house, and a little wood, and a Well by it, &c.

His me consolor victurum suavius ac si
Quæstor avus pater atq; meus patruusq; fuissent.

Illiue I thanke God as merrily as he, and triumph as much in this my meane estate, as if my father and vnkle had beene Lord Treasurer, or my L. Maior. He feeds of many dishes, I haue one, [r] *qui Christum curat, non multum curat quàm de pretiosis cibis stercus conficiat*, what care I of what stuffe my excrements be made? [s] *He that liues according to nature, cannot be poore, and he that exceeds, can never haue enough, totus non sufficit orbis*, the whole world cannot giue him content. *A small thing that the righteous hath, is better then the riches of the vngodly*, Psal. 37. 16. *and better is a poore morsell with quietnesse, then abundance with strife*, Prov. 17. 7.

Be content then, enioy thy selfe: and as *Chrysostome* adviseth, *be not angry for what thou hast not, but giue God hearty thanks for what thou hast receaued.*

† *Si dat oluscula*
Mensa minuscula
pace referta,
Ne pete grandia,
Lautaq; prandia
lite repleta.

But what wantest thou to expostulate the matter? Or what hast thou not better then a rich man? *health, children, security, sleepe, friends, liberty, diet, apparell, and what not*, and that which I am sure he wants, a merry heart. *Passing by a village in the Territory of* Millan, saith *St Austin, I saw a poore beggar that had got belike his belly full of meat, iesting & merry, I sighed and said to some of my friends that were then with me, what a deale of trouble, madnesse, paine, and griefe doe wee sustaine and exaggerate vnto our selues, to get that secure happinesse, which this poore beggar hath preuented vs of, and which wee peradventure shall neuer haue. For that which hee hath now attained with the begging of some small peeces of siluer, a temporall happinesse, and present hearts ease, I cannot compasse with all my carefull windings, and running in and out.* [x] *And surely the beggar was very merry, but I was heavy: hee was secure, but I timorous. And if any man should aske me now, whether I had rather bee merry, or still so sollicitous and sad, I should say, merry. If he should aske me againe, whether I had rather be as I am, or as this beggar was, I should sure choose to bee as I am, tortured still with cares and feares, but out of peeuishnesse, and not out of truth.* That which *S. Austin* said of himselfe here in this place, I may truely say to thee, thou discontented wretch, thou couetous niggard, thou churle, thou ambitious and swelling toad, 'tis not want but peeuishnes which is the cause

* *Epictetus. 77. cap. quò sum destinatus, & sequar alacriter.*

[p] *Puteanus ep. 62.*

[q] *Hoc erat in votis, modus agri non ita magnus Hortus vbi Et tecto vicinus iugis aquæ fons, & paulum siluæ &c. Hor. Sat. 6. lib. 2. Ser.*

[r] *Hieronym.*

[s] *Seneca consil. ad Albinum cap 11. qui continet se intra naturæ limites, paupertatem non sentit; qui excedit, eum in opibus paupertas sequitur.*

† *Nat. Chytreus delitijs Europæ. Gustonij in ædibus Hulianis in cœnaculo è regione mensæ.*

[t] *Quid non habet melius pauper quam diues, vitam, valetudinem, cibum, somnum, libertatem, &c. Cardan.*

[u] *Confess. lib. 6. Transiens per vicum quendã Mediolanẽsem, animadverti pauperem quendam mendicum, iam credo saturum, iocantem atq; ridentem, et ingemui & loquutus sum cum amicis qui mecũ erant, &c.*

[x] *Et certè ille lætabatur, ego anxius, securus ille, ego trepidus. Etsi percontaretur me quispiam an exultare mallem, an metuere, responderem exultare: & rursus interrogaret, an ego talis essem, an qualis nunc sum, meipsum curis confectum eligerem, sed perversitate, non veritate.*

of

272 of thy woes, settle thine affection thou hast enough. ז

ז *Denique sit finis quærendi, quumque habeas plus* ז
Pauperiem metuas minùs, & finire laborem
Incipias, parto quod avebas vtere.

ז Hor.

ז Make an end of scraping, purchasing this manor, this field, that house, for this and that childe, thou hast enough for thy selfe and them,

——† *quod petis hic est,*
Est Vlubris, animus si te non deficit æquus,

Tis at hand, at home already, which thou so earnestly seekest. *O if I might but liue a while longer to see all things setled, some two or three yeare, I would pay all my debts*, make all my recknings euen, but they are come and past, & thou hast more businesse then before. *O madnesse to thinke to settle that in thine old age when thou hast more, which in thine youth thou canst not now compose hauing but a little.* † *Pirrhus* would first conquer *Africke*, and then *Asia*, *& tum suauiter agere*, and then liue merrily and take his ease, but when *Cyneas* the Orator told him he might doe that already, *id iam posse fieri*, hee rested satisfied condemning his owne folly. *Si parua licet componere magnis*, thou maist doe the like, and therefore bee thou composed in thy fortune. Thou hast enough, he that is wet in a bath, can be no more wet if he bee flung into *Tyber*, or into the *Ocean* it selfe, and if thou hadst all the world, thou canst not haue more then enough, inioy thy selfe at length, and that which thou hast, the minde is all, be content, thou art not poore, but rich. *Non adijce opes, sed minue cupiditates* (tis * *Epicurus* aduise) adde no more wealth, but diminish thy desires. How many deafe and dumbe, halt and lame, blinde, miserable persons could I reckon vp, that are poore, and withall distressed, in imprisonment, banishment, gally-slaues, condemned to the mines, quarries, to giues in dungeons, perpetual thraldome, then al which thou art richer, thou art more happy, to whom thou art able to giue an almes, a Lord in respect, a Petty Prince, [a] be contented then I say, repine & mutter no more, *for thou art not poore in deed, but in opinion.*

Yea but this is very good counsell, and rightly applyed to such as haue it, and will not vse it, that haue a competency, that are able to worke & get their liuing by the sweat of their browes by their trade, that haue something yet, hee that hath birdes, may catch birdes, but what shall wee doe that are slaues by nature, impotent and vnable to helpe our selues, meere beggars, that languish and pine away, that haue no meanes at all, no hope of meanes, no hope of deliuery, or of better successe? as those old *Brittans* complained to their Lords and Masters the *Romans*, oppressed by the *Pictes*, *mare ad Barbaros*, *Barbari ad mare*, the *Barbarians* droue them to the Sea, the Sea droue them backe to the *Barbarians*; our present misery compells vs to cry out & howle, to make our moane to rich men, they turne vs backe with a scornefull answere to our misfortune againe, and will take no pitty of vs, they will not, they cannot helpe vs. Insteed of comfort they threaten vs, miscall vs, to aggrauate our misery, giue vs bad language, or if they do giue good words, what's that to relieue vs? According to that of *Thales*, *Facile est alios monere*, who cannot giue good counsell? tis cheape, it costs them nothing. It is an easy matter whē ones belly is full, to declaime against fasting, *Qui satur est pleno laudat ieiunia ventre*, *Doth the wild Asse bray when hee hath grasse, or loweth*

† *Hor. ep. lib. 1.*
" *Plutarch.*
* *Apud Stobeum, ser. 17.*
a *Non in paupertate, sed in paupere (Seneca) non re, sed opinione laboras.*
O si nunc morerer, inquit, quanta & qualia mihi imperfecta manerent: sed si mensibus decem vel octo supervixero, omnia redigam ad libellam, ab omni debito creditoq; me explicabo, prætereunt interim menses decem & octo & cum illis anni & adhuc restant plura quā prius, quid igitur speras, ô insane, finem quē vebas tuis non inveneras in iuventâ, in senectâ impositurū? O dementiam, quum ob curas & negotia tuo iudicio sis infelix, quid putas futurum quum plura supererint? Cardan lib. 8. cap. 40. de rer. variet. tacete, inquit talpa, quādo me oculis captum videtis. Æsop.

loweth the Oxe when he hath fodder? Iob.6.5.* *Neq; enim populo Romano quidquam potest esse latius*, No men liuing so iocund, so merry as the people of *Rome* when they had plenty, but when they came to want, to be hungerstarved, *nether shame, nor lawes, nor armes, nor Magistrates could keepe them in obedience. Seneca* pleaded hard for pouerty, and so did these Philosophers, but in the meane time [b] he was very rich, they had wherewithall to maintaine themselues; but doth any poore man extoll it? I would to God (as hee said) *No man would commend pouerty, but hee that is poore*, or hee that so much admires it, would relieue, helpe, or ease others.

† *Nunc si nos audis atq; es divinus Apollo,*
Dic mihi qui nummos non habet vnde petat?
Now if thou hear'st vs and art a good man,
Tell him that wants to get meanes if you can?

But no man heares vs, we are most miserably deiected,

* *Vix habet in nobis iam noua plaga locum,*

We can get no releise, no comfort, no succour,

† *Et nihil inueni quod mihi ferret opem,*

We haue tryed al meanes, yet finde no remedy: No man liuing can expresse the anguish and bitternesse of our soules, but we that endure it, wee are distressed, forsaken, in torture of body, of minde, in another hell: & what shall we doe? *Quod malè fers assuesce. feres benè,*— accustome thy selfe to it, and it will be tolerable at last. Yea but I may not, I cannot,

In me consumpsit vires fortuna nocendo,

I am in the extremity of humane aduersity; *Qui iacet in terrâ non habet vnde cadat.* Comfort thy selfe with this yet, thou art at the worst, and before it bee long it will either ouercome thee, or thou it. If it be violent, it cannot endure, *aut soluetur aut soluet:* Let the Diuell himselfe, and all the plagues of *Egypt* come vpon thee at once, *Ne tu cede malis sed contra audentior ito,* be of good corage, misery is vertues whetstone, —* *serpens, sitis, ardor, arena*

Dulcia virtuti.

as *Cato* told his souldiers marching in the desarts of *Lybia*, thirst, heat, sands, serpents were pleasant to a valiant man, honorable enterprises are accompanied with dangers and damages, as experience evinceth, they will make the rest of thy life rellish the better, or put case they continue? thou art not so poore as thou wast borne, and as some hold, much better to be pitied, then to be envied. But be it so thou hast lost all, poore thou art deiected, in paine of body, griefe of minde, thine enimies insult ouer thee, thou art as bad as *Iob*, yet tel me (saith † *Chrysostome*) *was* Iob *or the Diuell the greater conquerer, surely* Job, *the Diuell had his goods, he sate on the muckhill, and kept his good name, hee lost his children, health, friends, but he kept his innocency, he lost his mony but he kept his confidence in God, which was better then any treasure. Doe thou then as* Job *did, triumph as* Job *did,* * and be not molested as euery foole is. *Sed qua ratione potero?* How shall this be done? *Chrysostome* answeres, *facilè si cœlum cogitaueris*, with great facility, if thou shalt but meditate on heauen. And though thou beest now peradventure in extreame want [c] and misery, [d] it may bee 'tis for thy farther good to try thy patience as it did *Iob's*, and exercise thee in this life: trust in God, and rely vpon him, and thou shalt bee [e] crowned in the ende. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes

* *Vopiscus Aureliano. sed si populus famelicus medià laboret, nec arma, leges, pudor, magistratus, coercere valent.*

[b] One of the richest men in *Rome.*

† *Nemo fauperatē commendaret nisi pauper.*

† *Petronius Catalec.*

* *Ouid.*

† *Ouid.*

* *Lucan. lib. 9.*

† *An quum super fimo sedit Iob, an cum omnia abstulit diabolus &c. Pecunys priuatus fidutiam deo habuit omni thesauro pretiosiorem.*

* *Hæc videntes sponte Philosophemini nec insipientum affectibus agitemur.*

'*Iames* 1.2. My brethrē count it an exceeding ioy whē you fall into diuerse temptations.

[d] *Afflictio dat intellectum, ques Deus diligit castigat. Deus optimum quemq; aut malâ valetudine aut luctu afficit. Seneca,*

[e] *Quàm sordet mihi terra quæ cœlum intuor.*

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all are gone, yet knowe this, that the very haires of thine head are numbred, that God is a ſpectator of all thy miſeries, hee ſees thy wrongs, woes, and wants,* *Tis his good will and pleaſure it ſhould be ſo, and hee knowes better what is for thy good then thou thy ſelfe.* The Tyrant tooke the Citty (ſaith † *Chryſoſtome*) *God did not hinder it, led them away captiues, ſo God would haue it, he bound them, God yeelded to it, ſlunge them into the fornace, God permitted it, heat the Oven hotter, it was granted, and when the Tyrant had done his worſt, God ſhewed his power, and the childrens patience:* he freed them; ſo can he thee, and[f] can helpe thee in an inſtant, when it ſeemes to him good. [g] *Reioyce not againſt me O mine enimy, for though I fall, I ſhall riſe, when I ſit in darkneſſe, the Lord ſhall lighten me*, Remember all thoſe Martyres what they haue endured, the vtmoſt that humane rage and fury could invent, with what [h] patience they haue borne, with what willingnes embraced it. *Though he kill me*, ſaith *Iob*, *I will truſt in him. Iuſtus inexpugnabilis*, as † *Chryſoſtome* holdes, a iuſt man is impregnable, and not to be ouercome. *Take away his mony, his treaſure is in heauen; baniſh him his country, hee is an inhabitant of that heauenly Ieruſalem; caſt him into bands, his conſcience is free. Kill his body, it ſhall riſe againe: he fights with a ſhaddowe that contends with an vpright man.* He will not be moued. ,, ——— *ſi fractus illabatur orbis,* ,,

Impauidum ferient ruinæ, Though heauen it ſelfe ſhould fall on his head he will not be moued. He is impenetrable, as an anuile hard, as conſtant as *Iob*. Be thou ſuch a one, let thy miſery bee what it will, what it can, with patience endure it; thou maiſt be reſtored as he was. *The poore ſhall not alway be forgotten, the patient abiding of the meeke ſhall not periſh for euer,* Pſal. 10. 18. & verſ. 9. *The Lord will be a refuge of the oppreſſed, a defence in due time of trouble.* † *Servus* Epictetus, *mutilati corporis, Irus*

Pauper: at hæc inter charus erat ſuperis,

Lame was *Epictetus*, and poore *Irus*,

Yet to them both God was propitious.

Lodouicus Vertomannus that famous traueller, indured much miſery, yet ſurely, ſaith *Scaliger*, he was *vir deo Charus*, in that he did eſcape ſo many dagers, God eſpecially protected him, he was deare ynto him: *Modò in egeſtate, tribulatione, conualle deplorationis &c. Thou art now in the vale of miſery, in poverty, in agony,* * *in tentation; reſt, eternity, happineſſe, immortality* ſhall bee *thy reward*, as *Chryſoſtome* pleades, *if thou truſt in God and keepe thine innocency. Non ſi malè nunc & olim, ſic erit ſemper*, a good houre may come vpon a ſudden, [k] expect a little.

Yea, but this expectation is it which tortures me in the meane time, [l] *futura expectans præſentibus angor*, whileſt the graſſe growes, the horſe ſtarues: [m] deſpaire not, but hope well. *Spes alit agricolas, he that ſowes in teares, ſhall reape in ioy.* Pſal. 126. 7. *Si fortuna me tormenta,*

Eſperança me contenta.

hope refreſheth, as much as miſery depreſſeth; hard beginnings haue many times proſperous events, and that may happen at laſt, which neuer was yet. *A deſire accompliſhed, delights the ſoule.* Prov. 13. 19.

* *Grata ſuperueniet quæ non ſperabitur hora.*

* *Senec. de prouidentiâ cap. 2. Dijs ita viſum, dy melius norûnt quid ſit incommodum meum.*

† *Hom. 6. voluit vrbem tyrannus euertere & deus non prohibuit, voluit captiuos ducere, non impedivit, voluit ligare, conceſſit, &c.*

[f] *Pſal. 113. De terrâ inopem, de ſtercore erigit pauperem.*

[g] Micah, 7. 8.

[h] *Preme, preme ego cum Pindaro* ἀβάπτιστος εἰμὶ φιλῶ δ' ἐς ὕστερ, ἄλμα, *immerſabilis ſum ſicut ſuber ſuper maris ſeptum. Lipſius.*

† *Hom. 5. Auferet pecunias? at habet in cœlis, patriâ deiiciet? at in cœleſtem ciuitatem mittet: vincula iniiciet? at habet ſolutam conſcientiâ. Corpus interficiet at iterum reſurget: cũ umbrâ pugnat qui cum iuſto pugnat.*

[i] *Hic vre, hic ſeca, vt in æternum parcas. Auſtin. Dijs fruitur iratis, ſuperat & creſcit malis. Mutium ignis, Fabritium paupertas, Regulum tormenta, Socratem venenũ ſuperare non potuit.*

† *Laonides.*

* *Modò in preſſurâ in tentationibus, erit poſtea bonum tuum requies, æternitas, immortalitas.* [k] *Dabit Deus his quoq; finem.* [l] *Seneca.* [m] *Nemo deſperet meliora lapſus.*

Which

Which makes m'inioy my ioyes long-wish'd at last,
Welcome that houre shall come when hope is past.

a lowring morning may turne to a faire afternoone,

† *Nube solet pulsâ candidus ire dies,*

the hope that is deferred, is the fainting of the heart, but when the desire commeth, it is a tree of life. Prov. 13. 12. † *suavissimum est voti compos fieri.* Many men are both wretched and miserable at first, but afterwards most happy, and oftentimes it so fals out, as [o] *Machiavel* relates of *Cosmus Medices*, that most fortunate and renowned Citizen of *Europe, that all his youth was full of perplexity, danger and misery, till 40 yeares were past, and then upon a sudden the Sunne of his honour brake out as through a cloud. Hunniades* was fetched out of prison, and *Henry* the 3. of *Portugall*, out of a poore Monastery, to bee crowned Kings.

Multa cadunt inter calicem supremaq; labra,

beyond all hope and expectation many things fall out; and who knowes what may happen? *Nondum omnium dierum Soles occiderunt*, as *Philippus* said, all the Sunnes are not yet set, a day may come to make amends for all. *Though my father and mother forsake me, yet the Lord will gather me vp*, Psal. 27. 10. *Waite patiently on the Lord and hope in him*, Psal. 37. 7. *Be strong, hope and trust in the Lord, and he shall comfort thee, and giue thee thine harts desire*, Psal. 27. vers. 14. *Sperate & vosmet rebus servate secundis.*

Fret not thy selfe because thou art poore, contemned, or not so well for the present as thou wouldst be, not respected as thou oughtest to be, by birth, place, worth, or that which is a double corsiue, that thou hast beene happy, honourable and rich, and art now distressed and poore, a scorne of men, a burden to the world, irksome to thy selfe and others, thou hast lost all. *Miserum est fuisse fœlicem*, I confesse it is a great miserie to haue beene happy, to haue beene rich, but yet easily to be endured: [p] Security succeeds, and to a iudicious man a farre better estate. The losse of thy goods and mony is no losse, [q] *thou hast lost them, they would otherwise haue lost thee*. If thy mony be gone, [r] *thou art so much the lighter*, and as [s] *Hierome* perswades *Rusticus* the Monke, to forsake all and follow *Christ, gold and silver are too heavy mettals for him to carry that seekes heauen.*

† *Vel nos in mare proximum,*
Gemmas & lapides aurum & inutile,
Summi materiam mali
Mittamus, scelerum si benè pœnitet.

Zeno the Philosopher lost all his goods by shipwracke, [t] he made light of it, fortune had done him a good turne. *Opes à me, animum auferre non potest*, shee can take away my meanes, but not my minde. It was *masculæ vox & præclara*, a generous speach of *Cotta* in † *Salust*, *many miseries haue happened vnto me at home and in the warres abroad, of which by the helpe of God some I haue endured, some I haue repelled, and by mine owne valour ouercome, courage was never wanting to my designes, nor industrie to my intents, prosperitie or aduersitie could never alter my disposition.* A wise mans minde as *Seneca* holdes, * *is like the state of the world aboue the moone, ever serene.* Come then what can come, befall what may befall, *infractum invictumq; animum opponas, Rebus angustis animosus atque fortis appare.* (*Hor. Od. 11. lib. 2.*) Hope and Patience are two soveraigne Remedies for all,

† *Thales.*

[o] *Lib. 7. Flor. hist. Omnium fœlicissimus & locupletissimus, &c. incarceratus sæpè adolescentiam periculo mortis habuit, solicitudinis & discriminis plenam, &c.*

[p] *Lætior successit securitas quæ simul cum divitijs cohabitare nescit, Cambden.*

[q] *Pecuniam perdidisti fortassis illa te perderet mauens, Seneca.*

[r] *Expeditior es ob pecuniarum iacturam. Fortuna opes auferre non animum potest, Seneca.*

† *Hor.*

[s] *Iubet me posthac fortuna expeditius Philosophari.*

† *In frag. Quirites, multa mihi pericula domi, militiæ multa aduersa fuere, quorū alia toleraui, alia deorū auxilio repuli & virtute meâ: nunquam animus negotio defuit, nec decretis labor, nullæ res nec prosperæ nec aduersæ ingenium mutabant.*

* *Qualis mundi status supra lunā semper serenus.*

[t] *Bona mens nullum tristioris fortunæ recipit incursum, Valer. lib. 4. cap. 1. Qui nil potest sperare, desperet nihil.*

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[u] *Durum sed levius fit patientiâ*
quicquid corrigere est nefas.

Jf it cannot be helped, or amended, [x] make the best of it, † *necessitati qui se accomodat, sapit*, he is wise that suits himselfe to the time. As at a game at tables, so doe by all such inevitable accidents.

Ita vita est hominum, quasi cùm ludas tesseris.
[y] *Si illud quod est maximè opus iactu non cadit,*
Illud quod cecidit fortè, id arte vt corrigas,

Jf thou canst not fling what thou wouldest, play thy cast as well as thou canst. Every thing saith **Epictetus* hath two handles, the one to be held by, the other not, tis in our choice to take and leaue which wee will, (all which *Simplicius* his commentator, hath illustrated by many Examples,) and t'is in our owne power, as they say, to make or marre our selues. [z] Conforme thy selfe then to thy present fortune, and cut thy coate according to thy cloath. *Be contented with thy losse*, state and calling whatsoever it is, & rest as well satisfied with thy present condition in this life, as he that is invited to a feast, † he eates what is set before him and lookes for no other, enioy that thou haste, and aske no more of God, then what he thinks fit to bestow vpon thee. *Non cuivis contingit adire Corinthum*, we may not all be Gentlemen, all *Cato's*, *Scipio's*, or *Lælij*, as *Tully* telleth vs, all honourable, illustrious & serene, all rich, but because mortall men want many things, [a] *Therefore*, saith *Theodoret*, *hath God diversly distributed his gifts, wealth to one, skil to another, that rich men might encourage and set poorer men a worke, poore men might learne severall trades to the common good*. As a peece of Arras is composed of severall parcels, some wrought of silke, some of gold, silver, cruell of diverse colours, all to serue for the exornation of the whole: Musicke is made of severall discords and keyes, a totall summe of many small numbers: so is a Commonwealth of severall inequall trades and callings. [b] If all should be *Cræsi* and *Darij*, all idle, all in fortunes equall, who should till the land? As [c] *Menenius Agrippa* well satisfied that tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members. Who should build houses make our severall stuffes for rayments? We should all be staru'd for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first. All things then being rightly examined and dulie considered as they ought, there is no such cause of so generall discontent, 'tis not in the thing it selfe but in our minde, as we moderate our passions and esteeme of things. *Nihil aliud necessarium vt sis miser* (saith *Cardan*) *quàm vt te miserum credas*, Let thy fortune be what it will, 'tis thy minde alone that makes thee poore or rich, miserable or happy. So for all other things, they are as old [e] *Chremes* told vs, as we vse them.

Parentes, patriam, amicos, genus, cognatos, divitias,
Hæc perinde sunt ac illius animus qui ea possidet,
Qui vti scit, ei bona, qui vtitur non rectè, mala.

Parents, friends, fortunes, country, birth, aliance, &c. ebbe and flow with our conceit; please or displease, as we accept and conster them, or apply them to our selues. *Faber quisq; fortunæ suæ*, and in some sort I may truely say, prosperity and adversitie are in our owne hands. *Nemo læditur nisi à seipso*, and which *Seneca* confirmes out of his iudgement and experience, † *Every mans*

minde

[u] *Hor.*
[x] *Æquam memento rebus in arduis Servare mentẽ l. 2. Od. 3.*
† *Epict. cap 78.*
[y] *Ter. Adel. act. 4 Sc. 7.*
* *Vnaquæq; res duas habet ansas, altera quæ teneri, altera quæ non potest in manu nostra quam volumus accipere.*
[z] *Vt quimus, quod aiunt, quãdo quod volumus non licet. Ter. And. Act 4. Sc. 6*
† *Epictetus: imitatus ad conuiuium, quæ apponũtur comedis non quæris vltrà, in mundo multa rogitas quæ dij negant.*
[a] *Cap. 6. de providentia. Mortales cùm sint rerum omnium indigi, ideo Deus aliis diuitias, aliis paupertatem distribuit, vt qui opibus pollent materiam submiſtrent, qui verò inopes, exercitatas artibus manus admouerant.*
[b] *Si sint omnes æquales necesse est vt omnes fame pereant, quis aratro terram sulcaret, quis sementem faceret, quis plantas sereret, quis vinum exprimeret?*
[c] *Liv. lib. 1.*
[d] *Li. 3. de cons.*
[e] *Heautontim. Act. 1. Sc. 2.*
† *Epist. 98. Omni fortunâ valentior ipse animus, in vtramq; partem res suas ducit, beatæq; ac miseræ vitæ sibi causa est.*

minde is stronger then fortune, and leades him to what side he will, a cause to himselfe each one is, of his good or bad life. But will we or nill we, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitly preferre before prosperity, of two extreames it is the best. *Luxuriant animi rebus plerumq; secundis*, men in [f] prosperity forget God & themselues, they are besotted with their wealth, as birds with henbane, [*] miserable if fortune forsake them, but more miserable if shee tarry and overwhelme them. In adversity many mutter and repine, despaire, &c: both bad I confesse, ——[g] *vt calceus olim*

Si pede maior erit subvertet, si minor vret.

And as a shooe too bigge or too little, one pincheth, the other sets the foot awry, *sed è malis minimum*, Adversitie is to be preferred, *hæc fræno indiget: illa solatio, illa fallit, hæc instruit.* The one deceiues, the other instructs, and therefore many Philosophers haue voluntarily sought adversitie, and so much commende it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicitie, that in his life time he had no misfortune, *miserum cui nihil vnquam accidisset adversi.* Adversitie then is not so heavily to be taken, & we ought not in such cases so much to macerate our selues; there is no such ods in povertie and riches. To conclude in [i] *Hieromes* words, *I will aske our magnifico's that build with marble, and bestow a whole manor on a thred, what difference betwixt them and* Paul *the* Ermite, *that bare old man: they drinke in Iewels, he in his hand; he is poore and goes to Heaven, they are rich and goe to Hell.*

[f] *Fortuna quem nimium fovet stultum facit Pub. Mimus.*

[*] *Seneca de beat. vit. cap. 14. miseri si deserantur ab eâ, miseriores si obruantur.*

[g] *Hor.*

[h] *Boeth. lib. 2.*

[i] *Epist. lib. 3. vit. Paul Ermit. Libet eos nunc interrogare qui domus marmoribus vestiunt, quibus vno filo villarum ponunt precia, huic seni modò quid vnquam defuit? vos gemâ bibitis, ille concavis manibus naturæ satisfecit, ille pauper paradisum capit, vos avaros gehenna suscipiet.*

Memb. 4.

Against servitude, losse of liberty, Imprisonment, Banishment.

SErvitude, losse of liberty, Imprisonment, are no such miseries as they are held to be: we are slaues and servants the best of vs all: as we do reverence our masters, so doe our masters their superiors; Gentlemen serue Nobles, and Nobles are subordinate to Kings, *Omne sub regno graviore regnum*, Princes themselues are Gods servants, *reges in ipsos imperium est Iovis.* They are subiect to their owne laws, and as the Kings of *China*, endure more then slauish imprisonment, to mainetaine their state and greatnesse, they never come abroad. Lovers are slaues to their mistris, rich men to their mony, Courtiers to lust and ambition, and all slaues to our affections, who is free? Why then dost thou repine? *Satis est potens, Hierome* saith, *qui servire non cogitur.* Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sicke, and what wouldst thou haue? But *nitimur in vetitum*, we must all eate of the forbidden fruit. Were we enioyned to goe to such and such places, we would not willingly goe: but being barred of our liberty, this alone torments our wandering soule that we may not goe. A cittizen of ours, saith [k] *Cardan*, was 60 yeares of age, and had never beene forth of the wals of the citty of *Millan*, the Prince hearing of it commaunded him not to stirre out, being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem obijt*, he died for griefe.

[k] *consol. lib. 5.*

What I haue said of servitude, I say againe of imprisonment. We are all

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prisoners. What is our [l] life but a prison? We are all imprisoned in an Iland. The world it selfe to some men is a prison, our narrow seas as so many ditches, & when they haue compassed the Globe of the earth, they would faine goe see what's done in the Moone. Jn [m] *Muscovie* & many other northerne partes, all over *Scandia* they are imprisoned halfe the yeare in Stoues, they dare not peepe out for cold. At [n] *Aden* in *Arabia* they are penned in all day long with that other extreame of heate, and keepe their markets in the night. What is a ship but a prison? And so many cities are but as so many hiues of Bees, Anthils, but that which thou abhorrest many seeke. Women keep in all winter, and most part of summer to preserue their beauties, some for loue of study: *Demosthenes* shaued his beard because he would cut off all occasion of going abroad: how many Monks and Friers, Anachorites, abandon the world? *Monachus in vrbe piscis in arido*. Art in prison? make right vse of it, and mortifie thy selfe; [o] *Where may a man contemplate better then in solitarinesse*, or study more then in quietnesse. Many worthy men haue beene imprisoned all their liues, and it hath beene occasion of great honour and glory to them, much publike good by their excellent meditation. *Severinus Boëthius* never writ so elegantly as in prison, *Paule* so deuoutly, for most of his Epistles were dictated in his bands. *Ioseph*, saith [p] *Austin*, *got more credit in prison, then when he distributed corne, and was Lord of Pharaoh's house*. Jt brings many a lewd riotous fellow home, many wandring rogues it settles, that would otherwise haue beene so many ranging Tygers, and haue ruinated themselues and others.

Banishment is no grieuance at all, *Omne solum forti patria, &c. & patria est vbicunq; bene est*, That's a mans countrey where he is well at ease. Many trauell for pleasure to that citty, saith *Seneca*, to which thou art banished, and what a part of the Citizens are strangers borne in other places, [q] *Incolentibus patria*, its their country that are borne in it, and they would thinke themselues banished to go to the place which thou leauest, and from which thou art so loath to part. 'Tis no disparagement to be a stranger, or so irksome to be an exile. † *The raine is a stranger to the earth, riuers to the sea, Iuppiter in Ægypt, the Sunne to vs all, The soule is an aliene to the body, a Nightingale to the aire, a Swallow in an house, and Ganimede in heaven, an Elephant at Rome, a Phœnix in India*, and such things commonly please vs best, which are most strange and come farthest of. Those old *Hebrewes* esteemed all the world *Gentiles*, the *Greekes* held all *Barbarians* but themselues, our moderne *Italians* account of vs as dull *Transalpines* by way of reproach, they scorne thee and thy country which thou so much admirest. T'is a childish humour to hone after home, to be discontent at that which others seeke, to preferre, as base *Islanders* and *Norvegians* doe their owne ragged Island, before *Italie* or *Greece*, the Gardens of the world, 'tis want of iudgement. All places are distant from heaven alike, the Sunne shines happyly as warme in one cittie as in another, and to a wise man there is no difference of climes: friends are every where to him that behaues himselfe wel, and a Prophet is not esteemed in his owne country. *Alexander*, *Cæsar*, *Traian*, *Adrian*, were as so manie land leapers, now in the East, now in the West, little at home, & *Polus Venetus*, *Lod. Vertomannus*, *Pinzonus*, *Cadamustus*, *Columbus*, *Americus Vesputius*, *Vascus Gama*, *Drake*, *Candish*, *Oliver Anort*, *Schoutien*, got all their honor by volun-

[l] *O Generose, quid est vita nisi carcer animi.*
[m] *Herbastein.*
[n] *Vertomannus navig. lib 2. c. 4. Commercia in nundinis noctu horâ secundâ, ob nimios qui sæviunt interdiu æstus exercent.*
[o] *Vbi verior contemplatio quàm in solitudine, vbi studiũ solidius quam in quiete?*
[p] *In Psal. 76. nunquid laudatur Ioseph cum frumenta distribueret, ac quum carcerem habitaret.*
[q] *Boethius.*
† *Philostratus in delitijs, peregrini sunt imbres in terrâ, & fluvij in mari, Iuppiter apud Ægyptios, Sol apud omnes, hospes anima in corpore, luscinia in aere, hirundo in domo, Ganimedes cœlo, &c.*

voluntary expeditions. But you say such mens travell is voluntary, wee are compelled, and as malefactors must depart: yet know this of * *Plato* to bee true, *vltori Deo summa cura peregrinus est*, God hath an especial care of strangers, *and when he wants friends and alies, he shall deserue better and find more favour with God and men*. Besides the pleasure of peregrination, variety of obiects will make amends, and so many nobles, *Tully*, *Aristides*, *Themistocles*, *Theseus*, *Codrus*, *&c.* as haue beene banished, will giue sufficient credit vnto it. 279

* *Lib. 5 de legibus. Cum q. cognatis careat & amicis, meliorem apud deos & apud homines misericordiam meretur.*

Memb. 5.

Against Sorrow for death of friends or otherwise, vaine feare, &c.

DEath and departure of friends are things generally grievous, [r] *Omnium quæ in humanâ vitâ contingunt, luctus atq; mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends, 'tis *vltimum terribilium*, the last and the greatest terror, and most irksome and troublesome vnto vs. † *Homo toties moritur, quoties amittit suos.* And though we hope for a better life, eternall happynesse, after these painefull and miserable daies, yet we cannot compose our selues willingly to die, the remembrance of it is most grievous vnto vs, especially to such as are fortunate and rich, they start at the name of death, as a horse at a rotten post. Say what you can of that other world, with [r] *Metezuma* that *Indian* Prince, *Bonum est esse hîc*, they had rather be here. And many generous spirits, and graue staide men otherwise, are so tender in this, that at the losse of a deare friend they will cry out, roare, and teare their haire, lamenting many months after, houling as those *Irish* women and *Greekes* at their graues, commit many vndecent actions, and almost goe besides themselues. My deare father, my sweete husband, mine onely brother's dead, to whom shall I make my moane? *O me miserum.*

[r] *Cardan. de consol. lib. 2.*

† *Seneca.*

[r] *Benzo.*

[t] *Summo mane vlulatum oriuntur, pectora percutientes &c. miserabile spectaculum exhibentes Ortelius in Græcia.*

Quis dabit in lachrymas fontem, &c.

What shall I doe?

[u] *Sed totum hoc studium luctu fraterna mihi mors*
Abstulit, hei misero frater adempte mihi.

[u] *Catullus.*

My brothers death my study hath vndone,
Woes is me, alas my brother he is gone.

Mezentius would not liue after his sonne.

[x] *Nunc vivo, nec adhuc homines lucemq; relinquo,*
Sed linquam. ——

[x] *Virg.*

and *Pompey's* wife cryed out at the newes of her husbands death

[y] *Turpe mori post te solo non posse dolore.*

[y] *Lucan.*

So shee woulde needes runne vpon the swordes point after *Eurialus* departure.

[z] *Figite me, si qua est pietas, in me omnia tela*
Conÿcite ô Rutili. ——

[z] *Virg.*

O let me die, some good man or other make an ende of me. How did *Achilles* take on for *Patroclus* departure? A blacke clowde of sorrowes ouershadowed

280 dowed him, saith *Homer*. *Iacob* rent his cloathes, and put sack-cloath about his loynes, and sorrowed for his sonne a long season, and would not be comforted, but would needes goe downe into the graue vnto his sonne. *Gen. 37. 34.* Many years after, the remembrance of such friends, of such accidents is most grievous vnto vs, to see or heare of it, though it concerne not our selues but others. *Scaliger* saith of himselfe, that he never read *Socrates* death, in *Platoes Phædon*, but he wept: [a] *Austin* shed teares when he read the destruction of *Troy*. But howsoever this passion of sorrow be violent and bitter, and seizeth familiarly on wise, valiant, discreete men, yet it may be withstood, it may be diverted. For what is there in this life, that it should bee so deare vnto vs? Or that we should so much deplore the departure of a friend? The greatest pleasures are commõ society, to enioy one anothers presence, feasting, hawking, hunting, woods, hils, musicke, dancing, &c: all this is but vanitie and losse of time, as I haue sufficiently declared.

[a] *Confess. lib 1.*

† *Iuvenalis.*

——† *dum bibimus, dum serta, vnguenta, puellas*
Poscimus, obrepit non intellecta senectus.

Whil'st we drinke, prancke our selues, with wenches dally,
Old age vpon's at vnwares doth sally.

As *Alcumists* spend that little which they haue to get gold, and never finde it, we loose and neglect eternitie, for a little momentarie pleasure which we cannot enioie, nor shall never attaine to in this life. We abhorre death, paine and griefe, all, and yet we will doe nothing of that which should vindicate vs from it, but rather voluntarily thrust our selues vpon it. [b] *The lascivious preferres his whore before his life, or good estate, an angry man his revenge, a parasite his gut, ambitious, honours; covetous, wealth; a theefe his booty, a souldier his spoile, we abhorre diseases, and yet we pull them vpon vs.* We are never better or freer from cares then when we sleepe, & yet, which we so much avoid and lament, death is but a perpetuall sleepe, and why should it as * *Epicurus* argues, so much affright vs? *When we are, death is not, but when death is, then we are not:* our life is tedious and troublesome vnto him that liues best: † *'tis a miserie to be borne, a paine to liue, a trouble to die*, death makes an end of our miseries, and yet we cannot consider of it; no pleasure here but sorrow is annexed to it, repentance followes it. [c] *If I feed liberally I am likely sicke or surfet; If I liue sparingly my hunger and thirst is not allaid, I am well neither full nor fasting; if I liue honest I burne in lust;* If I take my pleasure, I tire and starue my selfe, and doe iniurie to my body & soule. † *Of so small a quantity of mirth, how much sorrow; after so little pleasure, how great miserie.* 'Tis both waies troublesome to me to rise and goe to bed, to eate & provide my meat, cares and contentions attend me al day long, feares and suspitions all my life, I am discontented, and why should I desire so much to liue? But an happy death will make an end of all my woes and miseries,

[b] *Amator scortum vitæ præponit, iracundus vindictam, parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur prædam, morbos odimus & accersimus. Card.*

† *Seneca, quum nos sumus mors non adest, cum vero mors adest, tum nos non sumus.*

* *Bernard. cap. 3. med. nasci miserum, vivere pœna, angustia mori.*

[c] *Comedi ad satietatem, gravitas me offendit, porcius edi, non est expletum desiderium, venereas delitias sequor, hinc morbus, lassitudo, &c.*

* *Bern. cap. 3. med. de tantillâ lætitiâ, quanta tristitia; post tantam voluptatem quàm gravis miseria.*

Omnibus vna meis certa medela malis.

why should not I then say with old *Simeon*, since I am so well affected, *Lord now let thy servant depart in peace*, or with *Paule*, *I desire to bee dissolved and to be with Christ*. *Beata mors quæ ad beatam vitam aditum aperit*, 'tis a blessed houre that leads vs to a [d] blessed life, and blessed are they that die in the Lord. But life is sweete, and death is not so terrible in it selfe, as the concomitants of it, a loathsome disease, paine, horrour, &c. and many times the manner

[d] *Est enim mors piorum fœlix transitus de labore ad refrigerium, de expectatione ad præmium, de agone ad bravium.*

manner of it, to be hanged, to be broken on the wheele, to be vnburied, or so. As *Socrates* told *Cato* it concernes me not, what is done with me when I am dead. *Facilis iactura sepulchri.* I care not so long as I feele it not, let them set mine head on the pike of *Tenariffa*, and my foure quarters in the foure parts of the world, ——*pascam licèt in cruce coruos*
let Wolues or Beares deuoure me.
——[e] *Cœlo tegitur qui non habet vrnam.*
The Canopy of heaven covers him that hath no tombe. So likewise for our friends, why should their departure so much trouble vs? They are better as we hope, and why then dost thou lament, as those doe, whom *Paule* taxed in his time, *1. Thess. 4. 13. that haue no hope*. 'Tis fit there should be some solemnity, and 'tis a naturall passion to weepe for our friends, an irresistible passion to lament, and grieue. *I know not how* (saith *Seneca*,) *but sometimes 'tis good to be miserable in miserie; and for the most part all griefe evacuats it selfe by teares.* ——[*] *est quædam flere voluptas,*
Expletur lachrymis egeriturq; dolor.
yet after a daies mourning or two, comfort thy selfe for thy heavines, Ecclus. 38. 17. When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some others, were weeping by him, which hee perceiving asked them what they meant, [g] *for that very cause he put all the women out of the roome, vpon which words of his they were abashed, and ceased from their teares. Lodovicus Cortesius*, a rich Lawyer of *Padua* (as † *Bernardinus Scardeonius* relates) commaunded by his last will, and a great mulct if otherwise to his heire; that no funerall should be kept for him, no man should lament. But, as at a wedding, musicke and minstrels to be provided, and insteede of blacke mourners he tooke order * *that twelue virgins clad in greene should carry him to the Church.* His will and testament was accordingly performed, and he buried in S[t] *Sophies* Church. [h] *Tully* was much grieved for his daughter *Tulliola's* death at first, vntill such time that hee had confirmed his minde with some Philosophicall precepts, [i] *and then he began to triumph over fortune and griefe, & for her reception into heaven to be much more ioyed, then before hee was troubled for her losse.* If an heathen man could so fortifie himselfe from Philosophy, what shall a Christian from Divinity? VVhy doest thou so macerate thy selfe? 'Tis an inevitable chance, an everlasting act of Parliament, all must † die.
[k] *Constat æternâ positumq; lege est*
Vt constet genitum nihil.
It cannot be revoked, we are all mortall, and these all commanding Gods & Princes *die like men. O weake condition of humane estate!*, *Sylvius* exclaimes, [l] *Ladislaus* King of *Bohemia* 18 yeares of age, in the flowre of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many [m] Physitians, now ready to be [n] maried, in 36 houres sickned and died. Tombes and monuments haue the like fate, *data sunt ipsis quoq; fata sepulchris*, Kingdomes, Provinces, Townes, and Cities haue their periods, and are consumed. In those flourishing times of *Troy*, *Mycenæ* was the fairest citty in *Greece*, *Græciæ cunctæ imperitabat*, but it alas, and that * *Assyrian Ninivie are quite overthrown*; The like fate hath that *Ægyptian* and *Bœotian Thebes*, *Delos*, *commune Græciæ conciliabulum*, the common councell house of *Greece*, and † *Babilon* the greatest citty that ever the sunne shone on, hath now nothing

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[e] *Lue.*
† *Lib. 10. cent. 2.*
* *Ovid. 4. Trist.*
[f] *Phædon.*
[g] *Ob hanc causam mulieres ab legâram ne talia facerent, nos hæc audientes eruhuimus & defluimus à lachrymis.*
† *Lib. 1. class. 8. de claris. Iurisconsultis Patauinis.*
[*] *12. Innuptæ puellæ amictæ viridibus pannis &c.*
[h] *Lib. de consol.*
[i] *Præceptis philosophiæ confirmatus aduersus omnem fortunæ vim & te consecratâ in cœlumq; receptâ, tantâ affectus lætitiâ sum ac voluptate, quantum animo capere possum, ac exultare planè mihi videor, victorq; de omni dolore & fortunâ triumphare.*
† *Vt lignum vri natum, arista seari, sic homines mori.*
[k] *Boeth. lib. 2. met. 3.*
[l] *Nic. Henselius Breslagr. fol 47.*
[m] *20 Then present.*
[n] *To Magdalen the daughter of Charles the 7. of France Obeunt nostros dies, &c.*
* *Assyriorum regio funditus deleta.*
† *Omnium quas vsquam Sol aspexit vrbium maximæ.*

282 thing but walles and rubbish left. Thus † *Pausanias* complained in his times. † *Arcad. lib. 8.* And where is *Troy* it selfe now, *Carthage, Cizicum, Sparta, Argos*, and all those *Grecian* cities? *Syracuse* and *Agrigentum*, the faireſt townes in *Sicily*, which had sometimes 700000 inhabitants, are now decayed, the names of *Hieron, Empedocles, &c.* of those mighty numbers of people, onely left. One *Anacharsis* is remembred amongst the *Scythians*, the world it selfe must haue an end. And as to a traueller great mountaines seeme plaines a farre of, at last are not discerned at all, cities, men, monuments decay, the names are onely left, and those at length are forgotten, and involued in perpetuall night.

o *Epist. Tul. l. 3.* o *Returning out of Asia, when I sayled from Ægina toward Megara, I began* (saith *Servius Sulpitius* in a consolatory Epistle of his to *Tully*) *to view the country round about. Ægina was behinde me, Megara before, Pyraus on the right hand, Corinth on the left, what flouriſhing townes heretofore, now proſtrat and overwhelmed before mine eies. I beganne to thinke with my ſelfe, Alas why are we men ſo much diſquieted with the departure of a friend, whoſe life is much ſhorter?* p *When ſo many goodly Cities lie buried before us. Remember ô Servius thou art a man, and with that I was much confirmed, and corrected my ſelfe:* Correct then likewiſe, and comfort thy ſelfe in this, that we muſt neceſſarily die, and all die, that we ſhall riſe againe; as *Tully* held *Iucundior q, multò congreſſus noſter futurus, quàm inſuauis & acerbus digreſſus.* Our meeting againe ſhall be much more pleaſant, then our departure was grieuous.

p *Quum tot oppidorum cadavera ante oculos proiecta iacent.*

I but he was my moſt deare and loving friend, my ſole friend. Thou maiſt be aſhamed, I ſay with q *Seneca* to confeſſe it, *in ſuch a* r *tempeſt as this to haue but one anchor*, goe ſeeke another: and for his part thou doſt him great injury to deſire his longer life, s *Wilt thou haue him craſed and ſickly ſtill, or to be freed from his miſeries? thou haſt more need reioyce that he is gone.* Another complaines of a moſt ſweete wife, ſuch a wife as no mortall man euer had, ſo good a wife: I reply to him in *Seneca's* words, if ſuch a woman at leaſt euer was to be had, t *He did either ſo finde her or make her, if he found her, hee may as happily finde another*; if he made her, as *Critobulus* in *Xenophon* did by his, he may as good cheape informe another, he need not deſpaire, ſo long as the ſame maſter is to be had. But was ſhe good? had ſhe beene ſo tryed peraduenture as that *Epheſian* widdow in *Petronius*, by ſome ſwaggering ſouldier, ſhe would not haue held out. Many a man would be willingly ridde of his: before thou waſt bound, now thou art free, u *and tis but a folly to loue thy fetters, though they be of gold.* Come into a third place you ſhall haue an aged father ſighing for a ſonne, or a forlorne ſon for his deceaſed father. But why? *Prior exiit, prior intrauit*, hee came firſt and hee muſt goe firſt. What, would'ſt thou haue the lawes of nature altered, and him to liue alwaies? *Iul. Cæſar, Auguſtus, Alcibiades, Galen, Ariſtotle*, loſt their fathers young. And why on the other ſide ſhould'ſt thou ſo heauily take the death of thy little ſonne, was he not mortall? Heare that diuine * *Epictetus, If thou couet thy wife, friendes, children ſhould liue alwaies, thou art a foole.* Hee was a fine Childe indeed, but who can tell whether hee would haue beene an honeſt man? Hee might haue proued a theefe, a rogue, a ſpendthrift, a diſobedient ſonne, vexed and galled thee more then all the world beſide, he might haue wrangled with thee and diſagreed; or with his brothers, as *Eteocles*, and *Polynices*, and broke thy heart; he is now gone to eternity as another

q *De remed. fortuit.*
r *Erubeſce tantâ tempeſtate quòd ad unam anchoram ſtabas*
s *Vis ægrum morbidum & ſitibundum---- gaude potius quòd his malis liberatus ſit.*
t *Vxorem bonã aut inueniſti, aut ſic feciſti, ſi inueneris, aliam habere te poſſe ex hoc intelligas: ſi feceris benè ſperes, ſalvus eſt artifex.*
u *Stulti eſt compedes licet aureos amare.*
* *Cap. 19. Si id ſtudes vt vxor, amici, liberi perpetuò viuant, ſtultus es.*

another *Ganymede* in the flowre of his youth [x], *as if hee had risen*; saith [y] *Plutarch, from the midst of a feast*, before he was drunk, *the longer he had liued, the worse he would haue beene, & quò vita longior* (*Ambrose* thinkes) *culpa numerosior*, more sinnefull, more to answere for he would haue had. If hee was naught, thou maist be glad he is gone, if good, be glad thou hadst such a son. Or art thou sure he was good? It may be hee was an hypocrite as many are, and howsoeuer he spake thee faire; peraduenture hee prayed amongst the rest that *Icaro-menippus* heard at *Iupiters whispering place* in *Lucian*, for his fathers death. Or put case he was good, suppose the best, may not thy dead sonne expostulate with thee, as he did in the same [z] *Lucian. Why dost thou lament my death, or call me miserable, that am much more happier then thy selfe, what misfortune is befalne me? Is it because I am not bald, crooked, old, rotten, as thou art? what, haue I lost some of your good cheere, gay cloathes, musicke, singing, dancing, kissing, merry meetings, &c. is that it? Is it not much better not to hunger at all then to eat, not to thirst then to drinke to satisfie thirst, not to be a cold then to put on cloathes to driue away cold? You had more need reioyce that I am freed from diseases, agues, cares, anxieties, liuor, loue, couetousnesse, hatred, envy, malice, that I feare no more theeues, tyrants, enimies as you doe. What good doe your teares, to what end?*

Excessi è vitæ ærumnis facilisq; lubensq;,
Ne peiora ipsâ morte dehinc videam.
I left this irksome life with all mine heart,
Least worse then death should happen to my part.

† Cardinall *Brundusinus* caused this Epitaph in *Rome* to bee inscribed on his Tombe, to shew his willingnesse to dye, and taxe those that were so loath to depart. Weepe no more then, 'tis to no purpose. And as *Tully* aduiseth vs in the like case, *Non quos amisimus, sed quantũ lugere par sit cogitemus.* Thinke what we doe, not whom we haue lost. So *Dauid* did *2. Sam. 22. While the child was yet aliue, I fasted and wept, but being now dead why should I fast? Can I bring him againe, I shall goe to him, but he cannot returne to me.* The *Thracians* wept still when a child was borne, and feasted and made mirth when any mã was buried: and so should wee rather be glad for such as dye well, that they are so happily freed from the miseries of this life. If our present weaknes bee such, we cannot moderate our passions in this behalfe; we must divert them by all meanes by doing something, thinking of some other subiect. The *Italians* most part sleep away care & griefe, if it vnseasonably sease vpon them; *Danes, Dutchmen, Polanders*, and *Bohemians* drinke it downe; our countrymen goe to Plaies: doe something or other, let it not transpose thee, or by [b] *premeditation make such accidents familiar*, as *Vlysses* that wept for his dog, but not for his wife, *quòd paratus esset animo ob firmato*, (*Plut. lib. de anim. tranq.*) accustome thy selfe, and harden before hand by seeing other mens calamities, and applying them to thy present state. I will conclude with † *Epictetus. If thou loues a pot, remember 'tis but a pot thou loues, and thou wilt not be troubled when tis broke: If thou loues a sonne, or wife, remember they were mortall, and thou wilt not be so impatient.* And so for false feares and all other fortuit inconveniences, mischances, calamities, to resist and prepare our selues, not to faint, * *Stultum est timere quod vitare non potes*, 'tis a folly to feare that which cannot be avoided, or to be discouraged at all.

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[x] *Deus quos diligit iuvenes rapit. Menander.*
[y] *Consol. ad Apol. Apellonius filius tuus in flore decessit, ante nos ad æternitatẽ digressus, tãquam è convivio abiens, priusquam in errorem aliquem è Temulentiâ incideret, quales in longâ senectâ accidere solent.*
[z] *Tom. 1. tract. de luctu. Quid me mortuum miserum vocas, qui te sum multo fœlicior? aut quid acerbi mihi putas contigisse? an quòd non sum malus, senex, vt tu, facie rugosus, incurvus, &c.*
O demens quid tibi videtur in vitâ boni? nimirum amisi dicis cænas, &c. Longè melius non esurire quàm edere; non sitire, &c. Gaude potius quòd morbos & febres effugerim angorẽ animi, &c. Eiulatus quid prodest, quid lachrymæ, &c.
† *Chitreus delit.*
[a] *Sardus de mor. gent.*
† *Cap. 8. Si ollã diligas memento te ollam diligere non perturbabe-vis eã contractã si filium aut vxorem, memento hominem à te diligi, &c.*
[b] *Præmeditatione facilem reddere quemq; casum. Plut. consol. ad Apollonium. Assuefacere nos casibus debemus Tully 3. Tusc.*
* *Seneca.*

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[c] *Nam quisquis trepidus pauet vel optat,*
Abiecit clypeum, locoq; motus
Nectit quà valeat trahi catenam.

[c] Boeth. lib. 1. pros. 4.

For he that so faints and feares, & yeelds to his passion, flings away his own weapons, makes a cord to binde himselfe, and pulls a beame vpon his owne head.

Memb. 6.

Against Envy, Livor, Emulation, Hatred, Ambition, Selfe-loue, and all other affections.

[d] *Qui invidiam ferre non potest, ferre contemptum cogitur.*

AGainst all those other [d] passions and Affections, there is no better remedy, then as Marriners when they goe to Sea, prouide all things necessary to resist a tempest; to furnish our selues with Philosophicall and Divine precepts: to ballance our hearts with loue, charity, meekenesse, patience, and counterpoise those irregular motions of envy, liuor, spleene, hatred, with those opposite vertues, as wee bend a crooked staffe another way. To oppose † *sufferance to labour*, *patience to reproach*, bounty to couetousnes, fortitude to pusillanimity, meeknesse to anger, humility to pride, to examine our selues for what cause wee are so much disquieted, on what ground, what occasion is it, a iust or a fained cause, and then either to pacify our selues by reason, or to divert by some other obiect or contrary passion, or premeditation. *In secundis meditare, quo pacto feras aduersa*; or out of mature iudgement to avoid the effect, or disanull the cause.

† *Epictetus cap 14. Si labor obiectus fuerit tolerantiæ, conuitium patientiæ, &c. si ita consueueris, vicijs non obtemperabis.*

† *Alciat. Embl.*

† *Vt vivat Castor sibi testes amputat ipse;*
Tu quoq; si qua nocent, abijce, tutus eris.
The Beauer bites of stones to saue the rest:
Doe thou the like with that thou art oppresst.

Or as they that play at wasters, exercise themselues by a few cudgells how to avoid an enimies blowes: arme our selues against all such violent incursions, which may invade our mindes. A little experience and practise will inure vs to it, *vetula vulpes*, as the prouerb saith, *laqueo haud capitur*, an olde Fox is not so easily taken in a snare: an old souldier in the world mee thinkes should not be disquieted, but ready to receaue all fortunes, incounters, and with that resolute Captaine, come what may come, to make answere,

[*] *Virg. Æn.*

——[*] *non vlla laborum*
O virgo nova mî facies inopinaq; surgit,
Omnia percepi atq; animo mecum ante peregi.
No labour comes at vnawares to me,
For I haue long before cast what may be.

† *Nat. Chytreus delitijs Europæ. Felix ciuitas quæ tempore pacis de bello cogitat.*

The Commonwealth of † *Venice* in their Armory haue this inscriptiõ, *Happy is that Citty which in time of peace thinkes of warre*, a fit Motto for euery mans priuate house, happy is that man that prouides for a future assault. But many times we complaine, repine and mutter without cause, wee giue way to passions, we may resist and will not. *Socrates* was bad by nature, enuious, as he confessed himselfe, lasciuious, but as hee was *Socrates*, hee did correct and amend himselfe. Thou art malitious, enuious, couetous, impatient,

no

no doubt,and lasciuious, yet as thou art a Christian correct and moderate thy selfe. 'Tis something I confesse,and able to moue any man, to see himselfe contemned,neglected, disgraced, [d] *left behind*, some cannot indure it, not *Lipsius* himselfe,a man discreet otherwise,yet too weake and passionate in this, as his words expresse, *collegas olim quos ego sine fremitu non intueor, nuper terræ filios,nunc Mæcenates & Agrippas, —summo iam monte potitos.* But he was much to blame for it, to a wise staid man all this is nothing, wee cannot all be honoured and rich,all *Cæsars*,if we can be content,our present state is good,and in some mens opinion to be preferred. Let them goe on, get wealth,offices,titles,honours,preferments,&what they wil themselues, by chance, fraud, impostur, simony, and indirect meanes, as many doe,by bribery,flattery,and parasitical insinuation,by impudence,and time-seruing, let them *goe before,crosse me on euery side,* [f] *me non offendunt modò non in oculos incurrunt*,as he said,correcting his former error,they doe not offend me, so long as they runne not into mine eyes. I am inglorious & poore,*compositâ paupertate*,but I liue secure and quiet: they are dignified, and haue great meanes, pompe and state, they are glorious, but what haue they with it? [g] *Envy,trouble,anxiety,as much labour to maintaine their place with credit, as to get it at first.* I am contented with my fortunes,*spectator è longinquo*, & loue *Neptunum procul à terrâ spectare furentem*: he is ambitious and not satisfied with his:*but what* [h] *gets he by it? to haue all his life laid open,his reproaches seene,not one of a thousand but he hath done more worthy of dispraise and animaduersion,then worthy of commendation,no better meanes to help this then to be priuate.* Let them runne,ride,striue as so many fishes for a crum,scrape, climbe,catch,and snatch,cosen, and collogue, temporize and fleire, take all amongst them, [i] and get what they can,it offends me not, —[k] *me mea tellus Lare secreto tutoq; tegat.* I am well pleased with my fortunes. ——— [l] *Vivo & regno simul ista relinquens.* I haue learned *in what state soeuer I am therewith to be contented. Philip.1.11.* Come what can come, I am prepared, *Naue ferar magnâ an paruâ, ferar vnus & idem.* I am the same. I was once so mad my selfe to bussell abroad, and seek about for preferment, tyre my selfe and trouble all my friends, sed nihil labor tantus profecit,nam dum alios amicorum mors avocat, alijs ignotus sum, his inuisus,alij largè promittunt accercedunt illi mecum solliciti, hi vanâ spe lactant,dum alios ambio,hos capto,illis innotesco,ætas perit, anni defluunt,amici fatigantur,ego deseror, & jam mundi tæsus,humanæq; satur infidelitatis acquiesco. And now as a myred horse that struggles at first with all his might and maine to get out, but when he sees no remedy, that all his beating will not serue, lies still, I haue laboured in vaine, rest satisfied, and if I may vsurpe that of † *Prudentius*,

Inveni portum, spes & fortuna valete,
Nil mihi vobiscum,ludite nunc alios.
Mine hauen's found, fortune and hope adue,
Mock others now for I haue done with you.

[c] *Occupet extremum scabies, mihi turpe relinqui est. Hor. Lipsius epist.*

[f] *Lipsius epist.*

[g] *Gloria comitem habet inuidiam, pari onere premitur retinendo ac acquirendo.*

[h] *Quid aliud ambitiosus sibi parat quam vt probra eius pateant, nemo vivens qui non habet in vitâ plura vituperatione quam laude digna, his malis non melius occurritur, quam si lenè latueris.*

[i] *Et omnes fama per vrbes garrula laudet.*

[k] *Sen. Her. fur.*

[l] *Hor.*

† *Distichon eius in militem Christianum.* Engrauen on the Tombe of *Fr.Puccius* the *Florentine* in *Rome. Chitræus in deliciis.*

Memb. 7.

Against Repulse, Abuses, Iniuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.

I May not yet conclude, or hope to remoue passions, or quiet the minde, till such time as I haue likewise remoued some other of their more eminent and ordinary causes, which produce such grieuous tortures and discontents: to divert all I cannot hope, to point alone at some few of the chiefest, is all I ayme at.

Repulse.

Repulse and *Disgrace* are two maine causes of discontent, but to an vnderstanding man not so hardly to bee taken, *Cæsar* himselfe hath beene denied, [m] and when two stand equall in fortune, birth, & all other qualities alike, one of necessity must loose. Why should'st thou take it so grieuously? It hath beene a familiar thing for thee thy selfe to deny others. If every man might haue what he would, we should all be deified, Emperours, Kings, Princes, if what soeuer vaine hope suggests, vnsatiable appetite affects, our preposterous iudgement thinkes fit, should be granted, we should haue another *Chaos* in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies giuen by desert, or for worth, but for loue, affinity, friendship, affection, [n] great mens letters, or, as commonly they are bought and sold. *Honours in Court are bestowed not according to mens vertues and good conditions* (* as an old Courtier obserues) *but as every man hath meanes, or more potent friends so he is preferred.* With vs in *France* († for so their owne countryman relates) *most part the matter is caried by fauour and grace, he that can get a great man to be his mediator, he runs away with all the preferment. Indignissimus plerumq; præfertur, Vatinius* to *Cato, illaudatus laudatissimo.* —*serui dominantur, asselli*

Ornantur phaleris, dephalerantur equi. An illiterate foole sits in a wise mans seat, & the common people hold him learned, graue, & wise. *One professeth* (* *Cardan* well notes) *for a thousand crownes, but he deserues not tenne, when as he that deserues a thousand cannot get tenne. Salarium non dat multis salem.* Many times too the seruants haue more meanes then the masters whom they serue, which † *Epictetus* counts an eye-sore and inconvenient. But who can helpe it? It is an ordinary thing in these times to see a base, impudent asse, illiterate, vnworthy, vnsufficient, to bee preferred before his betters, because he can put himselfe forward, because he lookes big, hath a faire outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discreet, modest, & better deseruing man shall haue a repulse. 'Twas so of old and euer will be, and which *Tiresias* aduised *Vlysses* in the † Poet.—*Accipe qua ratione queas ditescere, &c.* is still in vse, lye, flatter, and dissemble. If not, as hee concludes,—*Ergò pauper eris*, thē goe like a beggar as thou art. *Erasmus, Melanthon, Lipsius, Budæus, Cardan*, liu'd and died poore, *Gesner* was a silly old man, *baculo innixus*, amongst all those huffing Cardinals and swelling Bishops that flourished in his time, & rid on foot cloathes. It is not honesty, learning, worth, wisdome, that preferres men, but as the wise man said, ° *Chance*, and sometimes a ridiculous chance.

[m] *Pæderatus in 300 Lacedemoniorum numerū non electus visit, gratulari se dicens ciuitatem habere 300 cives se meliores.*

[n] Kissing goes by fauour.

* *Æneas Sylu. de miser. curial. Dantur honores in curiis non secundùm honores & virtutes, sed vt quisq; ditior est atq; potentior, cò magis honoratur.*

† *Sesellius lib. 2. de repub. Gallorum. Fauore apud nos & gratiâ plerumq; res agitur, & qui commodum aliquem nacti sunt intercessorem, aditum ferè habent ad omnes prefecturas.*

* *Imperitus peritiorum munus occupat, & sic apud vulgus habetur. Ille profitetur mille coronatis, cum nec decē mereatur: alius è diverso mille dignus, vix decem consequi potest.*

† *Ministri locupletiores sunt iis quibus ministratur.*

† *Hor. lib. 2. Sat 5.*

° *Solomon Eccles. 9. 11.*

chance. * *Casus plerumq; ridiculus multos elevauit.* 'Tis Fortunes doings, as they say, which made *Brutus* now dying exclaime, *O misera virtus, ergò nihil quàm verba eras, atqui ego te tanquam rem exercebam, sed tu seruiebas fortunæ.* Beleeue it hereafter ô my friends! Vertue serues Fortune. Well be it so, they haue wealth and honour, yet *Cardan* comforted himselfe with that p *the starre Fomahant would make him immortall*, and that † after his decease his bookes should be found in Ladies studdies. 287

* Sat. Menip.

p Stella Fomahant immortalitatem dabit.

† Lib. de lib. propriis.

* *Dignum laude virum musa vetat mori.*

But why shouldst thou take thy Canvas so to heart? It may bee thou art not fit. But as a † childe that weares his fathers shooes, hat, headpeece, brestplate, or breeches; or holds his speare, but is nether able to weild the one, or weare the other; so wouldst thou doe by such an office or Magistracy, thou art vnfit. *And what is dignity to an vnworthy man*, but (as * *Salvianus* holds) *a gold ring in a swines snowt:* Thou art a brute. Like a bad actor (so o *Plutarch* compares such men) in a Tragœdy, *diadema fert, at vox non auditur:* Thou wouldst play a kings part, but actest a clowne, speakest like an asse. *Magna petis Phaethon & quæ non viribus istis, &c.* as *Iames* and *John* the sonnes of *Zebedy* did aske they knew not what, *nescis temerarie nescis*, thou dost as another *Suffenus* ouerweene thy selfe, thou art wise in thine own conceit, but in other mens more mature iudgement altogether vnfit to manage such a businesse. Or be it thou art more deseruing then any other, God in his prouidence hath reserued thee for some other fortunes, *sic superis visum.* Thou art humble as thou art, it may be hadst thou beene preferred, thou wouldst haue forgotten God and thy selfe, insulted ouer others, contemned thy friends, r beene a block, or a tyrant, or a demigod, *sequitur q; superbia formam.* s *Therefore*, saith *Chrysostome*, *good men doe not alwaies finde grace and fauour, least they should be puffed vp with turgent titles, growe insolent and prowd.*

* Hor.

† *Qui induit thoracē aut galeam, &c.*

* Lib. 4. de guber. dei. *Quid est dignitas indigno nisi circulus aureus in naribus suis.*

o In Lysandro.

q Ovid. Met.

r *Magistratus virum indicat.*

s *Ideò boni viri aliquandò gratiam non accipiunt, ne in superbiam eleuentur vehementiae iactantiæ, ne altitudo muneris negligentiores efficiat.*

Iniuries, abuses, are very offensiue, & so much the more in that they think *veterem ferendo inuitant novam*, by taking one they prouoke another: but it is an erroneous opinion: for if that were true, there would bee no end of abusing each other, *lis litem generat*; 'tis much better with patience to beare, or quietly to put it vp. If an asse kicke me, said *Socrates*, shall I strike him againe, and when u his wife *Xantippe* stroke and misused him, to some friends that would haue had him strike her againe, hee replied that hee would not make them sport, or that they should stand by, and say *Eia Socrates eia Xantippe*, as we doe when dogges fight, animate them the more by clapping of hands. Many men spend themselues, their goods, friends, fortunes, vpon smal quarrells, and sometimes at other mens procurements, with much vexation of spirit & anguish of minde, that with good aduise, or mediation of friends might haue beene happily composed, or if patience had taken place. Patience in such cases is a most soueraigne remedy, put it vp, conceale, or dissemble it, to x forget and forgiue, y *not 7 but 77 times, as often as he repents forgiue him*, *Luk. 17. 3.* as our Saviour inioynes vs stroken, *to turne the other side:* as our z Apostle perswades vs, *to recompence no man euill for euill, but as much as is possible to haue peace with all men:* Not to auenge our selues, and wee shall heape burning coales vpon our aduersaries head. *For if you put vp wrong* (as † *Chrysostome* comments) *you get the victory, hee that looseth his mony, looseth not the conquest in this our Phylosophy.* If hee contend with thee, submit thy selfe

u Ælian.

x *Iniuriarum remedium est oblivio.*

y Mat. 18. 22. Mat. 5. 39.

z Rom. 12. 17.

† *Si toleras iniuriam, victor evadis, qui enim pecuniis privatus est, non est privatus victoriâ, in hac philosophiâ.*

288 selfe vnto him first, yeeld to him. *durum & durum non faciunt murum*, as the diverb is, two refractory spirits will never agree, the onely meanes to ouercome is to relent, *obsequio vinces*. *Euclide* in *Plutarch* when his brother had angerd him, swore he would be revenged, but he gently replied, † *Let mee not liue if I doe not make thee loue me againe*, vpon which meeke answere he was pacified.

* *Flectitur obsequio curuatus ab arbore ramus,*
Frangis, si vires experiare tuas.
A branch if gently bended yeelds to thee
Pul'd hard it breakes: the difference you see.

The noble family of the *Columni* in *Rome*, when they were expelled the citty by that furious *Alexander* the 6th, gaue the bending branch therefore as an Imprese with this motto, *Flecti potest frangi non potest*, to signifie that hee might breake them by force, but so neuer make them stoupe, for they fled in the midst of their hard vsage to the kingdome of *Naples*, and were honourably entertained by *Fredericke* the king according to their callings. Gentlenesse in this case might haue done much more, and let thine aduersary be neuer so perverse, it may be by that meanes thou maist winne him, [a] *favore & benevolentiâ etiam immanis animus mansuescit*, soft words pacifie wrath, and the fiercest spirits are sooneſt ouercome; † A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infestus infestis*, a terror and scourge alone to such as are stubborne and make resistance. It was the symbole of *Emanuel Philibert* Duke of *Savoy*, & hee was not mistaken in it, for

* *Quo quisq; est maior magis est placabilis iræ,*
Et faciles motus mens generosa capit.
A greater man is sooneſt pacified,
A noble spirit quickly satisfied.

It is reported by *Gualter Mapes* an old Historiographer of ours, that lined 400 yeares since, that king *Edward Senior*, and *Leolin* Prince of *Wales*, being at an Interview neere *Auſt* vpon *Severæ* in *Glostershire*, and the Prince sent for, refused to come to the King, hee would needes goe ouer to him: which *Leolin* perceauing, [c] *went vp to the armes in water, and embracing his boat, would haue carried him out vpon his shoulders, adding that his humility & wisdome had triumphed ouer his pride and folly*: And thereupon was reconciled vnto him, & did his homage. If thou can'ſt not so win him, put it vp, if thou beest a true Christiã, a good diuine, an imitator of Christ, † (*For he was reviled and put it vp, whipped and sought no revenge*) thou wilt pray for thine enimies, [d] *and blesse them that persecute thee*, bee patient, meeke, humble, &c. An honest man will not offer thee iniury, *probus non vult*, if hee were a brangling knaue, 'tis his fashion so to doe, *quò quisq; stultior, eò magis insolescit*, the more sottish he is, still the more insolent: [e] *Doe not answere a foole according to his folly*. If he be thy superiour, [f] beare it by all meanes, grieue not at it, let him take his course, *Anytus* and *Melitus* * *may kill mee, they cannot hurt me*; as that generous *Socrates* made answere in like case. *Mens immota manet*, though the body be torne in peeces with wild horses, broken on the wheele, pinched with fiery tonges, the Soule cannot be distracted. 'Tis an ordinary thing for great men to vilifie and insult, oppresse, iniure, tyrannise, to take what liberty they list, and who dare speake against them? *Miserum est ab eo lædi, à quo non possis queri*, from whom is no appeale: † and not safe to write against

† *Dispeream nisi te vltus fuero: dispeream nisi vt me deinceps ames effecero.*
* *Ioach. Camerarius Emblem. 21. cent. 1.*
[a] *Heliodorus.*
† *Reipsa reperi nihil esse hominis melius facilitate & clementia. Ter. Addp.*
* *Ovid.*
[b] *Camden in Glouc.*
[c] *Vsq; ad pectus ingressus est, aquam & cimbã amplectens, sapientissime rex ait tua humilitas meam vicit superbiam, & sapientia triumphauit ineptiam collum ascende, quod contra te fatuus erexi, intrabis terram, quam hodie fecit tuam benignitas &c.*
† *Chrysostome. Contumelijs affectus est & eas pertulit; opprobriis, nec vltus est, verberibus, cæsus nec vicem reddidit.*
[d] Rom. 12, 14.
[e] Pro.
[f] Contend not with a greater man, Pro.
* *Occidere possunt lædere non possunt.*
† *Non facile aut tutum in eum scribere qui potest proscribere.*

against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* writ against him. 'Tis hard I confesse to be so iniur'd: One of *Chilo's* three difficult things. † *To keepe counsell, spend his time well, put vp iniuries*, but be thou patient, and leaue revenge vnto the Lord. § *Vengeance is mine and I will repay, saith the Lord. I knowe the Lord*, saith * *Dauid, will avenge the afflicted and iudge the poore. No man* (as † *Plato* farther addes) *can so seuerely punish his aduersary, as God will such as oppresse miserable men.* † *Iterum ille rem iudicatam iudicat,*
Maioreq; mulctâ mulctat.

† *Arcana tacere, otium rectè collocare, iniurià posse ferre difficillimum.*

§ Ps.45. Rom. 12.

* Ps.39. 12.

† *Nullus tam seuere inimicum suum vlcisci potest, quàm deus solet miserorum oppressores.*

† *Arcturus in Plautus.*

If there be any religion, any God, and that God be iust it shall bee so; if thou beleeuest the one, beleeue the other: *Erit, erit*, it shall bee so. *Nemesis* comes after. *Scrò, sed serio*, stay but a little, and thou shalt see Gods iust iudgement ouertake him. Thou shalt see that of *Samuel* to *Agag*, *1. Sam. 15. 33. thy sword hath made many women childlesse, so shall thy mother be childlesse amongst other women.* It shall be done to them as they haue done to others, and that to their desert. * *Ad generum Cereris sine cade & sanguine pauci*
Descendunt reges & siccâ morte tyranni.

* *Iuuenalis.*

Few Tyrants in their beds doe dye,
But stab'd or maim'd to hell they hye.

And a base contemptible fellow is the instrument of Gods iustice to punish them, to torture and vexe them, as an *Ichnemon* doth a *Crocodile*. They shall be recompenced according to the workes of their hands, *they shall haue sorrow of heart, and be* h *destroyed from vnder the heauen, Thre. 3. 64. 65. 66.* onely be thou patient, i *vincit qui patitur*, and in the end thou shalt be crowned. Yea but 'tis a most hard matter to doe this, flesh and bloud may not abide it. 'Tis *graue, graue*, no (*Chrysostome* replies) *non est graue ô homo*, tis not so grieuous, † *nether had God commanded it, if it had beene so difficult*. but how shall it be done? *Easily as he followes it, if thou shalt looke to heauen, and behold the beauty of it, and what God hath promised to such as put vp iniuries.* But if thou resist, and goe about *vim vi repellere*, as the custome of the world is, to right thy selfe, or hast giuen iust cause of offence, tis no iniury then but a condigne punishment, thou hast deserued as much. *Ate principium, in te recidit crimen quod à te fuit, peccasti, quiesce*, as *Ambrose* expostulates with *Cain. l. 3. de Abel & Cain.* k *Dionysius* of *Syracuse* in his exile was made stand without doore, *patienter ferendum, fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it vp, and laid the fault where it was, in his owne pride & scorne, which in his prosperity he had formerly shewed others. For hee that doth wrong must looke to be wronged againe, *Habet & musca splenem, & formicæ sua bilis inest*, The least flye hath a spleene, and a little Bee a sting. † An asse flung downe a Thistlewarpes neast, the little bird pecked his gaul'd backe in reuenge, and the Humble-bee in the Fable, flung downe the Eagl's egges out of *Iupiters* lappe. *Bracidas* in *Plutarch* put his hand into a mouse neast, and hurt her young ones, she bit him by the finger. * *I see now* (saith he) *there is no creature so contemptible, that will not be reuenged.* 'Tis *lex talionis*, and the nature of all things so to doe; and if thou wilt liue quietly thy selfe † doe no wrong to others. If any be done to thee put it vp, with patience endure it. For l *this is thanke worthy*, saith our Apostle, *if a man for conscience towards God, endure griefe, and suffer wrong vndeserued: for what praise is it,*

h *Haman* shall be hanged on that gallowes hee prouided for *Mardocheus, Esther. 7.*

i *Apud Christianos non qui patitur, sed qui facit iniuriam miser est. Leo ser.*

† *Neq; præcepisset deus si graue fuisset sed quâ ratione potero? facilè si cœlum suspexeris, & eius pulchritudinem, & quod pollicetur deus &c.*

k *Valerius lib. 4. cap. 1.*

† *Camerarius emb. 75. cent. 2.*

* *Papæ, inquit, nullum animal tam pusillum quod non cupiat vlcisci.*

† *Quod tibi fieri non vis alteri ne feceris.*

l *1. Pet. 2.*

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if when yee be buffeted for your faults, you take it patiently? but if when you doe well, yee suffer wrong, and take it patiently, there is thankes with God, for hereunto verily we are called. Qui mala non fert, ipse sibi testis est per impatientiam quòd bonus non est, he that cannot beare iniuries, witnesseth against himselfe that he is no good man, as *Gregory* holds. [k] *'Tis the nature of all wicked men to doe iniuries, as it is the property of all honest men patiently to beare them. Improbitas nullo flectitur obsequio,* The goate in the † Embleme sucked a Wolfe (so the shepherd would haue it) but hee kept neuertheless a Woolfes nature, [*], a knaue will be a knaue. Iniury is on the other side a good mans foot-boy, his *fidus Achates*, and as a lackey followes him wheresoeuer hee goes. Besides, *misera est fortuna quæ caret inimico*, hee is in a miserable estate that wants enimies, it is a thing not to be avoided, and therefore with more patience to be endured. If there were no other respect then that of Christianity, religion, and the like, to induce men to be long suffering, and patient, yet me thinkes the nature of iniury it selfe, is sufficient to keepe them quiet, the tumults, vproares, miseries, discontents, anguish, dangers that attend vpon it, the common experience might stay them. [m] The more they contend, the more they are involued in a Labyrinth of woes, 'tis an Hydras head, the more they striue the more they may; and as *Praxiteles* did by his glasse, when hee saw a scurvy face in it, brake it in peeces: but for that one, he saw many more as bad in a moment: for one iniury done, they provoke another *cum fœnore*, and twenty enimies for one. *Noli irritare crabrones*, oppose not thy selfe to a multitude; but if thou hast receaued a wrong, wisely consider of, and if thou canst possibly, compose thy selfe with patience to beare it: This is the safest course, and thou shalt finde greatest ease to be quiet.

[o] I say the same of scoffes, slanders, contumelies, obloquies, pasquilling libells, and the like, which may tend any way to our disgrace, 'tis but our opinion, if we could neglect or contemne them, or with patience digest them, they would reflect on those that offered them first. As he that had a scold to his wife, when she brawled, he plaid on his drumme, & by that meanes madded her more, becaus she saw that he would not bee moued. *Diogenes* in a crowd when one called him back, and told him how the boyes laughed him to scorne, *ego, inquit, non rideor*, tooke no notice of it. *Socrates* was brought vpon the stage by *Aristophanes*, and misused to his face, but hee laughed as if it concerned him not, and as *Ælian* relates of him, what soeuer good or bad accident or fortune befell him, going in, or comming out, *Socrates* still kept the same countenance: Euen so should a Christian souldier doe, as *Hierome* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good & bad reports to immortality, [o] not to be moued. Yea but I am shamed and disgraced, degraded, exploded, I haue beene stigmatified, whipt at post, arraigned and condemned, I am a common obloquy, I haue lost mine eares, odious, execrable, abhorr'd of God and men. Be content 'tis but a nine daies wonder, and as one sorrow driues out another, one passion another, one clowd another, one rumor is expelled by another: It will be forgotten in an instant, be it theft, rape, murder, incest, treason, thou art not the first offender, nor shalt bee the last, tis no wonder, euery day such malefactors are called in question, nothing so common,

Quocunq; in populo, quocunq; sub axe, Comfort thy selfe thou art not

[k] *Siquidem malorum proprium est inferre damna, & bonorum pedissequa est iniuria.*

† *Alciat embl.*

[*] *Naturam expellas furcâ licet vsq; recurret.*

[l] By many indignities wee come to dignities.

Tibi subijcito quæ fiunt aliis furtum, convitia &c. & in ijs in te admissis non excandescas. Epictetus.

[m] *Hoc scio pro certo quòd si cũ stercore certo, Vinco seu vincor, semper ego maculor.*

[n] *Obloquutus est, probrumq; tibi intulit quispiam, siue vera ut dixerit, siue falsa, maximam tibi coronam texueris, si mansuetè conviciũ tuleris. Chrys. in 6. cap. ad Rom. ser. 10.*

[o] *Tullius epist. Dolabellæ, tu forti sis animo, & tua moderatio, constantia, eorum infamet iniuriam.*

not the sole man. If hee that were guiltlesse himselfe should fling the first stone at thee, & he alone should accuse thee that were faultlesse; how many executioners, how many accusers wouldst thou haue? If euery mans sinnes were written in his forehead, & secret faults knowne, how many thousands would parallell, if not exceed thine offence? It may bee the Judge that gaue sentence, the Jury that condemned thee, the spectators that gazed on thee, deserued much more, and were farre more guilty then thou thy selfe. But it is thine infelicity to be taken, to be made a publike example of Justice, to bee a terror to the rest, yet should euery man haue to his desert, thou would'st peradventure be a Saint in comparison, *vexat censura columbas*, poore souls are punished, the great ones doe 20 thousand times worse, and are not so much as spoken of. Be not dismaied, *humanum est errare*, wee are all sinners, dayly and hourely subiect to temptations, the best of vs all is an hypocrite, a grieuous offender in Gods sight, how many mortall sinnes doe we commit? Shall J say, be penitent, aske forgiuenesse, and make amendes by the sequele of thy life for that fowle offence thou hast committed, recouer thy credit by some noble exploit, become a new man and seeke to be reformed. Hee that runnes away in battle, as *Demosthenes* said, may fight againe, & he that hath a fall, may stand as vpright as ever he did before. *Nemo desperet meliora lapsus*, a wicked liuer may be reclaimed, and proue an honest man, hee is odious in present, hissed out, an exile, may be receaued with all mens fauours, & singular applause. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled, trouble not thy selfe, vex, and grieue thy selfe no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemne, or seeme not to regard it, to make no reckoning of it, *deesse robur, arguit dicacitas*. Jf thou be guiltlesse it concernes thee not.

† *Irrita vaniloquæ quid curas spicula linguæ,*
Latrantem curat ne alta Diana canem?

Doth the Moone care for the barking of a dogge? They scoffe and rayle at me, saith one, ℘ and barke at me on every side, but J, like that *Albanian* dogge sometimes giuen to *Alexander* for a present, *vindico me ab illis solo contemptu*, J lye still and sleepe, vindicate my selfe by contempt alone.

* *Expers terroris Achilles armatus.* As a Tortoise in his shell, *virtute meâ me involvo*, † or an Vrchin round, *nil moror ictus*, ○ a Lizard in Cammomile, I decline their fury and am safe.

Integritas virtusq; suo munimine tuta,
Non patet aduersæ morsibus inuidiæ.
Vertue and integrity are their owne fence,
Care not for envy, or what comes from thence.

Let them raile then, scoffe & slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinkes, is not moved, because he knowes, *contra Sycophantæ morsum non est remedium*, there is no remedie for it, Kings and Princes, wise, graue, prudent, holy, good men, divine, all are so served alike. ¶ *O Iane à tergo quem nulla ciconia pinsit*, God himselfe is blasphemed: *nondum fælix es si te nondum turba deridet*. J is an ordinary thing so to be misused, * *Regium est cum benè feceris malè audire*, the chiefest men, and most vnderstanding are so served, let him take his † course. And as that lusty courser in *Æsope*, that contemned the poore Asse, came by and by after with his bowels burst, a packe

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† *Camerar. emb. 61. cent. 3.*
* *Catullus*
○ *Tullius epist. Dolabellæ, tu forti sis animo, & tua moderatio, constantia, eorum infames iniuriam.*
℘ *Lipsius elect. lib. 2. cap. vlt. Latrant me, iaceo ac taceo, &c.*
○ The symbole of *I. Kevenhedder* a Carinthian Baron saith *Sambucus*
* The symbole of *Gonzaga* duke of Mantua.
¶ *Pers. Sat. 1.*
* *Magni animi est iniurias despicere. Seneca de irâ. cap. 32.*
† *Quid turpius quam sapientis vitam ex insipientis sermone pendere? Tullius 2. de Finibus.*

292 on his backe, and was derided of the same Asse, *contemnuntur ab ijs quos ipsi priùs contempsere, & irridentur ab ijs quos ipsi priùs irrisere,* they shall bee contemned and laughed to scorne of those whom they haue formerly derided. Let them curse and sweare, faine and lie, doe thou comfort thy selfe with a good conscience, *in sinu gaudeas,* when they haue all done, *a good conscience is a continuall feast,* innocencie will vindicate it selfe. *Elogium mihi pro foribus,* my posie is, *not to be mooved, that* [s] *my* Palladium, *my brestplate, my buckler, with which I warde all iniuries, offences, lies, slanders, I leane vpon that stake of modestie, and so receiue and breake asunder all that foolish force of Liuor and Splene.* And he whosoeuer he is that shall obserue these short instructions, without all question he shall much ease and benefit himselfe. In fine, if Princes would doe Iustice, Iudges be vpright, Cleargie men be truely deuout, & so liue as they teach, if great men would not be so insolent, if souldiers would quietly defend vs, the poore would be patient, rich men would be liberall and humble, Cittizens honest, Magistrates meeke, superiours would giue good example, subiects peaceable, young men would stand in awe: if Parents would be kinde to their children, and they againe obedient to their Parents, brethren agree amongst themselues, enemies be reconciled, servants trusty to their Masters, Virgins chaste, Wiues modest, Husbandes would be loving and lesse iealous: Iſ we could imitate *Christ* and his Apostles, liue after Gods laws, these mischiefes would not so frequently happen amongst vs; but being most part so irrecõcileable as we are, perverse, prowd, insolent, factious and malicious, prone to contention anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be? Many men are very testie by nature, apt to mistake, apt to quarrell, apt to provoke & misinterpret to the worst, every thing that is said or done, and therevpon heape vnto themselues a great deale of trouble, and disquietnesse to others, smatterers in other mens matters, tale bearers, whisperers, lyers, they cannot speake in season, or hold their tongues when they should, * *Et suam partem itidem tacere, cùm aliena est oratio*: and by those bad courses accumulate much evil to their own soules, (*qui contendit, sibi convitium facit,*) their life is a perpetuall brawle, they snarle like so many dogges with their wiues, children, servants, neighbours, and all the rest of their friends, they can agree with no body; But to such as are iudicious, meeke, and quiet, these matters are easily remedied: they will forbeare vpon all such occasions, neglect, contemne, or take no notice of them, dissemble, or wisely turne it off. If it be a naturall impediment, as a red nose, squint eies, crooked legs, or any such imperfection, infirmitie, disgrace, reproach, the best way is to speake of it first thy [t] selfe, and so thou shalt surelie take away all occasions from others to iest at, or contemne it, that they may perceiue thee to bee careleſse of it. *Vatinius* was wont to scoffe at his owne deformed feete, to prevent his enemies obloquies and sarcasmes in that kind; or else by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glasses presented to him, with his owne hands, lest he should be overmuch moved when they were broken by chance. And sometimes againe, so that it be discreetly and moderatly done, it shall not be amisse to make resistance, to take downe such a sawcie companion, no better means to vindicate himselfe to purchase finall peace: for he that suffers himselfe to be ridden, or through

[s] *Tuâ te conscientiâ solare, in cubiculum ingredere, vbi securè requieseas. Minuit se quodammodo probantis conscientiæ secretum. Boethius lib.1. prof.4.*

[s] *Ringãtur licet & maledicant, Palladium illud pectori oppono. Non Moueri: consisto modestiæ veluti scudi innitens, excipio & frango stultissimum impetum liuoris. Puteam. lib.2. epist.58.*

* *Mil. glor. Act. 3. Plautus.*

[t] *Bion* said his father was a roague, his mother a whore to prevent obloquy, and to shew that nought belonged to him but goods of the minde.

through pusillanimity or sottishnes wil let every man bassle him, shall bee a common laughing-stocke for all to flowt at. As a curre that goes through a Village, if he clap his taile betweene his legs, and run away, every curre will insult over him, but if he brisle vp himselfe, and stand to it, giue but a counter-snarle, there's not a dogge dare medle with him: much is in a mans courage and discreete carriage of himselfe.

Many other grievances there are, which happen to man in this life, from friends, wiues, children, servants, masters, companions, neighbours, our own defaults, ignorance, errours, infirmities, &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, speciall antidotes both in Scriptures and humane Authors, which who so will observe, shall purchase much ease and quietnesse vnto himselfe, I will point at a few. Those Prophetical, Apostolical admonitions, are wel known to all, what *Solomon*, *Siracides*, our Saviour *Christ* himselfe hath said tending to this purpose: as *Feare God, obey the Prince: be sober and watch: pray continually: be angry, but sinne not: remember thy last: fashion not your selues to this world. &c: apply your selues to the times: striue not with a mighty man: recompence good for evill: let nothing be done through contention or vaineglory, but with meekenesse of minde every man esteeming of others better then himselfe.* Or that Epitome of the Law and the Prophets, which our Saviour inculcates, *loue God aboue all, thy neighbour as thy selfe.* And *whatsoever you woulde that men should doe vnto you, so doe vnto them*, which *Alexander Severus* writ in letters of Gold, and vsed as a motto, and [u] *Hierome* commends to *Celantia* as an excellent way, amongst so many intisements and worldly provocations to rectifie her life. Out of humane Authors take these few cautions, [x] *Know thy selfe.* [y] *Be contented with thy lot.* [z] *Trust not wealth, beauty nor parasites, they will bring thee to destruction.* [a] *Haue peace with all men, war with vice.* [b] *Be not idle.* [c] *Looke before you leape.* [d] *Beware of had I wist.* [e] *Honor thy parents, speake well of friends. Be temperate in 4 things*, lingua, loculis, oculis, & poculis, *watch thine eie,* [f] *moderate thine expenses, Heare much, speak little,* † sustine & abstine. *If thou seest ought amisse in another, mend it in thy selfe. Keepe thine owne counsell, reveale not thy secrets, be silent in thine intentions,* [g] *Giue not eare to tale-tellers, bablers, be not scurrilous in conversation:* * *iest without bitternesse: giue no man cause of offence: set thine house in order.* [h] *Take heede of suretyship.* † Fide & diffide, *as a Fox on the yce, take heed whom you trust.* [i] *Liue not beyond thy meanes.* [k] *Giue chearefully. Pay thy dues willingly. Be not a slaue to thy money.* [l] *Omit not occasion, embrace opportunitie, loose no time. Be humble to thy superiour, respective to thine equall, affable to all,* [m] *but not familiar. Flatter no man.* [n] *Lie not, dissemble not. Keepe thy word and promise, be constant in a good resolution. Speake truth. Be not opinatiue, mainetaine no factions. Lay no wagers, make no comparisons.* [o] *Finde no faults, meddle not with other mens matters. Admire not thy selfe.* [p] *Be not prowde or popular. Insult not.* Fortunam reverentèr habe. [q] *Feare not that which cannot be avoided.* † *Grieue not for that which cannot be recalled.* * *Vnder-value not thy selfe. Accuse no man, commende no man rashly. Goe not to Law without great cause.*

[u] *Lib.2. ep 25.*
[x] *Nosce teipsum*
[y] *Sorte tua contentus abi.*
[z] *Ne fidas opibus, neq; peraffabre trabia in præcipitium.*
[a] *Pacem cum hominibus habe, bellum cum vitijs. Otho a Imperat. symb.*
[b] *Dæmon te nunquam otiosum inveniat. Hieron.*
[c] *Non deliberandum quod statuendum est semel.*
[d] *Insipientis est dicere non putaram.*
[e] *Ames parentē si æquum, alterè feras, præstes parentibus pietatem, amicis dilectionem*
[f] *Comprime linguam. Quid de quoq; vivo & cui dicas sæpè caveto. Libentius audias quam loquaris, vive ut vivas.*
† *Epictetus: optime feceris si ea feceris quæ in alio reprehendis. Nemini dixeris quæ nolis efferri.*
[g] *Fuge susurrones. Percōtatorē fugito, &c.*
* *Sint sales sine dente, ioci sine vilitate. Sen.*
[h] *Sponde, præsto noxa.*
[i] *Tecum habita.*
[k] *Bis dat qui cito dat.*
† *Camerar. emb. 55. cent. 2. cave cui credas, vel nemini fidas. Epicharmus.*
[l] *Posi est occasio calva.*

[m] *Nimia familiaritas parit contemptum.* [n] *Mendacium servile vitium.* [o] *Arcanum neq; tu scrutaberis ullius unquam, Commissumq; teges. Hor. li.1.ep.19. Nec tua laudabis studia aut aliena reprendes. Hor.ep.lib.18.* [p] *Ne te quæsiveris extra.* [q] *Stultum est timere, quod vitari non potest.* † *De re amissâ irreparabili ne doleas.* * *Tanti eris alijs quanti tibi fueris.* [r] *Neminem citò laudes vel accuses.*

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Cast not off an old friend, take heede of a reconciled enemie. [f] *If thou come as a guest stay not too long. Be not vnthankefull. Be meeke, mercifull and pacient. Doe good to all. Be not fond of faire words.* * *Be not a neuter in a faction. Moderate thy passions.* [t] *Thinke no place without a witnesse.* [u] *Admonish thy friend in secret, commend him in publike. Keepe good company.* [x] *Loue others to be beloued thy selfe.* Ama tanquam osurus. Amicus tardò fias. *Prouide for a tempest.* Noli irritare crabrones. *Doe not prostitute thy soule for gaine. Make not a foole of thy selfe to make others merry. Marry not an old Cronie or a foole for money. Be not ouer sollicitous or curious.* † *Seeke that which may bee found.* * *Seeme not greater then thou art.* † *Take thy pleasure soberly.* Ocymum ne terito. [y] *Liue merrily as thou canst.* [z] *Take heede by other mens examples. Goe as thou wouldst be met, sit as thou wouldst be found.* [a] *Yeeld to the time, follow the streame. Wilt thou liue free from feares and cares?* [b] *Liue innocently, keepe thy selfe vpright, thou needest no other keeper, &c.* Looke for more in *Isocrates, Seneca, Plutarch, Epictetus, &c.* and for defect, consult with cheese-trenchers, and painted cloathes.

[f] *Nullius hospitis grata est mora longa.*

* *Solonis lex apud Aristotelem. Gellius, lib. 2. cap. 12.*

[t] *Nullum locum putes sine teste, semper adesse deum cogita.*

[u] *Secretò amicos admone, landa palam.*

[x] *Vt ameris amabilis esto Eros & Anteros gemelli Veneris, id est, amatio & redamatio Plat.*

[y] *Dum fata sinunt vivite leti, Seneca.*

[z] *Id apprimè in vitâ vtile, Ex alijs obseruare sibi quod ex vsu sit. Ter.*

[a] *Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamina flato.*

[b] *Nulla certior custodia innocentiâ, inexpugnabile munimentum munimento non egere.*

Mem. 8.

Against Melancholy it selfe.

[c] *Every man,* saith *Seneca, thinkes his owne burthen the heauiest,* and a melancholy man aboue all others complaines most, Wearines of life, abhorring all company and light, feare, sorrow, suspition, bashfulnes, and those other dread Symptomes of body and minde, must needes aggravate this misery: yet conferred to other maladies, they are not so haynous as they be taken. For first this disease is either in habit or disposition, curable or incureable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habite, yet they haue *lucida intervalla,* sometimes well, and sometimes ill: And amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himselfe, when he was grievously sicke of the stone, though it was most troublesome, and an intolerable paine to him, yet it was no whit offensiue to others, not loathsome to the spectators, gastly, fulsome, terrible, as plagues, Apoplexies, leprosies, wounds, sores, tetters, pestilent agues are, which either admit of no company, or terrifie or offend those that are present. In this maladie that which is, is wholly to themselues: and those symptomes not so dreadfull, if they be compared to the opposite extreames. They are most part bashfull, suspitious, solitary, &c: therefore no such ambitious, impudent intruders, as some are, no smel-feasts, praters, panders, parasites, bawdes, drunkards, whoremasters, necessity compels thẽ to be honest. They are freed in this from many other infirmities, solitarinesse makes them more apt to contemplate, suspition wary, which is a necessary humor in these times, [d] *Nam pol qui maximè cauet, is sæpè cautor captus est,* he that takes most heed, is often circumvented and overtaken. Feare and sorrow, keep them temperate and sober, and free them from many dissolute acts, which iollity and boldnes thrust men vpon: They are therefore no *sicarij,* theeues or assassinates. As they are soone deiected, so they are as soone, by soft words & good perswa-

[c] *Vnicuiq; suum onus intolerabile videtur.*

[d] *Plautus.*

perswasions reared. If they dote in one thing they are wise and well vnderstanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselues. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said, [e] *hic furor ô superi, sit mihi perpetuus*. Some thinke fooles and disards liue the merriest liues, as *Aiax* in *Sophocles*, *Nihil scire vita iucundissima*, t'is the pleasantest life to know nothing: they are not macerated with cares, tormented with feares, and anxieties, as other wise men are: and in some [f] countries, as amongst the *Turkes*, honored as Saints, and abundantly maintained out of the common stocke. They are no dissemblers, liers, hypocrites, for fooles and madmen tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better then to be envied, better to be sad then merry, better to be fooliish and quiet, *quàm sapere & ringi*, to bee wise and still vexed; better to be miserable then happy: of two extreames it is the best.

[e] *Petronius Catal.*

[f] *Busbequius. Sandes lib. 1. fol. 86.* † *Quis hodiè beatior quàm cui licet stultum esse, & eorundem immunitatibus frui. Sat. Menip.*

SECT. 4.

Meme. 1. Subsec. 1.

Of Physicke which cureth with Medicines.

After a long and tedious Discourse of these six non naturall things, & their seuerall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kind of Physick which cureth by medicines, which Apothecaries most part make or mingle, or sell in their shops. Many cavill at this kinde of Physick, and hold it vnnecessary, vnprofitable to this or any other disease, because those countries which vse it least, liue longest, and are best in health, as [g] *Hector Boëthius* relates of the Isles of *Orchades*, the people are still sound of Body and Minde, without any vse of Physicke, they liue commonly an 120 yeares, and *Ortelius* in his *Itinerary* of the Inhabitants of the forrest of *Arden*, † *they are very painfull, long-liued, sound &c.* * *Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our westerne *Indians* now) *bigger then ordinary men, bred coursly, very long liued, in so much, that he that died at 100 yeeres of age, went before his time, &c. Damianus A-Goes, Saxo Grammaticus, Aubanus Bohemus*, say the like of them that liue in *Norway, Lapland, Finmarke, Biarmia, Corelia*, all ouer *Scandia*, and those Northerne Countries, they are most healthfull, and very long-liued, in which places there is no vse at all of Physick, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island 1607*, makes mention amongst other matters, of the Inhabitants and their manner of liuing, [h] *which is dried fish insteed of bread, butter, cheese, and salt meates, most part they drinke water and whay, & yet without Physick or Physitian, they liue many of them 250 yeares.* I find the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Iouius* in his description of *Brittaine*, and *Levinus Lemnius*, obserue as much of this our Island, that there was of old no vse of Physick amongst vs, and but little

[g] *Lib. 1. hist.* † *Parvo viventes, laborioſi, longæui, suo contenti, ad centum annos viuunt.* * *Lib. 6. de Nup. Philol. Vitrè humanam fragilitatem prolixo, ut immaturè, pereat qui centenarius moriatur, &c.*

[h] *Victus eorum caseo & lacte consistit, potus aqua & serum, pisces loco panis habent, ita multos annos sæpè 250. absq; medico & medicinâ viuunt.*

[f] *Lib. de 4. complex.*

296 little at this day, except it be for a few nice idle citizens, surfetting Courtiers, and staulfed Gentlemen lubbers. The country people vse kitchin Physicke, and common experience tels vs, that they liue freest from all manner of infirmities, that make least vse of Physicke. Many are ouerthrowne by preposterous vse of it, and thereby get their bane, that might otherwise haue escaped; * some thinke Physitians kill as many as they saue, and who can tell

k *Quot Themison ægros autumno occiderit uno?*

many that did ill vnder the Physitians hands, haue happily escaped, when they haue bin giuen ouer by them, and left to God & Nature, & themselues. T'was *Pliny's dilemma* of old, l *Euery disease is either curable or incurable, a man recouers of it, or is killed by it, both wayes Physicke is to be reiected. If it bee deadly, it cannot be cured, if it may be helped, it requires no Physitian, Nature will expell it of her selfe. Plato* made it a great signe of an intemperate and corrupt common-wealth, where Lawyers and Physitians did abound, and the *Romanes* distasted them so much, that they were often banished out of their city, as *Pliny* and *Celsus* relate, for 600 yeares not admitted. It is no art at all, as some hold, the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harme then good. The Diuell himselfe was the first inventor of it. *Inventum est medicina meum*, said *Apollo*, & what was *Apollo* but the Diuel. The *Greekes* first made an Art of it, & they were all deluded by *Apollo's* sonnes, Priests, Oracles. If we may beleeue *Varro*, *Pliny*, *Columella*, most of their best medicines were deriued from his oracles. *Æsculapius* his son had his temples erected to his Deity, and did many famous cures, but as *Lactantius* holds, he was a Magitian, a meere Impostor, and as his successors, *Phaon*, *Podalirius*, *Melampius*, *Menecrates* (another god) by charmes, spels, and ministery of bad spirits, did most of their cures. The first that euer wrote in Physicke to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* cals *Fimbriam Hippocratis*, but as m *Cardan* censures them both, immethodicall and obscure, as all those old ones are, their precepts confused, their medicines obsolete, & now most part reiected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, n & good opinion they had of them, then out of any skill of theirs, which was very small, he saith, and they themselues Idiots and Infants, and all their Academicall followers. The *Arabians* receiued it from the *Greekes*, and so the *Latines*, adding new precepts & medicines of their own, but so imperfect still, either through ignorance of Professors, Impostors, Mountebankes, Empiricks, disagreeing of Sectaries, envy, couetousnesse, and the like, they doe much harme amongst vs. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, disease, and causes of it, they giue quite contrary Physicke, *one saith this, another that*, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour. Besides, there is much imposture and malice amongst them, *All arts* (saith p *Cardan*) *admit of cosening, Physicke amongst the rest, doth appropriate it to her selfe*; and tells a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humi-*

* *Per mortes agunt experimenta, & animas nostras negotiantur, & quod aliis exitiale hominem occidere, iis impunitas summa. Plinius.*

k *Juven.*

l *Omnis morbus lethalis aut curabilis, ia vitam desinit, aut in mortem. Vtroq; igitur modo medicina inutilis, si lethalis, curari non potest; si curabilis, non requirit medicum, Natura expellet.*

m *Præfat. de contrad. med.*

n *Opinio facit medicos:* a faire gowne, a velvet cap, the name of a Doctor is all in all.

o *Contraria proferunt sententias. Cardan.*

p *Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.*

humida, pro purgantibus astringentia, binders for purgatiues, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, then *Curtius* killed him, that disagreed from them: If he recouered, then [q] they cured him thēselues. Much emulation, impoſture, malice, there is amongſt them: or if they be honeſt, and meane well, yet a knaue Apothecary, that adminiſters the Phyſick, and makes the medicine, may doe infinite harme, by their old obſolete doſes, adulterine drugs, bad mixtures, *quid pro quo, &c.* ſee *Fuchſius lib. 1. ſect. 1. cap. 8. Cordus Diſpenſatory*, and *Braſſivola's examen ſimpl. &c.* But it is their ignorance that doth moſt harme, their Art is wholly coniecturall, vncertaine, imperfect, and got by killing of men, many diſeaſes they cannot cure at all, as Apoplexy, Epilepſy, Stone, Strangury, Gowt,

Tollere nodoſam neſcit medicina Podagram.

quartan agues, a common ague ſometimes ſtumbles them all, they cannot ſo much as eaſe, they know not how to iudge of it. Jf by Pulſes, that doctrine ſome hold, is wholly ſuſpitious, and J dare boldly ſay with [r] *Andrew Dudeth, that variety of pulſes deſcribed by* Galen, *is neither obſerued nor vnderſtood of any*. And for vrine, that is *meretrix medicorum*, the moſt deceiptfull thing of all, as *Foreſtus* and ſome other Phyſitians haue proued at large: I ſay nothing of *Criticke* dayes, errors in Jndications &c. The moſt rationall of them, and moſt skilfull, are ſo often deceiued, that as [s] *Tholoſanus* inferres, *I had rather beleeue and commit my ſelfe to a meere Emperick, then to a meere Doctor, and I cannot ſufficiently commend that cuſtome of the Babylonians, that haue no profeſſed Phyſitians, but bring all the Patients to the market to be cured.* Which *Herodotus* relates of the *Ægyptians*, *Strabo*, *Sardus*, and *Aubanus Bohemus* of many other nations. *Cambiſes* in † *Xenophon* told *Cyrus*, that to his thinking, Phyſitians *were like Taylors and Coblers, the one mended our ſicke bodies, as the other did our cloathes*: but I will vrge theſe cavilling and contumelious arguments no farther, leſt ſome Phyſitian ſhould miſtake me, and deny mee Phyſicke when I am ſicke: for my part, J am well perſwaded of Phyſicke. J can diſtinguiſh the abuſe from the vſe, in this and many other Arts and Sciences, † *aliud vinum, aliud ebrietas*, wine and drunkenneſſe are two diſtinct things. I honour the name, and magnify the calling, as I am inioyned *to honor the Phyſitian for neceſſities ſake. The knowledge of the Phyſitian lifteth vp his head, and in the ſight of great men he ſhall be admired. The Lord hath created medicines of the earth, and he that is wiſe will not abhorre them. Eccleſ. 38. 1.* Only this I will adde, that this kind of Phyſicke is very moderately and adviſedly to be vſed, vpon good occaſion, when the former of Diet will not take place. And t'is no other which I ſay, then that which *Arnoldus* preſcribes in his 8. Aphoriſ. [t] *A diſcreet and godly Phyſitian doth firſt endeauour to expell a diſeaſe by medicinall diet, then by pure medicine: and in his ninth,* [u] *hee that may be cured by Diet, muſt not meddle with Phyſicke*: and in his 11. Aphoriſ. [x] *A modeſt and wiſe Phyſitian, will neuer haſten to vſe medicines, but vpon vrgent neceſsity, and that ſparingly too*: becauſe as he addes in his 13. Aphor. [y] *whoſoeuer takes much Phyſicke in his youth, ſhall ſoone bewaile it in his olde age*: Purgatiue Phyſicke eſpecially, which doth much debilitate Nature. For which cauſes ſome Phyſitians refraine from the vſe of Purgatiues, or els ſparingly vſe them. [z] *Henricus Ayrerus* in a conſult. for a melancholy perſon, would haue him take as few purges as he could, *becauſe there be no ſuch medicines,*

[q] *Omnis aegrotus, propria culpa perit, ſed nemo niſi medici beneficio reſtituitur. Agrippa. lib. 3. Orat. epiſt. Wenceſlao Raphano. An ſim dicere, tot pulſorum differentias, quæ deſcribuntur à Galeno, nec à quoquam intelligi, nec obſervari poſſe. Lib. 28. cap. 7. ſyntax. art. mirab: Mallem ego expertus credere ſolum, quam mere ratiocinantibus, neq; ſatis laudare poſſum inſtitutum Babylonicum, &c.*

† *Cyrip. lib. 1. Velut amictum refractorum reſarcinatores, &c. †Chryſoſt hom. 2.*

[r] *Prudens & pius medicus, morbum antè expellere ſatagit, cibis medicinalibus, quàm puris medicinis.*

[s] *Cuicunq; poteſt per alimenta reſtitui ſanitas, fugiendus eſt penitus vſus medicamentorum.*

[t] *Modeſtus & ſapiens medicus, nunquam properabit ad Pharmaciam, niſi cogente neceſſitate*

[u] *Quicunq; pharmacatur in iuventute, deflebit in ſenectute*

[x] *Hildeſh ſpic. 2 de mel. fol. 276. Nulla eſt fermè medicina purgans, quæ non aliquam de viribus, & partibus corporis deprædatur.*

298 *dicines, which doe not steale away some of our strength, and rob the parts of our body, weaken Nature, and cause that Cachochymia,* which [a] *Celsus* and others obserue, or ill digestion, and bad iuyce through all the parts of it. *Galen* himselfe confesseth, *that purgatiue Physicke is contrary to Nature, and takes away some of our best spirits, and consumes the very substance of our body.* But this without question, is to be vnderstood of such purgers as are vnseasonably or immoderately taken, they haue their excellent vse in this, aswell as most other infirmities. Of Alteratiues & Cordials, no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines, which I finde in euery *Pharmacopæa*, euery Physitian, Herbalist &c. single out some of the chiefest.

[a] *Lib.1.& Bart. lib.1.cap.12.*
[b] *2. de vict. acut. Omne purgans medicamẽtum, corpori purgato contrarium &c. succos & spiritus adducit, substantiam corporis aufert.*

SVBSEC. 2.

Simples proper to Melancholy, Against Exoticke Simples.

[c] *Hesiod. op.*
[d] *Hernius præf. prax med. Quot morborum sunt Ideæ, tot remediorum genera variis potentijs decorata.*

MEdicines properly applied to Melancholy, are either *Simple* or *Compound. Simples* are *Alteratiue* or *Purgatiue. Alteratiues* are such as correct, strengthen Nature, alter, or any way hinder or resist the disease, and they bee hearbes, stones, minerals, &c. all proper to this humour. For as there be diuerse distinct infirmities, continually vexing vs,

> [c] Νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἠδ' ἐπὶ νυκτὶ
> Αὐτόματοι φοιτῶσι, κακὰ θνητοῖσι φέρουσαι
> Σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεύς.

> Diseases steale both day and night on men,
> For *Iupiter* hath taken voice from them.

So there be seuerall remedies, as [d] he saith *for euery disease a medicine, for euery humour*; and as some hold, euery clime, euery country, and more then that, euery private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As [e] one discourseth *Wormwood growes sparingly in Italy, because most part there they bee misaffected with hot diseases, but henbane, poppy, and such cold hearbes. with vs in Germany, Poland, great store of it in euery waste. Baracellus Horto geniali, and Baptista Porta Physiognomicæ, lib.6.cap.23.* giue many instances and examples of it, and bring many other proofes. For that cause belike that learned *Fuchsius* of *Noremberge*, [f] *when he came into a Village, considered alwaies what hearbes did growe most frequently about it, and those he distilled in a siluer Limbecke*, and made vse of others amongst them as occasion serued. I knowe that many are of opinion, our Northerne simples are weake, vnperfect, not so well concocted, of such force, as those in the Southerne parts, not so fit to be vsed in Physicke, and will therefore fetch their druggs a farre off. *Sena, Cassia* out of *Ægypt*, *Rubarbe* from *Barbary*, *Aloes* from *Zocotora*, Turbith, Agerick, Mirabolanes, Hermodactils, from the East *Indies*, *Tobacco* from the West, and some as farre as *China*, Hellebor from the *Antycirꝛ*, or that of *Austria* which beares the purple flowre, which *Mathiolus* so much commends, and so of the rest. In the kingdome of *Valence* in *Spaine*, [g] *Maginus* commends two mountaines, *Mariola* and *Rena Goloſa*, famous for simples,

[e] *Penottus denar.med. Quæcunq; regio producit simplicia, pro morbis regionis. Crescit rarò absynthium in Italiâ, quòd ibi plerunq; morbi calidi. sed cicuta, papaver, & herbæ frigidæ, apud nos Germanos & Polenos vbiq; provenit absynthium.*
[f] *Quum in villam venit, considerauit quæ ibi crescebant medicamenta, simplicia frequentiora, & iis plerunq; vsus distillatis, & aliter, alimbecum ideò argenteum circumferens.*
[h] *Herbæ mediis vtiles omnium in Apuliâ feracissimæ.*
[g] *Geog. Ad quos magnus herbariorum numerus vndiq; confluit Sincerus Itiner. Gallia.*

ples. *Leander Albertus*, †*Baldus* a mountaine neere the lake *Benacus* in the territory of *Verona*, to which all the herbalists in the country continually flocke. *Ortelius* one in *Apulia*, *Munster Mons maior* in *Histria*: others *Montpelier* in *France*, *Prosper Altinus* preferres *Egyptian* simples, *Garcias ab Horto*, *Indian* before the rest, another those of *Italy*, *Crete*, *&c.* Many times they are ouer curious in this kinde, whom *Fuchsius* taxeth, *Instit. lib. 1. sec. 1. cap. 1. that thinke they doe nothing, except they rake over all India, Arabia, Æthiopia for remedies, and fetch their physicke from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few knowne and common garden hearbes, then our bumbast Physitians, with all their prodigious sumptuous farre fetched, rare, coniectur all medicines.* Without all question if we haue not these rare Exoticke simples, we haue that at home which is in vertue equivalent vnto them, ours will serue as well as theirs if they be taken in a proportionable quantity, be fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as *Pliny* writes to *Gallus*, * *We are careless of that which is neere vs, and follow that which is a farre off. to knowe which we will trauell and sayle beyond the seas, wholy neglecting that which is vnder our eyes. Opium* in *Turkie* doth scarce offend, with vs in a small quantitie it stupifies: *cicuta* or hemlocke is a strong poyson in *Greece*, but with vs it hath no such violent effects: so that I conclude with ‡ *Io. Voschius*, (who as hee much inveyes against those Exoticke medicines, so he promiseth by our *European*, a full cure, and absolute of all diseases, *à capite ad calcem) nostræ regionis herbæ nostris corporibus magis conducunt*, our owne simples agree best with vs. It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cures to our pro per and domesticke physick. So did † *Ianus Cornarius*, and *Martin Rulandus* in *Germany*, *T.B.* with vs, as appeareth by a Treatise of his divulged in our tongue 1615, to proue the sufficiency of *English* medicines, to the cure of all manner of diseases. If our drugges bee not altogether of such force, or so apposite, it may bee, if like industry were vsed, those farre fetched drugs would prosper as well with vs, as in those countries whence now we haue them, as well as Cherries, Artichokes, Tobacco, and many such. There haue beene many worthy Physitians, which haue tried excellent conclusions in this kinde, and many diligent, painefull Apothecaries, as *Gesner*, *Gerard*, *&c.* but amongst the rest those famous publike Gardens of *Padua* in *Italy*, *Noremberge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France*, (and ours in *Oxford* now in *fieri*, at the cost and charges of the right Honorable the Lord *Danuers*) are much to be commended, wherein al Exoticke plants almost are to be seene, & a liberall allowance yearely made for their better maintenãce, that yong students may be the sooner informed in the knowledge of them: which as ‖ *Fuchsius* holds, *is most necessary for that exquisite manner of curing*, and as great a shame for a Physitian not to obserue them, as for a workeman not to knowe his axe, saw, squire, or any other toole, which he must of necessity vse.

† *Baldus mons prope Benacum he bileg. maxime notus.*

k *Quis se nihil effecisse arbitretur nisi Indicum Æthiopiam, Arabiam, & vltra Garamantes à tribus mundi partibus exquisita remedia corradant.*

Tutius sepe medetur rustica anus vna, &c.

* *Epist. lib. 8. Proximorum incuriosi longinqua sectantur, & ad ea cognoscenda iter ingredi & mare transmittere solemus, at quæ sub oculis posita negligimus.*

‡ *Part. 2. de pest. cap. 17.*

† *Exotica reiecit, domesticis solùm nos contentos esse voluit. Melch. Adamus vit. eius.*

‖ *Instit. lib. 1. cap. 8 sec. 1. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est.*

Svbsec. 3.

Alteratiues. Hearbes. Other Creatures, &c.

AMongst those 800 simples, which *Galeottus* reckons vp, *lib. 3. de promisc. doctr. cap. 3.* and many exquisite Herbalists haue written of; these few following alone, I finde appropriated to this humour: Of which some be alteratiues, [n] *which by a secret force*, saith *Renodæus*, *and speciall quality expell future diseases, perfectly cure those which are, & many such incurable effects.* This is as well obserued in other plants, stones, minerals, & creatures as in hearbs, in other maladies as in this. How many things are related of a mans skull? what seuerall vertues of cornes in a horse legge, [o] of a Woolfes liver, &c. of diverse [p] excrements of beasts, all good against seuerall diseases? What extraordinary vertues are ascribed vnto plants? *Satyrium & eruca, Penem erigunt, vitex & nymphea semen extinguunt*, [r] some hearbes provoke lust, some againe, as *agnus Castus*, water-lilly, quite extinguisheth seed, poppy causeth sleep, Cabbige resisteth drunkennesse, &c. and that which is more to be admired, that such and such plants, should haue a peculiar vertue to such particular parts, [s] as to the head Aniseeds, foalefoot, Betony, Calamint Eye-bright, Lauander, Bayes, Roses, Rue, Sage, Marjoram, Piony, &c. For the lungs Calamint, Lichoras, Enula campana, Hyssop, Horehound, water Germander, &c. For the heart, Borage, Bugloss, Saffrõ, Bawm, Basill, Rosemary, Violets, Roses, &c. For the stomacke, Wormewood, Mints, Betony, Bawme, Centaury, Sorell, Purselane. For the liuer, Darthspineor *Camepitys*, Germander, Agrimony, Fennell, Endiue, Succory, Liuerwort, Barbaries. For the spleene, maiden-haire, fingerfearne, dodder of thyme, hops, the rinde of ash. For the kidneyes, grummell, parsly, saxifrage, plantaine, mallowe. For the wombe, mugwort, pennyriall, fetherfew, savine, &c. For the ioynts, Camomile, S[t] Johnswort, organ, rue, coustips, centaury the lesse, &c. And so to peculiar diseases. To this of melancholy you shall find a Catalogue of herbs proper, and that in every part. See more in *Wecker, Renodeus, Hernius lib. 2. cap. 19. &c.* I will briefly speake of some of them, as first of alteratiues, which *Galen* in his third booke of diseased parts, preferres before diminutiues, and *Trallianus* brags, that hee hath done more cures on melancholy men [t] by moistning, then by purging of them.

In this Catalogue, Borage and Bugloss may chalenge the chiefest place, whether in substance, iuice, roots, seeds, flowres, leaues, decoctions, distilled waters, extracts, oyles, &c. for such kinde of hearbs bee diuersly varied. Bugloss is hot and moist, and therefore worthily reckoned vp amongst those hearbs, which expell melancholy, and [u] exhilarate the heart. *Galen. lib. 6. cap. 80. de simpl. med. Dioscorides lib. 4. cap. 123. Pliny*, much magnifie this plant. It may be diuersly vsed, as in Broth, in [x] Wine, in Conserues, Syrups, &c. It is an excellent cordiall, and against this malady most frequently prescribed.

Melissa Bawme, hath an excellent vertue to alter Melancholy, bee it steeped in our ordinary drinke, extracted, or otherwise taken. *Cardan, lib. 8.* much admires this hearbe. It heats and dries, saith [y] *Hernius*, in the second degree, and with a wonderfull vertue it comforts the heart, and purgeth all melancholy

[n] *Quæ eadē vi ac specifica qualitate morbos futuros arcent Lib 1. cap. 10. Instit. Phar.*

[o] *Galen lib. epar lupi epaticos curat.*

[p] *Stercus pecoris ad Epilepsiam &c.*

[q] Prestpintle, rocket.

[r] *Sabina fœtum educit.*

[s] *Wecker. Vide Oswaldum Crollium lib. de Interiis rerum signaturis de herbis particularibus parti cuiq; conuenientibus.*

[t] *Idem Laurentius cap 9* Borage.

[u] *Dicor Borago, gaudia semper ago.*

[x] *Vino infusum hilaritatem facit.* Bawme.

[y] *Lib 2 cap. 2. prax. med. mirâ vi lætitiam præbet, & cor confirmat, vapores me ancholicos purgat á spiritibus.*

choly vapors from the spirits, *Mathiol. in lib. 3. cap. 10. in Dioscoridem.* Besides they ascribe other vertues to it, [z] *as to helpe concoction, to cleanse the braine, and expell all carefull thoughts, and anxious imaginations:* The same words in effect are in *Auicenna, Pliny, Simon Sethi, Fuchsius, Lobel, Delacampius, and every Herbalist.* Nothing better for him that is melancholy then to steepe this and Borage in his ordinary drinke.

Mathiolus in his fift booke of medicinall Epistles, reckons vp *Scorzonera,* [a] *not against poyson only, falling sickenesse, and such as are vertiginous, but to this malady; the root of it taken by it selfe expells sorrow, & causeth mirth & lightnesse of heart.*

Lupulus, hop, is a soueraigne remedy, *Fuchsius cap. 58. Plant. hist.* much extolls it, [b] *it purgeth all choler, and purifies the blood, Mathiol. cap. 140. in 4. Dioscor.* wonders the Physitians of his time made no more vse of it, because it rarifies and cleanseth: we vse it in our ordinary beare, which before was thick and fulsome.

Wormwood, Centaury, Penniriall, are likewise magnified and much prescribed, as I shall after shew, especially in Hypocondriake melancholy, dayly to be vsed sod in whay: and as *Ruffus Ephesius,* [c] *Aretæus* relate, by breaking wind, helping concoction, many melancholy men haue beene cured by the frequent vse of them alone.

And because the Spleene and blood are often misaffected in melancholy, I may not omit Endiue, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. *Scolopendria* Cuscuta, Ceteratche, Mugwort, Liuerwort, Ashe, Tamerisk, Genist, Maydenhaire, &c. which much help and ease the spleene.

To these I may adde Roses, Violets, Capers, Fetherfewe, Scordium, Stæchas, Rosemary, Ros Solis, Betony, Saffron, Ocyme, sweet Apples, Wine, Tobacco, Sanders, &c. And to such as are cold, the [d] decoction of Guacum, Salsaperilla, Sassafras, the flowres of *Carduus Benedictus,* which I finde much vsed by *Montanus* in his consultations, *Iulius Alexandrinus, Lelius Ægubinus,* and others. [e] *Bernardus Penottus* preferres his *Herba Solis,* or dutch Sindawe, before all the rest in this disease, *and will admit of no hearbe vpon the earth to be comparable vnto it.* It excells *Homers* Moly, and cures this, falling sickenesse, and almost all other infirmities. The same *Penottus* speakes of an excellent Balme out of *Apponensis,* which taken to the quantity of three drops in a cup of wine, [f] *will cause a sudden alteration, driue away dumps, and cheare vp the heart. Ant. Guianerius* in his Antidotary hath [g] many such, and *Iacobus de Dondis* the *Aggregator,* repeats ambergreese, nutmegs, & all spice amongst the rest. But that cannot be generall, Amber and Spice will make a hot braine mad, good for cold and moist. *Garcias ab Horto* hath many *Indian* plants, whose vertues he much magnifies in this disease. *Lemnius instit. cap. 58.* admires Rue & commends it to haue excellent vertue, *to* [h] *expell vain imaginations, Diuells, and to ease afflicted soules.* Other things are much magnified by [i] writers, as an old Cock, a Rammes head, a Woolfes hart borne or eaten, which *Mercurialis* approues; *Prosper Altinus,* the water of *Nilus, Gomesius* all Sea water, and at seasonable times to bee sea sicke: Goates milke, Whay, &c.

[z] *Proprium est eius animum hilarem reddere, concoctionem iuuare, cerebri obstructiones resecare, solitudines fugare, solicitas imaginationes tollere.* Scorzonera.

[a] *Non solum ad viperarum morsus comitiales vertiginosos, sed per se accommodata radix tristitiam discutit, hilaritatemq; conciliat.* Gerard. Hop.

[b] *Bilem vtramq; detrahit, sanguinem purgat.*

[c] *Lib. 7. cap. 5.*

[d] *Hernius lib. 2 consil. 185. Scoltzii consil. 77.*

[e] *Præf. denar. med. Omnes capitis dolores & phantasmata tollit, scias nullam herbam in terris huic comparandam viribus & bonitate nasci.*

[f] *Optimum medicamentum in celeri cordis confortatione, & ad omnes qui tristantur &c.*

[g] *Rondoletius Elenum quod vim habet miram ad hilaritatem, & multi pro secreto habent. Schenkius observ. med. cen. 5. obser. 86.*

[h] *Afflictas mentes relevat, animi Imaginationes & Dæmones expellit.*

[i] *Schenkius. Mizaldus. Rhasis.*

Svbsec. 4.

Pretious stones, Mettals, Minerals, Alteratiues,

PRetious stones are diuersly censured, many explode the vse of them or any minerals in Physicke, of whom *Thomas Erastus* is the chiefe, in his Tract against *Paracelsus*, and in an Epistle of his to *Peter Monauius*, [k] *that stones can worke any wonders, let them beleeue that list, no man shal perswade me, for my part I haue found by experience there is no vertue in them.* But *Matthiolus* in his Comment vpon [l] *Dioscorides*, is as profuse on the other side in their commendation, so is *Cardan, Renodeus, Alardus, Encelius, Marbodeus, &c.* [m] *Mathiolus* specifies in Corall: and *Oswaldus Crollius Basil. chym.* preferres the salt of *Corall.* [n] *Christoph. Encelius lib. 3. cap. 131.* will haue them to be as so many soueraigne medicines against Melancholy, sorrowe, feare, dulnesse, and the like. [o] *Renodeus* admires them, *besides they adorne Kings Crownes, grace the fingers, enrich our houshold stuffe, defend vs from enchantments, preserue health, cure diseases, they driue away griefe, cares, and exhilarate the minde.* The particulars be these.

Granatus a pretious stone so called, because it is like the kernels of a Pomegranate, an vnperfect kinde of Ruby, it comes from *Calecut*, [p] *if hung about the necke, or taken in drinke, it much resisteth sorrow, and recreates the heart.* The same properties I finde ascribed to the *Iacinthe* and *Topaze*, [q] they allay anger, griefe, diminish madnesse, and much delight and exhilarate the mind. [r] *If it be either carried about, or taken in a potion, it will increase wisdome*, saith *Cardan, expell feare, he brags that hee hath cured many mad men with it, which when they laid by the stone, were as mad againe as euer they were at first. Petrus Bayerus, lib. 2. c. 13. veni mecum*, saith as much of the *Chrysolite*, [s] a friend of wisdome, an enimie to folly. *Pliny lib. 37. Solinus cap. 55. Albertus lapid. Cardan. Encelius, lib. 3. c. 66.* much magnifies the vertue of the *Beryll*, [t] *it much availes to a good vnderstanding, and represseth vaine conceits, euill thoughts, causeth mirth, &c.* In the belly of a swallow, there is a stone found called *Chelidonius*, [u] *which if it be lapped in a faire cloath, and tied to the right arme, will cure lunatickes and mad men, and make them amiable and merry.*

There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities, and [x] *availes much against phantasticke illusions which proceed from melancholy*, and preserues the vigor and good estate of the whole body.

The *Eban* stone which Goldsmiths vse to slicken their gold with, borne about, or giuen to drinke, [y] hath the same properties or not much vnlike.

Levinus Lemnius Institut. ad vit. c. 58. amongst other Jewels makes mention of two. *Carbuncle* and *Corall*, [z] *which driue away childish feares, Diuels, ouercome sorrow, and hung about the necke represse troublesome dreames*, which properties almost *Cardan* giues to that greene coloured [a] *Emmetris*, if it bee carried about, or worne in a ring.

[k] *Cratonis epist. vol. 1. Credat qui vult gemmas mirabilia efficere, mihi qui & ratione & experientia didici aliter rem habere, nullus facile persuadebit falsum esse verum.*

[l] *Lib. de gemmis*

[m] *Margaritæ & corallum ad melancholiam præcipuè valent*

[n] *Margaritæ & gemmæ spiritus confortant & cor, melancholiam fugant.*

[o] *Præfat. ad lap. prec. lib. 2. sec. 2. de mat med. Regum coronas ornant, digitos illustrant, supellectilia ditant, à fascino tuentur, morbis medentur, sanitatem conservant, mentem exhilarant, tristitiam pellit.*

[p] *Encelius l. b. 3 c. 4. Suspensus vel ebibitus tristitiæ multum restitit, & cor recreat.*

[q] *Idem cap. 5. & cap. 6. de Hyacintho & Topazio. Iram sedat, & animi tristitiam pellit.*

[r] *Lapis hic gestatus aut ebibitus prudentiam auget, nocturnos timores pellit, insanos hâc sanari, & quum lapidem abiecerint, erupit iterum stultitia.*

[s] *Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos iuvat.*

[t] *Confert ad bonum intellectum comprimit malas cogitationes, &c. Alacres reddit.*

[u] *Albertus, Encelius cap. 44. lib. 3. Plinius lib. 37. cap 10. Iacobus de Dondis: dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, iucundos.*

[x] *Valet contra phantasticas illusiones ex melancholia*

[y] *Amentes sanat, tristitiam pellit, iram, &c.*

[z] *Valet ad fugandos timores & dæmones, turbulenta somnia abigit, & nocturnos puerorum timores compescit.*

[a] *Somnia læta facit argenteo annulo gestatus.*

Mercu.

Mercurialis admires the *Emerald* for his vertues in pacifying al affections of the minde, others the *Saphire*, which is *the* [b] *faireſt of all pretious ſtones, of skie colour, and a great enemy to blacke choler, frees the minde, mends manners, &c. Iacobus de Dondis* in his Catalogue of ſimples, hath *Amber Greece*, *os in Corde cerui*, [c] the bone in a Stagges heart, a Monocerots horne, *Bezoars* ſtone [d] of which elſewhere, it is found in the belly of a beaſt in the Eaſt *Indies*, brought into *Europe* by *Hollanders* and our countrymen Marchants. *Renodeus cap.22.lib.3.de ment.med.* ſaith he ſaw two of thoſe beaſts aliue, in the Caſtle of the Lord of *Vitry* at *Coubert*.

Lapis Lazuli and *Armenus* becauſe they purge, ſhall bee mentioned in their place.

Of the reſt in briefe thus much I will adde, out of *Cardan*, *Renodeus*, *cap.23 lib.3. Randoletius lib.1.de Teſtat.cap.15.&c.* That [e] *almoſt all Iewells and pretious ſtones, haue excellent vertues* to pacifie the affections of the minde, for which cauſe rich men ſo much couet to haue them: [f] *and thoſe ſmaller vnions which are found in ſhells amongſt the Perſians and Indians*, by the conſent of all writers, *are very cordiall*, and moſt part availe to the exhilaration of the heart.

Moſt men ſay as much of Gold, and ſome other Mineralls, as theſe haue done of pretious ſtones. *Eraſtus* ſtill maintaines the oppoſite part. *Diſputat. in Paracelſum cap.4.fol.196.* he confeſſeth of Gold, [g] *that it makes the heart merry, but in no other ſenſe but as it is in a miſers cheſt: at mihi plaudo ſimul ac nummos contemplor in arcâ*, as he ſaid in the Poet: *aurum potabile*, he diſcommends and inveighs againſt, by reaſon of the corroſiue waters which are vſed in it. Which argument our D. *Gwinne* vrgeth againſt D. *Antonius*. [i] *Eraſtus* concludes all their Philoſophicall ſtones and potable Gold, &c. *to bee no better then poyſon. Paracelſus* and his Chymiſticall followers, will cure all manner of diſeaſes with Mineralls, accounting them the onely Phyſicke on the other ſide. † *Paracelſus* calls *Galen*, *Hippocrates*, and all their adherents, Infants, idiots, Sophiſters, &c. not worthy the name of Phyſitians, for want of theſe remedies, and bragges that by them he can make a man liue 160 years, or to the worlds end: That he was *primus medicorum*, and did more famous cures then all the Phyſitians in *Europe* beſides, * *a droppe of his preparations, ſhould goe farther then a dramme, or ounce of theirs.* But theſe are both in extreames, the middle ſort approue of Mineralls, though not in ſo high a degree. *Lemnius lib.3.cap.6.de occult. nat. mir.* commends Gold inwardly and outwardly vſed, as in Rings, excellent good in medicines; and ſuch mixtures as are made for melancholy men, ſaith *Wecker Antid.ſpec.lib.1.* to whom *Renodeus* ſubſcribes, *lib.2.cap.2. Ficinus lib.2, cap.19. Fernel.meth.med. lib.5.c. 21.de Cardiacis*, *Andernacus*, *Libauius*, *Quercetanus*, *Oſwaldus Crollius*, *Eunonymus*, *Rubeus*, and *Mathiolus* in his fourth booke of his Epiſtles, *Andreas à Blawen epiſt.ad Mathiolum*, as commended and formerly vſed by *Auicenna*, *Arnoldus*, and many others. [k] *Mathiolus* in the ſame place approues of potable gold, *Mercury*, and many other Chymicall confections, and goes ſo farre in approbation of them, that he holds [l] *no man can bee an excellent Phy-*

[b] *Atræ bili adverſatur, omnium gemmarum pulcherrima, cæli colorem refert, animam ab errore liberat, mores in melius mutat.*

[c] *Longis mœroribus fœliciter medetur, deliquijs &c.*

[d] *Sec.5. Mem. 1.Subſ.5.*

[e] *Geſtamen lapidum & gemmarum maximum fert auxilium & iuvamen, vnde qui dites ſunt gemmas ſecum ferre ſtudent.*

[f] *Margaritæ & vniones quæ a conchis & piſcibus apud Perſas & Indos, valdè cordiales ſunt, &c.*

Minerals.

[g] *Aurum lætitiam generat, non in corde, ſed in arcâ avaroꝝ*

[h] *Aurum non aurum. Noxium ob aquas rodentes.*

[i] *Epiſt. ad Monavium. Metallica omnia in vniverſum quoviſmodo parata, nec tutò, nec commodè intra corpus ſumi.*

† *In paraeg. Stultiſſimis pilus occipitis mei plus ſcit, quàm omnes veſtri doctores, & calceorum meorum annili doctiores ſunt quàm veſter Galenus & Avicenna, barba mea plus experta eſt quàm veſtræ omnes*

Academiæ. * *Plus proficiet gutta mea, quàm tot eorum drachmæ & unciæ.* [k] *Nonnulli huic ſupra modum indulgent, uſum etſi non adeò magnum non tamen abjiciendum cenſeo.* [l] *Auſim dicere neminem medicum excellentem qui non in hâc diſtillatione chimicâ ſit verſatus. Morbi Chronici devinci citra metallica vix poſſunt, aut ubi ſanguis corrumpitur.*

ſitian

304 *sitian that hath not some skill in Chymicall aistillations, and that Chronicke diseases can hardly be cured without mineralll medicines.* Looke for *Antimony* amongst purgers.

Svbsect. 5.

Compound Alteratiues, censure of Compounds and mixt Physicke.

[m] *Fraudes hominum & ingeniorum capturæ, officinas inuenêre istas, in quibus sua cuiq; venalis promittitur vita, statim compositiones & mixturæ inexplicabiles ex Arabia & India, vlceri parvo medicina à rubro mari importatur.*

[n] *Arnoldus Aphor.15. Fallax medicus qui potens mederi simplicibus, composita dolisè aut frustra quærit.*

[o] *Lib.1 sec.1. cap.8. Dum infinita medicamenta miscent, laudem sibi comparare student, & in hoc studio alter alterum superare conatur, dum quisq; quò plura miscuerit, eò se doctiorem putet, inde fit, vt suam prodant insciti am, dum ostentat peritiam, & se ridiculos exhibeant &c.*

[p] *Multo plus periculi à medicamento quàm à morbo, &c.*

[r] *Expedit, in Simas lib.1 cap.5. Præcepta medicì dant nostris diversa, in medendo non infœlices, pharmacis vtuntur simplicibus herbis, radicibus, &c. tota eorum medicina nostræ herbarie præceptis continetur, nullus ludæus huius artis, quisq; primatus à quolibet magistro erudiuit.*

[m] *Pliny lib.24. c.1.* bitterly taxeth all compound medicines. *Mens knauery, impostnre, and captious wits haue inuented these shops, in which every mans life is set to sale: and by and by came in those compositions & inexplicable mixtures, farre fetcht out of India and Arabia, a medicine for a botch must be had as far as the red Sea, &c.* And 'tis not without cause which he saith, for without question they are much to [n] blame in their compositions, whilst they make infinite variety of mixtures, as [o] *Fuchsius* notes, *They thinke they get themselues great credit, and excell others, and to bee more learned then the rest, because they make more variations, but hee accounts them fooles, and whilest they bragge of their skill, and thinke to get themselues a name, they become ridiculous, bewray their ignorance and error.* A few simples well prepared & vnderstood, are farre better then such a heape of non-sense confused compounds, which are in Apothecaries shops ordinarily sould. *In which many vaine, superfluous, corrupt, exolete things out of date are to bee had* (saith **Cornarius*) *a company of barbarous names giuen to Syrupes, Iulips, an vnnecessary company of mixt medicines; rudis indigestaq; moles.* Many times (as *Agrippa* taxeth) there is by this meanes, [p] *more danger from the medicine then from the disease*, when they put together they knowe not what, or leaue it to an illiterate Apothecary to bee made, they cause death and horrour for health. Those old Physitians had no such mixtures, a simple potion of *Hellebor*, in *Hippocrates* time, was the ordinary purge, and at this day, saith [r] *Matt. Riccius*, in that flourishing commonwealth of *China*, *Their Physitians giue precepts quite opposite to ours, not vnhappy in their Physicke: they vse altogether roots, hearbs, and simples in their medicines, and all their physicke in a manner is comprehended in an herball*, no science, no schoole, no art, no degree, *but like a trade, euery man in priuate is instructed of his master.* † *Cardan* crakes that he can cure all diseases with water alone, as *Hippocrates* of old did most infirmities with one medicine. Let the best of our rationall Physitians demonstrate, and giue a sufficient reason of those intricate mixtures, why iust so many simples in *Mithrydate*, or *Treacle*, why such or such quantity, may they not be reduced to halfe, to a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per pauciora.* 300 simples sometimes in a Iulip, potion, or a little pill, to what end or purpose? I knowe what [s] *Alkindus, Capivaccius, Montagna*, and *Simon Eitouer*, the best of them all, & most rationall haue said in this kinde; but neither he nor they, nor any one of them, giues his Reader, in my iudgement, that satisfaction which hee ought, why such, so many simples. *Rog. Bacon* hath taxed some errors in his tract *de graduationibus*, ex-

† *Lib. de Aqua.* [s] *Opusc. de Dos.*

plained

plained some things but not cleared. *Mercurialis* in his book *de compost. medicin.* giues instance in some, *Hamech*, and *Philonium Romanum*, which *Hamech* an *Arabian*, and *Philonius* a *Roman* long since composed, but *crasse* as the rest. If they be so exact, as by him it seemes they were, & those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other absolete? [t] *Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriacum Andromachi*, & we as iustly may carp at all the rest. *Galens* medicines are now exploded and reiected, and what *Nicholas Meripsa*, *Mesue*, *Celsus*, *Scribanius*, *Actuarius*, *&c.* writ of old, are most part contemned. *Mellichius*, *Cordus*, *Wecker*, *Quercetan*, *Rhenodeus*, the *Venetian*, *Florentine* states haue their seuerall receipts, and Magistralls: They of *Noremberge* haue theirs, and *Augustana Pharmacopæa*, peculiar medicines to the Meridian of their Citty: *London* hers, every Citty, Towne, almost euery priuate man hath his owne mixtures, compositions, receipts, magistralls, precepts, as if he scorned antiquity, and all others in respect of himselfe, but every man must correct and alter to shew his skill, every opinatiue fellow must maintaine his owne paradoxe, be it what it will. *Delirant reges, plectuntur Achivi*: they dote, and in the meane time the poore patients pay for their new experiments, the Commonalty rue it.

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[t] *Subtil. cap. de sicatys.*

Thus others obiect, thus I may conceiue out of the weakenesse of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as [u] one answeres, this of compound medicins, *is a most noble and profitable invention, found out, & brought into Physicke, with great iudgement, wisdome, counsell and discretion.* Mixt diseases must haue mixt remedies, and such simples are commonly mixt, as haue reference to the part affected, some to qualify, the rest to comfort, some one part, some another. *Cardan* and *Brasivola* both hold, that *Nullum simplex medicamentum sine noxâ*, no simple medicine without hurt or offence, and although *Hippocrates*, *Eraßistratus*, *Diocles* of old, in the infancy of this Art, were content with ordinary simples, yet now, saith [y] *Ætius*, *necessity compelleth to seeke for new remedies, and to make compounds of simples, as well to correct their harmes, if cold, dry, hot, thicke, thinne, insipid, noysome to smell, to make them sauory to the palat, pleasant to taste and take, and to preserue them for continuance, by admixtion of sugar, hony, to make them last moneths, and yeares for seuerall vses.* In such cases, compound medicines may be approued, and *Arnoldus* in his 18 Aphorisme, doth allow of it. [y] *If simple cannot, necessity compels vs to vse compounds*, and for receipts and magistrals, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Quæ nunc sunt in honore vocabula si volet vsus*: Ebbe and flow with the season, and as wits vary, so they may be infinitely varied.

[u] *Quercetan pharmacop. restitut. ca. 2. Nobilissimum & utilissimum inuentum, summâ cum necessitate adiuuentum & introductum.*

[x] *Cap. 25. Tetrabib 4. ser. 2. Necessitas nunc cogit aliquando noxia quærere remedia, & ex simplicibus composita facere, tum ad saporem, odorem, palati gratiam, ad correctionem simplicium, tum ad futuros vsus, conseruationem, &c*

[y] *Cum simplicia non possunt, necessitas cogit ad composita.*

Quisq; suum placitum quo capiatur habet.

Euery man as he likes, and so many men, so many mindes, and yet all tending to good purpose, though not the same way. As all arts and sciences, so Physick is dayly perfected amongst the rest, *horæ musarum nutrices*, and experience teacheth vs euery day many things, which our Predecessors knew not of. Nature is not so effœte, as he saith, or so lauish, to bestow all her gifts vpon an age, but hath reserued some for posterity, to shew her power, that she is still the same, and not old or consumed. But I digresse.

[z] *Lips. Epist.*

396 *Compound* medicines, are *inwardly* taken, or *outwardly* applyed. Inwardly taken, be either *liquid* or *solid*: liquid, are *fluid*, or *consisting*. Fluid, as Wines & Syrupes. The wines ordinarily vsed to this disease, are Wormewood wine, Tamarisk, and *Buglossatum*, wine made of Borage and Bugloss. The composition of which, is specified in *Arnoldus Villanovanus*, of Borage, Bawme, Bugloss, Cinamom, &c. And highly commended for his vertues. [a] *It driues away Leprosie, Scabbes, cleares the blood, recreates the spirits, exhilarates the minde, purgeth the braines of those anxious, black, melancholy fumes, and cleanseth the whole body of that blacke humour by vrine. To which I adde,* saith Villanovanus, *that it will bring madde men, and such raging Bedlams as are tied in chaines, to the vse of their reason againe. My conscience beares me witnesse, that I doe not lye, I saw a graue matron helped by this meanes, shee was so cholerick, and so furious sometimes, that she was almost mad, and beside her selfe, shee said and did she knew not what, scolded, beate her maide, and was now ready to be bound till shee dranke of this Borage wine, and by this excellent remedy, was cured, which a poore forrainer, a silly beggar taught her by chance, that came to craue an almes from doore to doore.* The iuyce of Borage, if it be clarified, and drunke in wine, will doe as much, the rootes sliced and steeped, &c. saith *Ant. Mizaldus art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physitian of *Millan*, in his Regiment of health. Such another excellent compound water I finde in *Rubeus de distill sect. 3.* which hee highly magnifies out of *Savanarola*, [b] *for such as are solitary, dull, heavy, or sad without a cause, or be troubled with trembling of heart.* Other excellent compound waters for melancholy, he cites in the same place, [c] *if their melancholy be not inflamed, or their temperature ouer hot. Euonymus* hath a precious *Aqua vitæ* to this purpose, for such as are cold. But he & most commend *Aurum potabile*, and euery writer prescribes clarified whay, with Borage, Bugloss, Endiue, Succory, &c. of Goats milke especially, some indefinitely at all times, some 30 dayes together in the spring, euery morning fasting, a good draught. Syrupes are very good, and often vsed to digest this humour in the heart, spleene, liuer, &c. As syrupe of Borage, *de pomis* of King *Sabor* obsolet, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhaire, Bizantine, &c. These are most vsed for preparatiues to other Physicke, mixt with distilled waters of like nature, or in Julips otherwise.

Consisting, are conserues or confections conserues of Borage, Bugloss, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roses, Wormewood, &c Confections, Treacle, Mithridate, Eclegmes or Linctures, &c. Solid, as Aromaticall confections, hot, *Diambra, Diamargaritum calidum, Dianthus, Diamoschum dulce, Electuarium de gemmis, lætificans Galeni & Rhasis, Diagalinga, Diacimynum, Dianisum, Diatrion piperion, Diazinziber, Diacapers, Diacinnamomum.* Cold, as *Diamargaritum frigidum, Diacorolli, Diarhodon abbatis, Diacodion &c.* as euery *Pharmacopœia* will shew you, with their tables or losings that are made out of them; with Condites, and the like.

Outwardly vsed as occasion serues, as amulets, oyles hot and cold, as of Camomile, Stæchado's, Violets, Roses, Almonds, Poppy, Nymphea, Mandrake &c. to be vsed after bathing, or to procure sleepe.

Oyntments composed of the said species, oyles and wax, &c. as *Alabastritum, Populeum*, some hot, some cold, to moisten, procure sleepe, and cor-

rect

[a] *Sanguinem corruptam emaculat, scabiem abolet, lepram curat, spiritus recreat, & animum exhilarat. Melancholicos humores per urinam educit, & cerebrum à crassis, erumnosis, melancholiæ fumis purgat, quibus addo demētes, & furiosos vinculis retinendos plurimùm iuvat, & ad rationis vsum ducit. Testis est mihi conscientia, quòd viderim matronā quandam vinc l beratam, quæ frequentius ex iracundiâ demens, & impos animi dicenda, tacenda loqueb tur, adeò furens, ut ligari cogeretur. Fuit ei præstantissimo remedio, vini istius vsus, i di catus à peregrino homine mendico, eleemosynā prę foribus di cte matrone implorante.*

[b] *Iis qui tristantur sine causâ, & vitant amicorum societatē, & tremunt cor. de.*

[c] *Modo non inflammetur Melancholiâ, aut calidiore temperamento sint.*

rect other accidents.

Liniments are made of the same matter to the same purpose, Emplasters made of hearbs, flowres, rootes &c. with oyles, and other liquors mixt and boyled together.

Cataplasmes, salues, or pultises made of greene hearbes, pounded, or sod in water, till they be soft, which are applyed to the Hypocondries, and other parts when the body is empty.

Cærotes, are applyed to seuerall parts, and Frontals, to take away paine, griefe, heat, procure sleepe. Fomentations or spunges, wet in some decoctions. Epithemata, or those moist medicines laid on linnen, to bathe and coole seuerall parts mis-affected.

Sacculi, or little bagges of hearbes, flowres, seedes, roots, and the like, applyed to the head, heart, stomack, &c. odoraments, balls, perfumes, posies to smell to, all which, haue their seuerall vses in melancholy, as shal be shewed, when I treat of the cure of the distinct Species by themselues.

Memb. 2. Svbsect. 1.

Purging simples Vpward.

Melanagoga, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently, or violently, purging *vpward* or *downeward*. These following purge vpward. [d] *Asarum*, or *Asrabecca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, *it is commonly taken in wine, whay*, or as with vs, the iuyce of two or three leaues or more sometimes, pounded in posset drinke, qualified with a little liquorish, or anniseeds, to auoide the fulsomnesse of the taste, or as *Diaserum Fernelij*. *Brasiuola in Catart.* reckons it vp amongst those simples that onely purge melancholy, and *Ruellius* confirmes as much out of his experience, that it purgeth [e] black choller, like *Hellebor* it selfe. *Galen lib. 6. simplic.* & [f] *Mathiolus* ascribe other vertues to it, and will haue it purge other humors as well as this.

Laurell, by *Heurnius method. ad prax. l. 2. cap. 24.* is put amongst the strong [g] purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides lib. 11. cap. 114* addes other effects to it. *Pliny* sets downe 15 berries in drinke for a sufficient potion. it is commonly corrected with his opposites, cold and moist, as iuyce of Endiue, Purslane, and is taken in a potion to seuen graines and a halfe. But this and *Asrabecca*, euery Gentlewoman in the Countrey knowes how to giue two common vomits.

Scilla, or Sea-onyon, is hot and dry in the third degree. *Brasiuola in Catart.* out of *Mesue* and others, out of his owne experience, will haue this simple to purge [h] melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubell in a little white-wine.

White Hellebor, which some call sneezing powder, a strong purger vpward, which many reiect, as being too violent, *Mesue* and *Averroes* will not admit of it, [i] *by reason of danger of suffocation*, [k] *and great paine and trouble it puts the poore patient to*, saith *Dodonæus*. Yet *Galen lib. 6. simpl. med.* and *Dioscorides cap. 145.* allow of it. It was indeed [l] *terrible in former times*, as *Pliny*

[d] *Heurnius. datus in sero lactis aut vino.*

[e] *Veratri modo expurgat cerebrum, roborat memoriam. Fuchsius.*

[f] *Crasses & biliosos humores per vomitum educit.*

[g] *Vomitum & menses it. valet ad Hydrop. &c.*

[h] *Materias extras educit*

[i] *Ab arte ideo reiiciendum, ob periculum suffocationis.*

[k] *Cap. 16 magnâ vi educit. & molestiâ cum summâ.*

[l] *Quondam terribile.*

308 notes, but now familiar, insomuch that many tooke it in those dayes, [m] *that were students, to quicken their wits*, which *Persius Sat. 1.* obiects to *Accius* the Poet, *Ilias Accii bilia veratro.* [n] *It helpes Melancholy, the falling sickness, madnesse, gout, &c. but not to be taken of old men, youths, such as are weakelings, nice, or effeminate, troubled with headach, high coloured, or feare strangling*, saith *Dioscorides*. [o] *Oribasius* an olde Physitian, hath written very copiously, and approues of it, *in such affections, which can otherwise hardly bee cured. Hernius lib.2.prax.med.de vomitoriis*, will not haue it vsed [p] *but with great caution, by reason of its strength, and then when Antimony will doe no good*, which caused *Hermophilus* to compare it to a stout Captaine (as *Codronchus* obserues *c.7. comment.de Helleb.*) that will see all his souldiers goe before him, and come *post principia*, like the bragging souldier, last himselfe, [q] when other helpes faile in inveterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be [r] securely giuen at first. [s] *Mathiolus* bragges, that hee hath often to the good of many, made vse of it, and *Hernius*, [t] *that he hath happily vsed it, prepared after his owne prescript*, and with good successe. *Christophorus à Vega lib.3.cap.14.* is of the same opinion, that it may be lawfully giuen, and our countrey Gentlewomen finde it by their common practise, that there is no such great danger in it. Dr *Turner* speaking of this plant, in his Herball, telleth vs, that in his time it was an ordinary Receipt among goodwiues, to giue Hellebor in powder to ij [d] weight, and he is not much against it. But they doe commonly exceed, for who so bold as blind *Bayard*, and prescribe it by pennyworths, and such irrationall wayes, as I haue heard my selfe market folkes aske for it in an Apothecaries shoppe: but with what successe God knowes, they smart often for their rash boldnesse and folly, breake a veine, make their eyes ready to start out of their heads, or kill themselues. So that the fault is not in the Physicke, but in the rude and vndiscreet handling of it. He that will know therefore, when to vse it, how to prepare it aright, and in what *dose*, let him read *Hernius lib.2.prax.med. Brasivola de Catart. Godefridus Stegius* the Emperour *Rodolphus* Physitian *c.16. Mathiolus in Dioscor.* and that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb.alb.* where he shall finde great diuersity of examples and Receipts.

Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. & much prescribed in this disease. *It helpes all infirmities*, saith [u] *Mathiolus*, *which proceed from blacke choler, falling sickenesse, and all Hypocondriacall passions*, and for farther proofe of his assertion, he giues seuerall instances, of such as haue beene freed with it. [x] One of *Andrew Gallus*, a Physitian of *Trent*, that after many other essayes, *imputes the recouery of his health, next after God, to this remedy alone.* Another of *George Handschius*, that in like sort, when other medicines failed, [y] *was by this restored to his former health, and which of his knowledge, others haue likewise tryed, & by the helpe of this admirable medicine, haue been recouered.* A third of a Parish Priest at *Prage* in *Bohemia*, [z] *that was so farre gone with melancholy, that he doted, and spake he knew not what, but after he had taken 12 graines of Stibium,*

[m] *Multi studiorum gratiâ ad prouidenda acriùs quæ commentabantur.*

[n] *Medetur comitialibus, melancholicis, podagricis, vetatur senibus, pueris, mollibus & effœminatis.*

[o] *Collect. lib 8. cap.3. In affectionibus iis quæ difficulter curantur, Helleborum damus.*

[p] *Non sine summi cautione hoc remedio utemur, est enim validissimum, & quum vires Antimonij contemnit morbus, in auxilium euocatur, modò valide vires efflorescant.*

[q] *Ætius tetrabib. cap.11.*

[r] *Ser.2. Iis solum dari vult Helleborum album, qui secùs spem non habent, non iis qui Syncopentiment &c.*

[s] *Cum salute multorum.*

[t] *Cap.12 de morbis cap.*

[u] *Nos felicissimè utimur nostro preparato Helleboro albo.*

[x] *In lib.5 Dioscor.cap.39 Omnibus opitulatur morbis, quos atra bilis excitavit, comitialibus iisq; præsertim, qui Hypocondriacas obtinent passiones.*

[y] *Andreas Gallus, Tridentinus medicus, salutem huic medicamento post deum debet.*

[z] *Integræ sanitati, brevi restitutus. Id quod aliis accidisse scio, qui hoc mirabili medicamento usi sunt.* [a] *Qui melancholicus factus plane desipiebat, multaq; stultè loquebatur. huic exhibitum 12 gr. stibium, quod paulò post, atram bilem ex alvo eduxit (ut ego vidi, qui vocatus ta iquam ad miraculum adfui testari possum) & ramenta tanquam carnis dissecta in partes, totum excrementum tanquam sanguinem nigerrimum representabat.*

bium,

bium, (as I my selfe saw, and can witnesse, for I was called to see this miraculous accident) he was purged of a deale of black choler, like little gobbets of flesh, and all his excrements were like blacke blood (a medicine fitter for a horse then a man) *yet it did him so much good, that the next day hee was perfectly cured.* This very story of this *Bohemian* Priest, *Sckenkius* relates *verbatim*, *Exoter. experiment. ad Var. morb. cent. 6. obser. 6.* with great approbation of it. *Hercules de Saxoniâ* calls it a profitable medicine, if it be taken after meat to 6 or 8 graines, of such as are apt to vomit. *Iacobus Gervinus* a French Physitian on the other side, *lib. 2. de Venenis confut.* explodes all this, and saith he tooke 3 graines onely vpon *Mathiolus* and some others commendation, but it almost killed him, whereupon he concludes, [a] *Antimony is rather a poyson then a medicine. Th. Erastus* concurres with him in his opinion, & so doth *Ælian Montaltus cap. 30. de melan.* but what doe I talke? 'tis the subiect of whole bookes, I might cite a century of authors *pro* and *con*. I will conclude with [b] *Zuinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weak as the party is that prescribes it, or vseth it, *a worthy medicine if it be rightly applyed to a strong man, otherwise poyson.* For the preparing of it, looke in *Evonimi thesaurus, Quercetan, Oswaldus Crollius Basil. Chim. Basil. Valentius &c.*

[a] *Antimonium venenum, non medicamentum.*

[b] *Cratonis epist. sec. 2 ol. ad Mosavium epist. In utraq; partem dignissimum medicamentum, si recte ut. ntur, secus venenum.*

Tobacco, diuine, rare, superexcellent *Tobacco*, which goes farre beyond all their Panaceas, potable gold, and Philosophers stones, a soueraigne Remedy to all diseases. A good vomit, I confesse, a vertuous herbe, if it be well qualified, opportunely taken, and medicinally vsed, but as it is commonly abused by most men, which take it as Tinkars doe ale, t'is a plague, a mischiefe, a violent purger of goods, lands, health; hellish, deuilish and damned *Tobacco*, the ruine and ouerthrow of Body and Soule.

Svbsec. 2.

Simples purging melancholy downeward.

Polypodye and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will haue them purge fleagme, but *Brassivola* out of his experience averreth, that they purge this humor, they are vsed in decoction, infusion, &c. simple, mixt &c.

Mirabolanes, all fiue kindes, are happily [c] vsed against melancholy and quarran agues, *Brassivola* speaks out *of a thousand* experiences, he gaue them in pils, decoction &c. looke for peculiar Receipts in him.

Stœchas, Fumitory, Dodder, herbe Mercury, roots of Capers, Genista or broome, Pennyriall and halfe boyled Cabbage, I finde in this Catalogue of purgers of black choler, Origan, fetherfew, ammoniack [c] salt, saltpeter. But these are very gentle, alyppus, dragon root, centaury, ditany, Colutea, which *Fuchsius cap. 168.* and others take for Sene, but most distinguish. *Sene* is in the middle of violent and gentle purgers downeward, hot in the second degree, dry in the first. *Brassivola* cals it, [f] *a wonderfull herbe against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine*, as [g] *Dodonæus* termes it, invented by the *Arabians*, and not heard of before. It is taken diuers wayes in powder, infusion, but most commonly in the

[c] *Merores fugant, utilissimè dantur melancholicis & quaternariis.*

[d] *Saillies horum vires expertus sum.*

[e] *Sal nitrum, sal ammoniaci, Dracontii radix, dictamnum.*

[f] *Calet ordine secundo, siccat primo, adversus omnia vitia atrę bilis valet, sanguinem mundat, spiritus illustrat, mœrorem discutit herba mirifica.*

[g] *Cap. 4. lib. 2.*

310 infusion, with ginger, or some cordiall flowres added to correct it. *Actuarius* commends it sod in broth, with an old cock, or in whay, which is the common convayer of all such things as purge blacke choller, or steeped in wine, which *Heurnius* accompts sufficient, without any farther correction.

Aloes by most, is said to purge choller, but *Aurelianus lib.2.cap.6.de morb. chron. Arculanus cap.6.in 9.Rhasis. Iulius Alexandrinus, consil.185. Scoltz. Crato consil.189. Scoltz.* prescribe it to this disease, as good for the stomacke, and to open the Hæmrods, out of *Mesue, Rhasis, Serapio, Avicenna. Manardus ep. lib.1.epist.1.* oppose th it, Aloes [h] *doth not open the veines*, or moue the Hæmrods, which *Leonhartus Fuchsius paradox.lib.1.* likewise affirmes; but *Brassivola* and *Dodonæus* defend *Mesue* out of their experience, let [i] *Valesius* end the controversie.

Lapis Armenus and *Lazuli*, are much magnified by [k] *Alexander l.1. cap. 16.* and *Avicenna, Ætius, Actuarius*, if they be well washed, that the water be no more coloured, fifty times some say. [l] *That good Alexander* (saith *Guianerius*) *put such confidence in this one medicine, that he thought all melancholy passions might be cured by it, and I for my part, haue oftentimes happily vsed it, and was neuer deceiued in the operation of it.* The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hist. lib.1.cap.65.* relates, that the [m] Physitians of the *Moores*, familiarly prescribe it to all melancholy passions, and *Matthiolus epist.lib.3.* [n] brags of that happy successe, which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect.1.cap.12. in Antidotis*, [o] *and if this will not serue* (saith *Rhasis*) *then there remaines nothing, but Lapis Armenus, and Hellebor it selfe. Valescus* and *Iason Pratensis*, much commend *Pulvis Hali*, which is made of it. *Iames Damascen lib.2 cap.12. Hercules de Saxoniâ &c.* speake well of it. [p] *Crato* will not approue of it, this and both *Hellebors*, hee saith, are no better then poyson. *Victor Trincavelius, lib.2.cap.14.* found it in his experience [q] *to be very noysome, to trouble the stomacke, and hurt their bodies that take it ouermuch.*

Blacke *Hellebor* that most renowned plant, and famous purger of melancholy, which all antiquity so much vsed and admired, was first found out by *Melanpodius* a shepheard, as *Pliny* records, *lib.25.cap.5.* [r] Who seeing it to purge his Goats when they raued, practised it vpon *Elige* and *Calene*, King *Prætus* daughters, that ruled in *Arcadia*, neere the fountaine *Clitorius*, and restored them to their former health. In *Hippocrates* time it was in onely request, insomuch that he writ a booke of it, a fragment of which remaines yet. *Theophrastus*, [s] *Galen, Pliny, Cælius Aurelianus*, as ancient as *Galen, lib.1 cap.6. Aretæus, lib.7.cap.5. Oribasius, lib.7. suorum collect.* a famous *Greeke*, *Ætius ser.3.cap.112.& 113. P. Ægineta Galens* Ape, *lib.7. cap.4. Actuarius* and *Trallianus lib.5.cap.15. Cornelius Celsus* only remaining of the olde Latines, *lib.3.cap.23.* extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crased, or any way doted to the *Anticyræ*, to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage, *Naviget Anticyras.* A common prouerbe amongst the *Greekes* and *Latines*, to bid a disard or a mad man goe take *Hellebor*; as in *Lucian Menippus* to *Tantalus, Tantale desipis, hellebero epoto tibi opus est, eoq; sanè meraco,*

h *Recentiores negant ora venarum resecare.*
i *An aloe aperiat ora venarum lib.9.con.3*
k *Vapores absorbit à vitalibus partibus.*
l *Tract.15 cap.6.* *Bonus Alexander, tantam lapide Armeno confidentiam habuit, vt omnes melancholicas passiones ab eo curari posse crederet, & ego inde sæpissimè vsus sum, & in eius exhibitione nunquam fraudatus fui.*
m *Maurorum medici hoc lapide plerumq; purgant melancholiam &c.*
n *Quo ego sæpè fœlicitèr vsus sum, & magno cum auxilio.*
n *Si non hoc, nihil restat nisi Helleborus, & lapis Armenus.*
p *Consil. 184. Scoltzii.*
q *Multa corpora vidi grauissimè hinc agitata, & stomacho multum obfuisse*
r *Cum vidisset ab eo curari eapras furentes, &c.*
s *Lib.6 simpl. med.*

meraco. Thou art out of thy little wit *O Tantalus*, and must needs drink *Hellebor*, and that without mixture. *Aristophanes in vespis*, drinke *Hellebor*, &c. & *Harpax* in the [t] Comœdian, told *Simo* and *Ballio*, two doting fellowes, that they had need to be purged with this plant. *Lilius Geraldus* saith, that *Hercules* after all his mad prankes vpon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administred vnto him. They that were found commonly tooke it to quicken their wits, (as our Poets drinke sacke to improue their vnderstandings) I finde it so registred by *Agellius lib.17.cap.15*, *Carneades* the *Academicke* when hee was to write against *Zeno* the Stoicke, purged himselfe with Hellebor first, which [u] *Petronius* puts vpon *Chrysippus*. In such esteeme it continued for many ages, till at length *Mesue* and some other *Arabians* beganne to reiect and reprehend it, vpon whose authority for many following lusters, it was much debased and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by [x] *Crato* and some *Iunior* Physitians. Their reasons are, because *Aristotle lib.1. de plant. cap.3.* said Henbane and Hellebore were poyson, and *Alexander Aphrodiseus* in the preface of his Problems, said (speaking of Hellebor) [y] *Quailes fedde on that which was poyson to men*, *Galen lib.6. Epid.com.5.Tex.35.* confirmes as much, *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, then to kill mice, and rats, flies and mouldewarpes, and so *Mizaldus*. *Nicander* of old, *Geruinus*, *Skenkius*, and some other Neotericks that haue written of poysons speake of Hellebor in a chiefe place. [a] *Nicholas Leonicus* hath a story of *Solon* that besieging I know not what citty, steeped Hellebor in a spring of water, which by pipes was conuayed into the middle of the towne, and so either poysoned them, or else made them so feeble and weake by purging, that they were not able to beare armes. Notwithstanding all these cauils and obiections, most of our late writers doe much approue of it. [b] *Garriopontus lib.1.cap.13. Codronchus com.de helleb. Falopius consil.15. Trincavellij*, *Montanus 239. Frisemelica consil.14. Hercules de Saxonia*, so that it bee opportunely giuen. *Iacobus de Dondis*, *Agg. Amatus Lusit.cent.2.cent.66. God. Stegius cap.13. Hollerius* and all our *Herbalists* subscribe. [c] *Fernelius meth.med.lib.5.cap.16. confesseth it to be a terrible purge and hard to take, yet well giuen to strong men, and such as haue able bodies.* *P. Forestus* and *Capiuaccius* forbid it to bee taken in substance, but allow it in decoction or infusion, both which waies *P. Monavius* commends aboue all others, *Epist.231. Scoltzij. Iacchinus in 9. Rasis*, commends a receipt of his owne preparing; *Hildesheim spicel.2. de melancholia*, hath many examples how it should be vsed, diversity of receipts. *Heurnius lib.7. prax.med.cap.24. calls it an* [d] *innocent medicine howsoever, if it bee well prepared.* The roote of it is only in vse, which may be kept many yeares, & by some giuen in substance, as by *Brassivola* amongst the rest, who [e] brags that hee was the first that restored it againe to his vse, and tells a story how hee cured one *Melatasta* a madman, that was thought to bee possessed, in the Duke of *Ferrara's* court with one purge of blacke Hellebor in substance: the receipt is there to be seene, his excrements were like inke, [f] hee perfectly healed at once. *Vidus Vidius* a Dutch Physitian, will not admit of it in substance, to whom most subscribe, but as before in the decoction, infusion, or which is all in all, in the Extract, which he preferres before the rest, and calls *suaue medicamentum*, a sweet

[t] *Pseudolo act. 4 scen. vlt helleboro hisce heminibus opus est.*

[u] *In Satyr.*

[x] *Crato consil. 16 lib.2. Etsi multi magni viri probent, in bonam partem accipiant medici si non probem.*

[y] *Vescuntur serratro coturnices, quod hominibus toxicum est.*

[z] *Lib.23.cap.7. 12.14.*

[a] *De var.hist.*

[b] *Corpus incolume reddit, & iuvenile efficit.*

[c] *Veteres non sine causa vsi sunt: Difficilis ex Helleboro purgatio, & terroris plena. sed robustis datur tamen &c*

[d] *Innocens medicamentum, modò ritè paretur.*

[e] *Absit iactantia, ego primus præbere cœpi, &c.*

[f] *In Catart. Ex vnâ solâ evacuatione furor cessavit & quietus indè vixit. Tale exemplum apud Skenkium & apud Scoltzium epist. 231. P. Monavius se solidum curâsse iactat hoc epoto tribus aut 4. vicibus.*

312 sweet medicine, an easie, that may be securely giuen to women, children and weaklings. *Baracellus horto geniali*, calls it *maximæ præstantiæ medicamentum*, a medicine of great worth and note. *Quercetan* in his *Spagir. Phar.* and many others tell wonders of this Extract, *Paracelsus* aboue all the rest is the greatest admirer of this plant; and especially the extract, he calls it *Theriacum, terrestre Balsamum*, another Treacle, a terrestrial Bawme, *instar omnium, all in all, the* [g] *sole and last refuge to cure this malady, the gout, Epilepsie, leprosie, &c.* If this will not helpe, no Physicke in the world can but minerall, it is the vpshot of all. *Matthiolus* laughs at all those that except against it, & though some abhorre it out of the autority of *Mesue*, & dare not aduenture to prescribe it, [h] *yet I* (saith hee) *haue happily vsed it six hundreth times without offence, and haue communicated it to diuerse worthy Physitians, who haue giuen me great thankes for it.* Looke for receipts, dose, preparation, and other cautions concerning this simple in him, *Brassiuola, Baracellus, Codronchus*, and the rest.

[g] *Vltimum refugium, extremū medicamentum, quod cetera omnia claudit, quæcunq; ceteris laxativis pelli non possunt ad hunc pertinent, si non huic, nulli cedūt*

[h] *Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo prorsus incommodo, &c.*

Svbsec. 3.

Compound purgers.

Compound medicines which purge melancholy, are either taken in the *superior* or *inferior* parts: *superior* at *mouth* or *nostrills*. At the mouth *swallowed* or not *swallowed*: If swallowed *liquid* or *solid*: liquid as compound wine of Hellebor, Scilla or Sea-onyon, Sena, *Vinum Scilliticum, Helleboratum*, which [i] *Quercetan* so much applauds, *for melancholy and madnesse, either inwardly taken, or outwardly applied to the head, with little peeces of linnen dippe'd warme in it. Oximel Scilliticum, Syrupus Helleboratus maior* and *minor* in *Quercetan*, and *Syrupus Genistæ* for Hypocondriacal melancholy in the same author, compound Syrupe of Succorie, of Fumitory, Polypody, &c. *Hernius* his purging cock-broth. Some except against these Syrups, as appeares by [k] *Vdalrinus Leonoras* his Epistle to *Matthiolus*, as most pernitious and that out of *Hippocrates, cocta mouere, & medicari non cruda*, no raw things to be vsed in Physicke; but this in the following Epistle is exploded and soundly confuted by *Matthiolus*, many Julips, potions, Receipts, are cōposed of these, as you shall finde in *Hildesheim spicel. 2. Hernius lib. 2. cap. 14. George Skenkius Ital. med. prax. &c.*

[i] *Pharmacop. Optimum est ad maniam & omnes melancholicos effectus, tum intra assumptū, tum extra, secus capiti cum linteolis in eo madefactis tepide admotum.*

[k] *Epist. Math. lib. 3. Tales Syrupi nocentissimi & omnibus modis extirpandi.*

Solid purgers are confections, electuaries, pills by themselues or compound with others, as *de lapide Lazulo, Armeno, Pil. Indæ, of Fumitorie, &c. Confection of Hamech, Diasena, Diapolypodium, Diacassia, Diacatholicon, Weckers Electuary de Epithymo, Ptolomies Hierologadium*, of which diverse receits are dayly made.

Ætius 22. 33. commends *Hieram Ruffi, Trincavelius consil. 12. lib. 1.* approues of *Hiera, non, inquit, invenio melius medicamentum*, I finde no better medicine, he saith. *Heurnius* addes *pil. Aggregat.* pilles *de Epithymo, pil. Ind. Mesue*, described in the *Florentine Antidotary, Pilulæ sine quibus esse nolo, Pilulæ Cochiæ cum Helleboro, Pil. Arabicæ, Fœtidæ, de quinq; generibus mirabolanorum &c.* More proper to Melancholy: not excluding in the meane time, Turbeth, Manna, Rubarbe, Agaricke, Elescophe, &c. which are not so proper to this humour. For as *Montaltus* holds *cap. 30.* and *Montanus, cholera etiam purganda*

purganda, quod atræ sit pabulum, choler is to bee purged because it feeds the other: and some are of an opinion, as *Erasistratus* and *Asclepiades* maintained of old, against whom *Galen* disputes, [l] *that no physicke doth purge one humor alone, but all alike or what is next.* Most therefore in their receipts and magistralls which are coyned here, make a mixture of seuerall simples and compounds, to purge all humours in generall as well as this. Some rather vse potions then pills to purge this humor, because that as *Heurnius* and *Crato* obserue, *hic succus à sicco remedio ægrè trahitur*, this iuyce is not so easily drawn by dry remedies, & as *Montanus* adviseth *25. cons. All*[m] *drying medicines are to be repelled as Aloe, Hiera*, and all pills whatsoeuer, because the disease is dry of it selfe. 313

[l] *Purgantia cẽsebant medicamenta, non vnũ humorem attrahere, sed euemcunq; attigerint in suam naturam convertere.*

[m] *Religantur omnes exsiccantes medicinæ, vt Aloe, Hiera, pilulæ quæcunq;.*

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loath to incurre the censure of *Forestus lib. 3. cap. 6. de vrinis*, [n] *against those that diuulge and publish medicines in their mother tongue*, and least I should giue occasion thereby to some ignorant Reader to practise on himselfe, without the consent of a good Physitian.

[n] *Contra eos qui linguâ vulgari & Vernaculâ remedia & medicamenta præscribunt, & quibusvis communia faciunt.*

Such as are not swallowed, but onely kept in the mouth, are Gargarismes vsed commonly after a purge when the body is soluble and loose. Or Apophlegmatismes, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Pennyriall, Thyme, Mustard, strong as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrills, *Errhina* are liquid or drie, iuyce of Pimpernell, Onyons, &c. Castor, Pepper, white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferiour parts are Clysters strong or weake, Suppositories of Castilian sope, hony boyled to a consistence, or stronger of Scammony, Hellebor, &c.

These are all vsed, and prescribed to this malady vpon seuerall occasions, as shall be shewed in his place.

Mem. 3.

Chirurgicall Remedies.

IN letting of blood three maine circumstances are to be considered, *Who, how much, when.* That is, that it be done to such a one as may endure it, or to whom it may belong, that is, that hee bee of a competent age, not too young nor to old, ouer weak, fat or leane, sore laboured, but to such as haue need, are full of bad bloud, noxious humours, and may be eased by it.

[o] *Quis, quantum, quando.*

The quantitie depends vpon the parties habite of body, as he is strong or weake, full or empty, may spare more or lesse.

In the morning is the fittest time, some doubt whether it bee best fasting or full, whether the moones motion or aspects of planets be to be obserued, some affirme, some deny, some grant in acute but not in Chronick diseases, whether before or after physicke. 'Tis *Heurnius* Aphorisme, *à Phlebotomiâ auspicandam esse curationem, non à pharmaciâ*, you must beginne with bloud-letting and not physicke; some except this peculiar malady. But what doe I?

[p] *Cùm cruditas abest à ventriculo.*

314 *Horatius Augenius*, a Physitian of *Padua*, hath lately writ 17 bookes of this subiect, *Iobertus*, &c.

q *Fernelius lib. 2. cap. 19.*

Particular kindes of blood-letting in vse q are three, first is that opening a Veine in the arme with a sharpe knife, or in the head, knees, or any other parts as shall be thought fit.

Cupping-glasses with or without scarification, *ocyssimè compescunt*, saith *Fernelius*, they worke presently, and are applyed to seuerall parts, to divert humours, aches, winde, &c.

Horse-leeches, are much vsed in melancholy, applied especially to the hęmrods. *Horatius Augenius lib. 10. cap. 10.* & many others, preferre them before any evacuations in this kinde.

r *Renodeus lib. 5. cap. 21 de his Mercurialis lib. 3. de composit. med. cap. 24. Hernius lib. 1. prax. med. Wecker, &c.*

r *Cauteries* or searings with hot yrons, combustions, boarings, launcings, which becaus they are terrible, *Dropax* & *Synapismus* are invented, by plaisters to raise blisters, and eating medicines of pitch, mustardseed, & the like.

Issues still to be kept open, and made as the former, and applied in and to seuerall parts haue their vse here on seuerall occasions, as shall be shewed.

SECT. 5.

Meme. 1. Svbsec. 1.

Particular cure of the three seuerall kindes of head Melancholy.

THE generall cures thus briefly examined and discussed, it remaines now, to apply these medicins to the three particular species or kinds, that according to the seuerall parts affected, each man may tell in some sort how to helpe or ease himselfe. I wil treat of head melancholy first, in which, as in all other good cures wee must beginne with Diet, as a matter of most moment, able oftentimes of it selfe to worke this effect. I haue read, saith *Laurentius cap. 8. de Melanch.* that in old diseases which haue gotten the vpper hand or an habit, the manner of liuing is to more purpose, then whatsoever can be drawne out of the most pretious boxes of the Apothecaries. This diet, as I haue said, is not only in choice of meat and drinke, but of all those other non-naturall things. Let ayre bee cleare and moist most part. Diet moisting, of good iuyce, easie of digestion, and not windie, drinke cleare, and well brewed, not to strong nor to small. *Make a melancholy man fat, as* s *Rhases* saith, *and thou hast finished the cure.* Exercise not too remisse, nor too violent. Sleepe a little more then ordinary. Excrements dayly to be avoided by art or nature, and which *Fernelius* inioynes his patient *consil. 44.* aboue the rest to avoid all passions and perturbations of the minde. Concerning the medicinall part, hee that will satisfie himselfe, at large (in this precedent of diet) and see all at once; the whole cure and manner of it in euery distinct species; let him consult with *Gordonius*, *Valescus*, with *Prosper Calenius lib. de atra bile ad Card. Casium*, *Laurentius cap. 8. & 9. de mela.* *Ælian Montaltus de mel. cap. 26. 27. 28. 29. 30.* *Donat ab Altomari cap. 7. artis med.* *Hercules de Saxonia in Panth. cap. 7. & Tract. eius peculiar. de melan. per Bolzetam*

s *Cont. lib. 1. cap 9. festines ad impinguationem, & cum impinguantur, removetur malum.*

t *Beneficium ventris.*

tum edit. Venetijs 1620. cap. 17. 18. 19. Sauonarola Rub. 82. Tract. 8. cap. 1. Sckenkius in Prax. curat. Ital. med. Heurnius cap. 12. de morb. cap. Victorius Faventinus Pract. Magn. & Empir. Hildisheim Spicel. 2. de man. & mel. Fel. Platter, Stockerus, Bruel, P. Bayerus, Foreſtus, Fuchſius, Capivaccius, Iaſon Pratenſis. Saluſt. Salvian. de re med. lib. 2. cap. 1. Iacchinus in 9. Rhaſis, Piſo, Hollerius &c. That haue culled out of thoſe old *Greekes, Arabians*, and *Latines*, whatſoever is obſeruable or fit to be vſed. Or let him read thoſe counſells and conſultations of *Hugo Senenſis conſil. 13. & 14, Renerus Solinander conſil. 6. ſec. 1, & conſil. 3. ſec. 3. Crato conſil. 16. lib. 2. Montanus conſil. 20. 22. 229. and his following counſels, Lælius à Fonte Egubinus conſult. 44. 69. 77. 125. 129. 142. Fernelius conſil. 44. 45. 46. Iul. Cæſar Claudinus, Mercurialis, Frambeſarius, &c.* Wherein he ſhall finde particular receipts, the whole method, preparatiues, purgers, correctors, averters, cordialls in great variety and abundance. Out of which, becauſe every man cannot attend to read or peruſe them, I wil collect for the benefit of the reader, ſome few notes.

Svbsect. 2.

Blood-letting.

Phlebotomy is promiſcuouſly vſed before and after Phyſicke, commonly before, and vpon occaſion is often reiterated, if there be any need at leaſt of it. For *Galen* and many others make a doubt of bleeding at all in this kinde of head melancholy. If the malady, ſaith *Piſo cap. 23. & Altomarus cap. 7. Fuchſius cap. 33.* [u] *ſhall proceed primarily from the miſ-affected brain, the patient in ſuch caſe ſhall not need at all to bleed, except the bloud otherwiſe abound, the veines be full, inflamed blood, and the party ready to run mad.* In immateriall melancholy, which eſpecially comes from a cold diſtemperature of ſpirits, *Hercules de Saxonia cap, 17.* will not admit of Phlebotomy. *Laurentius cap. 9.* approues it out of the authority of the *Arabians*, but as *Meſue, Rhaſes, Alexander*, appoint, [x] *eſpecially in the head*, to open the veines of the fore-head, noſe and eares; is good. They commonly ſet cupping glaſſes on the parties ſhoulders, hauing firſt ſcarrified the place, they apply horſeleeches on the head, and in all melancholy diſeaſes, whether eſſentiall or accidentall they cauſe the hæmrods to be opened, hauing the eleuenth Aphoriſme of the 6 booke of *Hippocrates*, for their ground & warrant, which ſaith, *that in melancholy and mad-men, the varicous tumour or hæmorroides appearing doth heale the ſame. Valeſcus* preſcribes blood-letting in all three kinds, whom *Saluſt. Salvian* followes, [y] *If the bloud abound, which is diſcerned by the fulneſſe of the veines, his precedent diet, the parties laughter, age, &c. begin with the median or middle veine of the arme: if the bloud be ruddy and cleare ſtop it, but if blacke in the ſpring time, or a good ſeaſon, or thicke, let it runne, according to the parties ſtrength, and ſome eight or twelue dayes after, open the head veine, and the veines in the forehead, or provoke it out of the noſthrills, or cupping glaſſes, &c. Trallianus* allowes of this, [z] *if there haue beene any ſuppreſſion or ſtopping of bloud at noſe, or hæmrods, or womens monthes, then to open*

[u] *Si ex primario cerebri affectu melancholici euaſerint, ſanguinis detractione nõ indigent, niſi eb alias cauſas ſanguis mittatur, vt ſi multus in vaſis &c. fruſtra enim fatigotur corpus &c.*

[x] *Competit ijs phlebotomia frontis.*

[y] *Si ſanguis abundet quod ſcitur ex venarum repletione victûs ratione præcedente, riſu ægri, ætate &c. lijs. Tundatur mediana & ſi ſanguis apparet clarus & ruber ſupprimatur, aut ſi vere, ſi niger aut craſſus permittatur fluere pro viribus ægri, dein poſt 8 vel 12 diem aperiatur cephalica partis magis affectæ, & vena frontis aut ſanguis provocetur ſetis per nares, &c.*

[z] *Si quibus conſuetæ ſuæ ſuppreſſæ ſunt menſes &c. talo ſecare oportet aut vena frontis ſi ſanguis peccet cerebro.*

316 *a veine in the head or about the ankles.* Yet hee doth hardly approue of this course, if melancholy be sited in the head alone, or in any other dotage, [a] *except it primarily proceed from bloud, or that the malady bee increased by it, for bloud-letting refrigerates and dries vp, except the body be very full of blood, and a kinde of ruddinesse in the face.* Therefore I conclude with *Areteus*, [b] *before you let bloud, deliberate of it:* and well consider all circumstances belonging to it.

[a] *Nisi ortum ducat à sanguine, ne morbus inde augeatur phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, rubicundum*

[b] *Cùm sanguinem detrahere oportet, deliberatione indiget. Areteus, lib.7.cap.5.*

Svbsec. 3.

Preparatiues and purgers.

After blood-letting we must proceed to other medicines, first prepare and then purge, *Augeæ stabulum purgare*, make the body cleane before we can hope to doe any good. *Gualter Bruel* would haue a practitioner beginne first with a Clyster of his, which hee prescribes before blood-letting: the common sort as *Mercurialis, Montaltus cap. 30. &c.* proceed from lenitiues to preparatiues, & so purges. Lenitiues are well known, *Electuarium lenitivum, Diaphenicum, Diacatholicon, &c.* preparatiues are vsually syrups of Borage, Bugloss, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Bugloss, Bawme, Hoppes, Endiue, Scolopendry, Fumitory, &c. or these sod in whay, which must be reiterated and vsed for many dayes together. Purges come last, *which must not be vsed at all, if the malady may be otherwise helped,* because they weaken nature and dry so much, and in giuing of them, [c] *we must beginne with the gentlest first.* Some forbid all hot medicines as *Alexander* and *Salvianus, &c. Ne insaniores inde fiant*, Hot medicines increase the disease [d] *by drying too much.* Purge downeward rather then vpward, vse potions rather then pills, and when you beginne Physicke, persevere and continue in a course, for as one [e] obserues, *mouere & non educere in omnibus malum est*; To stirre vp the humour (as one purge commonly doth) and not to prosecute, doth more harme then good. They must continue in a course of Physicke, yet not so that they tire and oppresse nature, *danda quies naturæ*, they must sometimes remit, and let nature haue some rest. The most gentle purges to beginne with, are [f] *Sena, Cassia, Epithyme, Myrabolanes, Catholicon:* If these prevaile not, wee may proceed to stronger as the confection of *Hameche, Pil. Indæ, Fumitorie, de Assaieret*, of *Lapis Armenus and Lazuli, Diasena*, Or if pills be too dry; [g] some prescribe both *Hellebors* in the last place, amongst the rest *Areteus*, [h] *because this disease will resist a gentle medicine. Laurentius* and *Hercules de Saxoniâ* would haue *Antimony* tryed last, [h] *if the party be strong, and it warily giuen.* [i] *Trincavelius* preferres *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad. 5.* subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancellour wholly reiects it.

[c] *A lenioribus auspicandum. (Valescus, Piso, Bruel) rariusq; medicamentis purgantibus vtendum, ni sit opus.*

[d] *Quia corpus exiccant, morbũ augent.*

[e] *Guianerius Tract. 15. cap. 6*

[f] *Piso.*

[g] *Rhasis, sæpè valent ex Helleboro.*

[h] *Lib. 7. Exiguis medicamentis morbus non obsequitur.*

[h] *Modò cautè detur & robustis.*

[i] *Consil. 10. Lib. 1*

I finde a vast *Chaos* of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefest I will rehearse

hearse. † To be Sea sicke first is very good at seasonable times. *Helleborismus Matthioli*, with which he vaunts and boasts he did so many seuerall cures, [k] *I neuer gaue it* (saith he) *but after once or twice, by the helpe of God, they were happily cured.* The manner of making of it, he sets downe at large in his third booke of Epist. to *George Hankshius* a Physitian. *Gualter Bruel* and *Heurnius*, make mention of it with great approbation, and so doth *Skenkius* in his memorable cures, and experimentall medicines, *cent.6.obscr.37.* That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsels, as *28.pro melan.sacerdote, & consil.248.pro Hypocondriaco, & cracks*, [m] *to be a most soueraigne remedy for all melancholy persons, which hee hath often giuen without offence, and found by long experience and obseruation to bee such.*

Quercetan preferres a Syrupe of Hellebor in his *Spagirica pharmac.* and Hellebors Extract cap. 5. of his invention likewise (*a most safe medicine,* [n] *and not vnfit to be giuen children*) before all remedies whatsoeuer.

Paracelsus in his booke of blacke Hellebor, admires this medicine, but as it is prepared by him. [o] *It is most certain* (saith he) *that the vertue of this herb is great, and admirable in effect, and little differing from Balme it selfe, and hee that knowes well how to make vse of it, hath more Art then all their bookes containe, or all the Doctors in Germany can shew.*

Ælianus Montaltus in his exquisite worke *de morb.capitis, cap.31.de mel.* sets a speciall receipt of Hellebor of his owne, which in his practise [p] *hee fortunately vsed, because it is but short, I will set it downe.*

℞ *Syrup de pomis* ℥ ij, *aquæ borag.* ℥ iiij,
Ellebori nigri per noctem infusi in ligaturâ
6.vel 8.gr. manè factâ colaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. *Valescus* admires *pulvis Hali*, and *Iason Pratensis* after him, the confection of which, our new *London* Pharmacopœa hath lately reuiued. [r] *Put case* (he saith) *all other medicines faile, by the helpe of God this alone will doe it, and t'is a crowned medicine, which must be kept in secret.*

℞ *Epithymi* ℥ ß, *lapidis lazuli agarici ana* ʒ ij,
Scammonij, ʒ j, *Chariophillorum numero 20. pulverisentur omnia, & ipsius pulveris scrup. 4. singulis septimanis assumat.*

To these I may adde *Arnoldi vinum Bugloss atum*, or Borrage wine before mentioned, which [s] *Mizaldus* calles *vinum mirabile*, a wonderfull wine, & *Stockerus* vouchsafes to repeate *verbatim* amongst other receipts. *Rubeus* his [t] compound water out of *Savanarola*: *Pinetus* his Balme; *Cardans Pulvis Hyacinthi*, with which in his booke *de caris admirandis*, he boastes that hee had cured many melancholy persons in eight dayes, which [u] *Sckenkius* puts amongst his obseruable medicines. *Altomarus* his Syrupe, with which [x] he calls God so solemnly to witnesse, hee hath in this kinde done many excellent cures, and which *Sckenkius cent.7.med.observ.80.* mentioneth. *Rulandus* admirable water for melancholy, which *cent.2.cap.96.* he calls *Spiritum vitæ*

† *Plinius lib.31 cap.6. Nauigationes ob vomitionem prosunt plurimis morbis capitis, & omnibus ob quæ Helleborum bibunt. Idem Dioscorides lib.5 cap.13 Auicenna tertia imprimis.*

[k] *Nunquam dedimus, quin ex vnâ aut alterâ assumptione, Deo iuuante, fuerint ad salutem restituti.*

[m] *Lib.2. Inter composita purgantia melancholiam.*

[n] *Longo experimento a se obseruatum esse, melancholicos sine offensâ egregiè curandos valere.*

[o] *Idem Responsione ad Auberti, veratrum nigrum, alias timidum & periculosum, vini spiritu etiam & oleo commodum sic usui redditur, ut etiam pueris tutò administrari possit.*

[p] *Certum est huius herbæ virtutem maximã & mirabilem esse, parumq; distare à balsamo. Et qui noris eo rectè uti, plus habet artis, quã tota scribentiũ cohors, aut omnes Doctores in Germaniâ.*

[p] *Quo felicitèr usus sum.*

[r] *Hoc posito quòd aliæ medicinæ non valeant, ista tunc Dei misericordia valebit, & esi medicina*

coronata, quæ secretissimè teneatur. [s] *Lib. de artifis. med.* [t] *Sect.3. Optimum remedium aqua composita Savanarolæ;* [u] *Sckenkius observ.med.cent.2 observ.31,* [x] *Donatus ab Altomari cap.7. Testor Deum, me multos melancholicos, huius solius syrupi usus curasse, factâ prius purgatione.*

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aureum, Panaceam, what not, and his absolute medicine of 50 Egges, *curat. empir. cent. 1. cur. 5.* to be taken three in a morning, with a powder of his. ¥ *Faventinus prac. Empir.* doubles this number of Egges, and will haue 101, to be taken by three and three in like sort, which *Salust Salvian* approues *de re med. lib. 2. cap. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and madmen.

℞ *Epithymi, thymi ana drachmas duas, sacchari albi unciam unam, croci grana tria, Cinamomi drachmam unam, misce fiat pulvis.*

All these yet are nothing to those [z] Chymicall preparatiues of *Aqua Chelidonia*, quintessence of Hellebor, salts, extracts, *Aurum potabile*, &c. Dr *Anthony* in his booke *de auro potab. edit. 1600.* is all in all for it. [a] *And though all the schoole of Galenists, with a wicked and vnthankfull pride and scorne, detest it in their practise, yet in more grieuous diseases, when their vegetals will doe no good*, they are compelled to seeke the helpe of mineralls, though they *vse them rashly, slackely, vnprofitably, and to no purpose. Rhenanus*, a Dutch Chymist, in his booke *de Sale è puteo emergente*, takes vpon him to Apologize for *Anthony*, and sets light by all that speake against him. But what doe I meddle with this great Controuersie, which is the subiect of many Volumnes? Let *Paracelsus, Quercetan, Crollius*, & the brethren of St *Roses crosse* defend themselues as they may. *Crato, Erastus*, and the *Galenists* oppugne. *Paracelsus*, hee bragges on the other side, he did more famous cures by this meanes, then all the *Galenists* in *Europe*, and calls himselfe a Monarch; *Galen, Hippocrates*, infants, illiterate &c. [b] *One drop of their Chymicall preparatiues, shall doe more good, then all their fulsome potions, Erastus*, and the rest of the *Galenists*, vilifie them on the other, as Heretickes in Physicke, [c] *Paracelsus did that in Physicke, which Luther in Diuinity.* [d] *A drunken roague he was, a base fellow, a Magitian, he had the diuell for his master, diuels his familiar companions, and what hee did, was done by the helpe of the diuell.* Thus they contend and raile, and euery Marte write bookes *Pro* and *Con*, *& adhuc sub ludice lis est*, let them agree as they will, I proceede.

¥ *Centum ova & unum, quolibet manè sumant ova sorbilia, cum sequenti pulvere supra ovum aspersa, & continuent quousq; assumpserint centum & unũ, maniacis & melancholicis utilissimum remedium.*

z *Quercetan cap. 4 Phar. Oswaldus Crollius.*

a *Cap. 1. Licet tota Galenistarum schola, mineralia non sine impio & ingrato fastu, à suâ practicâ detestentur, tamen in grauioribus morbis, omni vegetabilium derelicto subsidio, ad mineralia confugiunt, licet ea temerè, ignaviter, & inutilitèr usurpent. Ad finem libri.*

b *Codronchus de sale ab sinthij.*

c *Idem Paracelsus in medicinâ, quod Lutherus in Theologiâ.*

d *Disput. in eundem parte 1. Magus, ebrius, illiteratus, dæmonem præceptorem habuit, dæmones familiares &c,*

Svbsec. 3.

Averters.

AVerters and purgers must goe together, as tending all to the same purpose, to diuert this rebellious humor, and turne it another way. In this range, Clysters and Suppositories challenge a chiefe place, to draw this humor from the braine & heart, to the more ignoble parts. [e] Some would haue them still vsed some few dayes betweene, and those to be made with the boyled seeds of Annis, Fennell, & bastard Saffron, Hoppes, Thyme, Epithyme, Mallows, Fumitory, Bugloss, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, oyle of Violets, sweet Almonds &c. For without question, a Clyster opportunely vsed, cannot choose in this, as most other maladies, but to doe very much good. *Clysteres nutriunt*, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned lecture of our Naturall Philosophy † Reader. Such things

† Master Dr Lapworth.

as

as prouoke vrine moſt commend, but not ſweat. *Trincavelius conſil.16. cap.1.* in head melancholy forbids it. *P. Byarus* and others approue frictions of the outward parts, and to bathe them with warme water. In ſteed of ordinary frictions, *Cardan* preſcribes rubbing with nettles, till they bliſter the skinne, which likewiſe † *Baſardas Viſontinus*, ſo much magnifies.

Sneeſings, maſticatories, and naſals, are generally receiued, *Montaltus cap. 34. Hildiſheim ſpicel.2. fol.136.* and *138.* giue ſeuerall receipts of all three. *Hercules de Saxoniâ* relates of an Empirick in *Venice*, ᵍ *that had a ſtrong water to purge by the mouth and noſtrils, which hee ſtill vſed in head melancholy, which he would ſell for no gold.*

To open months and Hemrods, is very good Phyſicke, ʰ *If they haue beene formerly ſtopped. Faventinus* would haue them opened with horſe-leaches, and *Hercules de Sax. Iulius Alexandrinus conſil.185. Scoltzij*, thinkes aloes fitter, ⁱ moſt approue horſe-leaches in this caſe, to bee applyed to the fore-head, ᵏ noſtrils, and other places.

Montaltus cap.29. out of *Alexander* & others, preſcribes ˡ *cupping-glaſſes, and iſſues in the left thigh, Areteus lib.7, cap.5.* ᵐ *Paulus Regolinus, Sylvius*, will haue them without ſcarification, *applyed to the ſhoulders and backe, thighs and feet.* ⁿ *Montaltus cap.34. bids open an iſſue in the Arme, or hinder part of the head.* ᵒ *Piſo* inioynes ligatures, frictions: ſuppoſitories, & cupping-glaſſes, ſtill without ſcarification, and the reſt.

Cauteries and hot irons are to be vſed ᵖ *in the ſuture of the Crowne, and the ſeared or vlcerated place, ſuffered to runne a good while. T'is not amiſſe to bore the ſcull with an inſtrument, to let out the fuliginous vapours. Saluſt. Salvianus de re med. lib.2. cap.1.* ᵠ *Becauſe this humour hardly yeeldes to other Phyſicke, would haue the leg cauteriſed, or the left leg beneath the knee,* ʳ *and the head bored in two or three places*, becauſe it much auailes to the exhalation of the vapours. ˢ *I ſaw (*ſaith he*) a melancholy man at Rome, that by no remedies could be healed, but when by chance hee was wounded in the head, and the ſcull broken, he was excellently cured.* And another, to the admiration of the beholders, *breaking his head with a fall from on high, was inſtantly recouered of his dotage. Gordonius cap.19. part.2.* would haue theſe cauteries tryed laſt, when no other Phyſick will ſerue, ᵘ *The head to be ſhaued and bored, to let out fumes, which without doubt will doe much good. I ſaw a melancholy man wounded in the head with a ſword, his brainepan broken, ſo long as the wound was open, hee was well, but when his wound was healed, his dotage returned againe.*

Guianerius cap.8. Tract.15. cured a Nobleman in *Savoy*, by boring alone, ˣ *leauing the hole open a month together*, by meanes of which, after two yeares melancholy and madneſſe, he was deliuered. All approue of this remedy in the ſuture of the Crowne, but ʸ *Arculanus* would haue the Cautery to bee made with gold. In many other parts, theſe cauteries are preſcribed for melancholy men, as in the thighes, (*Mercurialis conſil.86.*) armes, legges. *Idem conſil.6. & 29. & 25. Montanus conſil.86. &c.* but moſt in the head. ᶻ *If other Phyſicke will doe no good.*

† *Ant. Philoſ. cap. de melan. fricti. urticæ, &c.*

ᵍ *Aqua fortiſſima, purgans os, nares, quam non vult auro vendere.*

ʰ *Mercurialis conſil 6. & 30. hemoroidum & menſium prouocatio iuuat, modò ex eorum ſuppreſſione ortum habuerit.*

ⁱ *Laurentius, Bruel, &c.*

ᵏ *P. Bajerius lib.2. cap.13. naribus &c.*

ˡ *Cucurbiculæ ſiccæ, & fontanellæ crure ſiniſtro.*

ᵐ *Hildiſheim ſpicel 2. Vapores à cerebro trahendi ſunt frictionibus univerſi, cucurbiculis ſiccis, humeris ac dorſo affixis, circa pedes & crura.*

ⁿ *Fontanellam aperi iuxta occipitium, aut brachium.*

ᵒ *Galeni, ligaturæ, frictiones, &c.*

ᵖ *Cauterium fiat ſuturâ coronali, diu fluere permittantur loca vlceroſa, Trepano etiam cranij denſitas imminui poterit, ut vaporibus fuliginoſis exitus pateat.*

ᵠ *Quoniam difficulter cedit alijs medicamentis, ideò fiat in vertice cauterium, aut crure ſiniſtro infrà genu.*

ʳ *Fiant duo aut tria cauteria, cum oſſis perforatione.*

ˢ *Vidi Romæ melancholicum, qui adhibitis multis remedijs, ſanari non poterat, ſed cùm cranium gladio fractum eſſet, optimè ſanatus eſt.*

ᵗ *Et alterum vidi melancholicum, qui ex alto cadens, non ſine aſtantium admiratione, liberatus eſt.*

ᵘ *Radatur caput, & fiat cauterium in capite, proculdubiò iſta faciunt ad fumorum exhalationem. vidi melancholicum à fortunâ gladio vulneratum, & cranium fractum, quamdiu vulnus apertum, curatus optimè, aut quum vulnus ſanatum, reuerſa eſt mania.*

ˣ *Vſq; ad duram matrem trepanari feci, & per menſem apertè fletit.*

Sva-

Svbsect. 5.

Alteratiues and Cordials, corroborating, resoluing the reliques, and mending the Temperament.

BEcause this humor is so maligne of it selfe, and so hard to be remoued, the reliques are to be cleansed, by alteratiues, cordials, & such meanes, the temper is to be altered and amended, with such things as fortifie & strengthen the heart and braine, [a] *which are commonly both affected in this malady, and doe mutually misaffect one another:* which are still to be giuen euery other day, or some few dayes inserted after a purge or such other Physick, as occasion serues, and are of such force, that many times they helpe alone, and as *Arnoldus* holdes in his Aphorismes, are to be *preferred before all other medicines, in what kinde soeuer.*

Amongst this number of Cordials and Alteratiues, I doe not find a more present remedy, then a cup of wine, or strong drinke, and if it be soberly and opportunely vsed. It makes a man bold, hardy, couragious, [c] *whetteth the wit,* if moderately taken, (and as [d] *Plutarch* saith, *Symp.7.quæst.12.*) *it makes those which are otherwise dull, to exhale and evaporate like frankincense.* [e] *A famous Cordiall* Matthiolus in Dioscoridem *calls it, and an excellent nutriment to refresh the body, it makes a good colour, a florishing age, helpes concoction, fortifies the stomacke, takes away obstructions, prouokes urine, driues out excrements, procures sleepe, cleares the blood, expels winde, and all cold poysons, attenuates, concocts, dissipates all thick vapors, and fuliginous humors.* And that which is all in all, and to my purpose, it takes away feare and sorrow,

† *Curas edaces dissipat Euius.*

It glads the heart of man, Psal.104.15. hilaritatis dulce seminarium, and giues life it selfe, spirits, wit, &c. For which cause, the Ancients called *Bacchus, Liber pater, à liberando,* & [f] sacrificed to *Bacchus* and *Pallas* still vpon an altar. [g] *Wine measurably drunke, and in time, brings gladnesse and chearefulnesse of minde, it cheareth God and men, Iudges 9.12. Lætitiæ Bacchus dator,* it makes an old wife dance, and such as are in misery, to forget ill, and be [k] merry.

Bacchus & afflictis requiem mortalibus affert,
Crura licet duro compede vincta forent.

Wine makes a troubled Soule to rest,
Though feet with fetters be oppresst.

Demetrius in *Plutarch*, when he fell into *Seleucus* hands, and was prisoner in *Syria,* † *spent his time with dice and drinke, that he might so ease his discontented minde, and auoide those continuall cogitations of his present condition, wherewith he was tormented.* Therefore *Solomon Prov.31.6. bids wine be giuen to him that is ready to* † *perish, and to him that hath griefe of heart, let him drinke, that he forget his ponerty, and remember his misery no more. Sollicitis animis onus eximit.* Nothing speedier, nothing better: which the Prophet *Zachary* perceiued, when he said, [i] *that in the time of Messias, they of Ephraim should be glad, & their heart should reioyce as through wine.* And which makes me very well ap-

[a] *Cordis ratio semper habenda, quod cerebro cõpatitur, & sese invicem afficiunt*
[b] *Aphor.38. Medicina Theriacalis præ cæteris eligenda.*
[c] *Galen.de temp. lib.3.cap.3. moderatè sumptũ, acuit ingenium.*
[d] *Tardos aliter & tristes thurĩs in modũm exhalare facit.*
[e] *Viribus reficiendis cardiacũ eximium, nutriendo corpori alimentum optimum, ætatem floridam facit, calorem innatum fouet, concoctionem iuuat, stomachum roborat, excrementis viam parat, urinam mouet, somnũ conciliat, venena frigida, flatus dissipat, crassos humores attenuat, coquit, discutit &c.*
† *Hor. lib.2. Od.11.*
† *Pausanias.*
[g] *Syracides 31. 28.*
[h] *Legitur & prisci Catonis, Sæpè mero caluisse virtus.*
† *In poculo & aleam se præcipitauit, & ut ferè tempus traduxit, ut ægram crapulâ mentem leuaret, & conditionis præsentis cogitationes quibus agitabatur sobrius, euitaret.* † So did the *Athenians* of old, as *Suidas* relates, and so doe the *Germans* at this day.

proue

proue of that pretty description of a Feast in † *Bartholomeus Anglicus*, when grace was said, their hands washed, and the Guests sufficiently exhilarated, with good discourse, sweet musicke, dainty fare, *exhilarationis gratiâ, pocula iterum atq; iterum offerantur*, as a Corollary to conclude the Feast, and continue their mirth, a grace cup came in to cheare their hearts, and they dranke to one another againe and againe. This of drinke is a most easie and parable remedy, a common, a cheap, still ready against feare, sorrow, & such troublesome thoughts, that molest the mind, as brimstone with fire, the spirits on a sudden are inlightned by it. *No better Physicke* (saith [k] *Rhasis*) *for a melancholy man; and he that can keepe a company, and carouse, needes no other medicines*, 'tis enough. His countriman *Avicenna 3.1.doct.2.cap.8.* proceeds farther yet, and will haue him that is troubled in minde, or melancholy, not to drink only, but now and then to be drunke: excellent good Physicke for this and many other diseases. *Magninus Reg.san.part.3. cap.31.* will haue them to bee so once a month at least, and giues his reasons for it, [l] *because it scowres the body by vomit, vrine, sweat, of all manner of superfluities, and keepes it cleane.* Of the same minde is *Seneca* the Philosopher in his booke *de tranquil. lib. 1. cap.15. nonnunquam ut in alijs morbis ad ebrietatem usq; veniendum. Curas deprimit, tristitiæ medetur.* It is good sometimes to be drunke, it helpes sorrow, depresseth cares, and so concludes his Tract with a cup of wine. *Habes, Serene charissime, quæ ad tranquillitatem animæ pertinent.* But these are Epicureall tenents, tending to loosenesse of life, luxury and Atheisme, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by *Rabbi Moses Tract.4. Guliel. Placentinus lib.1. cap.8. Valescus de Taranta*, and most accurately by *Io. Sylvaticus*, a late writer and Physitian of *Millan, med.cont.cap.14.* where you shall finde this tenent copiously confuted.

† *Lib.6. cap.23 & 24. de rerum proprietat.*

[k] *Tract.1. cont. lib.1. Non est res laudabilior eo, vel cura melior. qui melancholicus, utatur societate hominū & biberia, & qui potest sustinere usum vini, non indiget aliâ medicinâ, quòd eo sunt omnia ad usum necessaria huius passionis.*

[l] *Tum quòd sequatur indè sudor, vomitus, urina, à quibus superfluitates à corpore removentur & remanet corpus mundum.*

How soeuer you say, if this be true, that wine and strong drinke haue such vertue to expell feare and sorrow, and to exhilarate the minde, euer heereafter let's drinke and be merry.

[m] *Prome reconditum Lyda strenua cæcubum.*
Capaciores puer huc affer Scyphos
Et Chia vina aut Lesbia.
Come lusty Lyda, fill's a cup of sacke,
And sirra Drawer, bigger pots we lacke,
And *Scio* wines that haue so good a smacke.

I say with him in [n] *Agellius*, *let vs maintaine the vigour of our soule with a moderate cup of wine, & drink to refresh our minde, if there be any cold sorrow in it, or torpid bashfulnesse, let's wash it all away.* —*Nunc vino pellite curas*: so saith † *Horace*, so saith *Anacreon*,

* Μεθύσθέ μ' γάρ με καίδες
Πολὺ κρεῖσσον ἢ σαθῆναι.

Let's driue downe care with a cup of Ale: and so say I, for all this may bee done, so that it be modestly, soberly, opportunely vsed. Otherwise, as [o] *Pliny* telleth vs: If singular moderation be not had, *nothing so pernitious, 'tis poyson it selfe*, Let not good fellowes triumph therefore (saith *Matthiolus*) that I haue so much cōmended wine, if it be immoderatly taken, *in steed of making glad, it confounds both body and soule, it makes a giddy head, a sorrowfull heart.* And 'twas well said of that Poët of old, *wine causeth mirth and griefe*, [q] nothing

[m] *Hor.*

[n] *Lib.15.2. noct Att. Vigorem animi moderato vini usu tueamur, & calefacto simul, refotoq; animo, si quid in eo vel frigidæ tristitiæ, vel torpentis verecundiæ fuerit, diluamus.*

† *Od.7. lib.1.*

* *26. Nam præstat ebrium me quam mortuum iacere.*

[o] *Lib.14.5. Nihil pernitiosius viribus si modus absit, venenum.*

[p] *Theocritus edyl.13. vino dari letitiam & dolorem.*

[q] *Renodeus.*

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thing so good for some, so bad for others, especially as [r] one obserues, *qui à causâ calidâ malè habent*, that are hot or inflamed. And so of spices, they alone, as I haue shewed, cause head melancholy themselues, they must not vse wine as an [s] ordinary drinke, or in their diet. but to determine with *Laurentius c.8.de melan*, Wine is bad for madmen, and such as are troubled with heat in their inner parts or braines, but to melancholy, which is cold (as most is) Wine soberly vsed, is very good.

I may say the very same of the Decoction of *China* roots, *Sassafras*, *Sarsaparilia*, *Guaiacum*. *China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, and so *Salsaperilla* prouokes sweat mightily, *Guaiacum* dries. *Claudinus consult. 89.& 40. Montanus*, *Capivaccius consult 188. Scoltzij.* make frequent and good vse of *Guaiacum*, and *China*, [c] *so that the liuer be not incensed*, good for such as are cold, as most melancholy men are, but by no meanes to bee mentioned in hote.

Borrage, Bawme, Saffron, Gold, I haue spoken of; *Montaltus cap.23.* commends *Scorzonera* roots condite. *Garcius ab Horto plant. hist. lib.2. cap.25.* makes mention of an hearbe called *Datura*, [u] *which if it be eaten for 24. houres following, takes away all sense of griefe, and makes them incline to laughter and mirth:* and another called *Bauge*, like in effect to *Opium*, [x] *which puts them for a time into a kinde of Extasis*, and makes them gently to laugh. One of the *Roman* Emperors had a seed, which he did ordinarily eat to exhilarate himselfe. [y] *Christophorus Ayrerus* preferres *Bezoars* stone, and the confection of *Alkermes*, before all other cordials, and *Amber* in some cases. [z] *Alkermes comforts the inner parts*, and *Bezoar* stone, hath an especiall vertue against all melancholy affections, [a] *it comforts the heart, and corroborates the whole body.* [b] *Amber* prouokes vrine, helpes the body, breakes wind, &c. After a purge 3 or 4 gr. of *Bezoar* stone, and 3 gr. of *Amber Greece*, drunke, or taken in Borage or Bugloss water, in which gold hot hath beene quenched, will doe much good, & the purge shall diminish lesse (the heart so refreshed) of the strength and substance of the body.

R. *confect. Alkermes* ʒ ß *lap. Bezoar* ℈j.
Succini albi subtilis. pulverisat. ℈ij *cum*
Syrup. de cort. citri, fiat electuarium.

To *Bezoars* stone most subscribe, *Manardus*, and [e] many others, *it takes away sadnesse, and makes him merry that vseth it, I haue seen some that haue bin much displeased with faintnesse, swouning, and melancholy, and taking the weight of three graines of this stone, in the water of Oxtongue, haue bin cured.* *Garcius ab Horto* brags, how many desperate cures hee hath done vpon melancholy men, by this alone, when all Physitians had forsaken them. But *Alchermes* many except against, in some cases it may helpe, if it be good, and of the best, such as that of *Monspelier* in *France*, which [d] *Iodocus Sincerus Itinerario Gallia*, so much magnifies, and would haue no traueller to omit to see it made. But it is not so generall a medicine as the other. *Fernelius consil.49.* suspects *Alchermes*, by reason of its heat, [e] *nothing* (saith he) *sooner exasperates this disease, then the vse of hot working meats and medicines, and would haue*

[r] *Mercurialis consil. 25 Vinũ frigidâ optimũ, & pessimum ferinâ melancholiâ.*
[s] *Fernelius consil 44. & 45. vinum prohibet assiduum, & aromata.*
[t] *Modò iecur non incendatur.*
[u] *Per 24 horas sensum doloris omnem tollit, & videre facit.*
[x] *In extasin cogit, omni solitudine liberat, & teaue quid ridere facit.*
[y] *Hildesheim spicel.2.*
[z] *Alkermes, omnia vitalia viscera mirè confortat.*
[a] *Contrà omnes melancholicos affectus confert. ac certum est ipsius usu omnes cordis & corporis vires, mirum in modum resici.*
[b] *Succinum verò albissimum confortat ventriculum, flatum discutit, urinam mouet, &c.*
[c] *Garcias ab Horto aromatum lib.1. cap. 15. aduersus omnes morbos melancholicos conducit & venenum. Ego (inquit) utor in morbis melancholicis, &c. & deploratos huius usu, ad pristinam sanitatem restitui.* See more in Banhimus booke *de lap. Bezoar. cap.45.*
[d] *Edit. 1617. Monspely electuarium fit pretiosissimum Alchermes &c.*
[e] *Nihil morbum hunc æquè exasperat, ac alimentorum vel calidiorum usus. Alchermes ideò suspectus, & quod semel moneam, cautè adhibenda calida medicamenta.*

them

them therefore warily taken. I conclude therefore of this and all other medicines, as *Thucydides* of the plague at *Athens*. No remedy could be prescribed for it, *Nam quod uni profuit, hoc alijs erat exitio.* There is no Catholike medicine to be had, that which helpes one, is pernitious to another.

Diamargaritum frigidum, Diambra, Diaboraginatum, Electuarium latificans Galeni & Rhasis, De gemmis, Dianthos, Diamoscum dulce & amarum, Electuarium Conciliatoris, syrup. Cidoniorum de pomis, conserues of Roses, Violets, Fumitory, Enula campana, Satyrion, Lemans, Orange Pills condite, &c. haue their good vse.

℞. *Diamoschi dulcis & amari ana* ʒ ij.
Diabuglossati Diaboraginati sacchari violacij
ana ʒ j. *misce cum syrupo de pomis.*

Euery Physitian is full of such receipts, one only I will adde for the rarenesse of it, which I find recorded by many learned [f] Authors, as an approued medicine against dotage, head melancholy, and such diseases of the braine. Take a [g] Rammes head that neuer medled with an Ewe, cut off at a blow, and the hornes onely taken away, boyle it well skinne and wooll together, after it is well sod, take out the braines, and put these spices to it, Cinamome, Ginger, Nutmeg, Mace, Cloues *ana* ʒ ß, mingle the powder of these spices with it, and heat them in a Platter vpon a chafing-dish of coales together, stirring them well, that they doe not burne, take heed it be not ouermuch dried, or dryer then a calues brains ready to be eaten. Keepe it so prepared, & for three dayes giue it the Patient fasting, so that he fast two houres after it. It may be eaten with bread, in an egge or broath, or any way, so it bee taken. For 14 dayes let him vse this diet, drinke no wine, &c. *Gesner. hist. animal. lib. 1. pag. 917. Caricterius pract. cap. 13. in Nich. de metri pag. 129. Iatro: Witenberg edit. Tubing. pag. 62.* mention this medicine, though with some variation, hee that list may try it, [g] and many such.

Odoraments to smell to, of Rose water, Violet Flowres, Bawme, Rose-cakes, Vineger, &c. doe much recreate the braines and spirits, and as some say, nourish, 'tis a question commonly controuerted in our schooles, *an odores nutriant*, let *Ficinus lib. 2. cap. 18.* decide it, [h] many arguments he brings to proue it; as of *Democritus*, that liued by the smell of bread alone, applyed to his nostrils, for some few dayes, when for old age he could eat no meate. *Ferrerius lib. 2. meth.* speakes of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weake, feeble, and dying men, to smell to, and by it to haue done very much good, *aquè fere profuisse olfactu ac potu*, as if he had giuen them drinke. And our noble and learned Lord † *Verulam*, in his booke *de vitâ & morte*, commends therefore all such colde smels, as any way serue to refrigerate the spirits. *Montanus consil. 31.* prescribes a forme, which he would haue his melancholy Patient neuer to haue out of his hands. If you will haue them spagirically prepared, looke in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shauen, [i] *of the flowres of water lillies, Lettice, Violets, Camomile, wild Mallowes, wethers heads, &c.* must bee vsed many mornings together. *Montanus consil. 31.* would haue the head so washed once a weeke. *Lælius à Fonte Eugubinus consult. 44.* for an *Italian* Count, troubled with head melancholy, repeates many medicines which he tried, [k] *but two alone*

f *Sckenkius lib. 1. obsrvat de Maniâ, admentis alienationem, & desipientiam vitio cerebri ortam, in manuscripto codice Germanico, tale medicamentum reperi.*

g *Caput arietis nondum experti venerem, uno ictu amputati, cornibus tantum demotis, integrũ, cum lanâ & pelle, bene elixabis, tum aperto cerebrum eximes, & addens aromata &c.*

g *Cinis testudinis ustus, & vino potus melancholiam curat, & rasura cornu Rhinocerotis, &c. Skenkius.*

h *Inflat in matrice, quod sursũ & deorsum ad odoris sensum præcipitatur.*

† Vicount St Albans.

i *Ex decocto florum nymphææ, lactucæ, violarũ, chamomillæ, altheæ, capitum vervicum, &c.*

k *Inter auxilia multa adhibita, duo visa sunt remedium adferre, usus seri caprini, cum extracto Hellebori, & irrigatio ex lacte Nymphææ violarum, &c. sutura coronali adhibita, his remediis sanitatem pristinam adeptus est.*

324 *alone which did the cure, vse of whay made of Goats milke, with the extract of Hellebor, and Irrigations of the head with water lillies, lettice, violets, camomile &c. vpon the future of the crowne.* *Piso* commends a Rammes lungs, applied hot to the forepart of the head, or a yong lamb diuided in the backe, exenterated &c. all acknowledge the chiefe cure to consist in moistning throughout. Some, saith *Laurentius*, vse powders, and caps to the braine: but forasmuch as such aromaticall things are hot and dry, they must bee sparingly vsed.

[1] *Confert & pulmo arietis, calidus agnus per dorsum diuisus, exenteratus admotus sinciputi.*

Vnto the Heart we may doe well to apply bags, Epithemes, Ointments, of which *Laurentius c.9. de melan.* giues examples. *Bruel* prescribes an Epitheme for the Heart, of Bugloss, Borrage, water-lilly, Violet waters, sweete wine, Bawm leaues, Nutmegs, Cloues &c.

[m] *Semina Cumini, rutæ, dauci, anethi cocta.*

For the Belly, make a Fomentation of oyle, [m] in which *the seedes of Cummin, Rue, Carrets, Dill, haue beene boyled.*

[n] *Lib.3. de locis affect.*

[o] *Tetrab.2. ser. 1. cap.10.*

Bathes are of wonderful great force in this malady, much admired by [n] *Galen*, [o] *Ætius, Rhasis, &c.* of sweet water, in which is boyled the leaues of Mallowes, Roses, Violets, Water-lillies, Wethers heads, flowres of Bugloss, camomile, Melilot, &c. *Guianer. cap. 8. tract. 15.* would haue them vsed twice a day, and when they come forth of the Bathes, their backe bones to be anointed with oyle of Almonds, Violets, Nymphea, fresh capon grease &c.

† *Cap de melan. collectum die veneris horâ Iouis, cum ad energiam venit. c.1. ad plenilunium Iuly) inde gesta & collo appensa hunc affectum apprimè iuuat & fanaticos spiritus expellit.*

Amulets and things to be borne about, I finde prescribed, taxed by some, approued by others, looke for them in *Mizaldus, Porta, Albertus, &c. Bessardus Visontinus ant. philos.* commends *Hypericon*, or *St Iohns wort* gathered on a fryday in the houre of *Iupiter*, *when it comes to his effectuall operation (that is about the full Moone in Iuly) so gathered and borne, or hung about the necke, it mightily helpes this affection, and driues away all phantasticall spirits.* * *Philes* a *Greeke* author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kiddes skinne, whom a Woulfe wearied,

† *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worne about a man, *because it causeth palpitation of the heart*, not for any feare, but a secret vertue which Amulets haue. A ring made of the hoofe of an Asses right forefoot carried about, &c. I say with P *Renodeus*, they are not altogether to be reiected, Piony doth helpe Epilepsie, pretious stones most diseases, [q] a Wolues dung borne with one helpes the Cholick, [r] a Spider an Ague, &c. Being in the country, in the vacation time, not many yeares since, at *Lindly* in *Leicestershire* my fathers house, I first obserued this Amulet of a Spider in a nut-shell lapped in silke, &c. so applyed for an Ague by * my mother. Whom although I knewe to haue excellent skill in Surgery, sore eyes, aches, &c. and such experimentall medicines, as all the country where shee dwells can witnesse, to haue done many famous cures (& still doth) vpon divers poore folks that were otherwise destitute of help. Yet among all other experiments, this me thought was most absurd & ridiculous, I could see no warrant for it. *Quid Aranea cum febre?* for what Antipathy? till at length rambling amongst authors (as often I doe) I found this very medicine in *Dioscorides* approued by *Matthiolus*, repeated by *Alderouandus cap. de Aranea lib. de insectis*, I beganne to haue a better opinion of it, and to giue more credit to Amulets, when I sawe it in some parties answer to experience. Such medicines are to bee exploded, that consist of words, characters, spells, and

charmes,

[1] *Mart.*

[p] *Phar. lib. 1. cap. 12.*

[q] *Ætius cap. 31 Tet. 3. ser. 4.*

[r] *Dioscorides, Vlysses Alderouandus de aranei.*

* *Mistris* Dorothy Burton.

charmes, which can doe nō good at all, but out of a ſtrong conceit, as *Pomponatius* proues; or the Diuells pollicy, that is the firſt founder and teacher of them. 325

Svbsect. 6.

Correctors of accidents to procure ſleepe. Againſt fearefull dreames, redneſſe, &c.

WHen you haue vſed all good meanes and helpes of alteratiues, auerters, diminitiues, yet there will be ſtill certaine accidents to bee corrected and amended, as waking, feareſull dreames, fluſhing in the face to ſome, to ſome ruddineſſe, &c.

Waking by reaſon of their continuall cares, feares, ſorrowes, dry braines, is a ſymptome that much crucifies melancholy men, and muſt therefore bee ſpeedily helped, and ſleep by all meanes procured, which ſometimes is a ſufficient remedy of it ſelfe without any other phyſicke. *Skenkius* in his obſervations hath an example of a woman that was ſo cured. The meanes to procure it, are inward or outward. Inwardly taken, are ſimples, or compounds, ſimples, as Poppy, Nymphæa, Violets, Roſes, Lettice, Mandrake, Henbane, Nightſhade or Solanum, Saffron, Hempſeed, Nutmegs, Willowes: with their ſeeds, iuyce, decoctions, diſtilled waters, &c. Compounds are ſyrupes, or opiats, ſyrup of Poppy, Violets Verbaſco which are commonly take̅ with diſtilled waters. R *diacodÿ* ℥ j *dioſcordÿ* ʒ ß *aquæ lectucæ* ℥ iijß *miſta fiat potio ad horam ſomni ſumenda.*

[r] *Solo ſomno curata eſt citrā medici auxilium. ſol 154.*

Requies Nicholai, Philonium Romanum, Triphera magna, pilulæ de Cynogloſſa, Dioſcordium, Laudanum Paracelſi, Opium, are in vſe, &c. Countrey folkes commonly make a poſſet of hempe-ſeed, which *Fuchſius* in his herball ſo much diſcommends, yet I haue ſeene the effect, and it may bee vſed where better medicines be not to be had.

Laudanum Paracelſi is preſcribed in two or three graines, with a dramme of *Dioſcordium*, which *Oſwald. Crollius* commends. *Opium* it ſelfe is moſt part vſed outwardly, ʒ j to ſmell to in a ball, though commonly ſo taken by the Turkes to the ſame quantity [s] for a cordiall, and at *Goa* in the *Indies* the doſe 40 or 50 graines.

[s] *Bellonius obſervat. l. 3. c. 15. laſſitudinem & labores animi tollunt inde Garcias ab Horto lib. 1. cap. 4. ſimp. med.*

Rulandus calls *requiem Nicholai, vltimum refugium*, the laſt refuge; but of this and the reſt looke for peculiar receipts in *Victorius Faventinus cap. de phreneſi. Heurnius cap. de Mania Hildeſheim ſpicel. 4. de ſomno & vigil. &c.* Outwardly vſed, as oyle of Nutmegs by extraction, or expreſſion with Roſe water to annoint the temples, oyles of Poppy, Nenuphar, Mandrake, Purſelan, Violets, to the ſame purpoſe.

Montanus conſil. 24. & 25. much commends odoraments of Opium, Vineger, and Roſewater, *Laurentius cap. 9.* preſcribes Pomanders and nodules, ſee the receipts in him. *Codronchus* [u] wormewood to ſmell to.

[u] *Abſinthium ſomnos allicit olfactu.*

Vnguentum Alablaſtritum, populeum, to annoint the temples, noſtrills, or if they be too weake to mix Saffron and Opium. Take a graine or two of Opium, and diſſolue it with three or foure drops of Roſe-water in a ſpoone, & after mingle with it as much *Vnguentum populeum* as a nut, vſe it as before:

or else take halfe a dramme of Opium, *Vnguentum populeum*, oyle of Nenuphar, Rosewater, Rosevineger, of each halfe an ounce, with as much Virgin wax as a nut, annoint your temples with some of it, *ad horam somni.*

Sacks of Wormewood,[x] Mandrake,[y] Henbane, Roses made like pillows and laid vnder his head, are mentioned by [z] *Cardan* and *Mizaldus, to annoint the soles of the feet with fatte of a dormouse, the teeth with eare-wax of a dogge, swines gall, hares eares:* charmes, &c.

Frontlets are well knowne to every good wife, Rosewater and Vineger, with a little womans milke, and Nutmegs grated vpon a Rose-cake applied to both temples.

For an emplaster, take of Castorium a dramme and halfe, of Opium halfe a scruple, mixt both together with a little water of life, make two small plasters thereof, and apply them to the temples.

Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of the flowres of Nymphæa, Violet leaues, Mandrake roots, Henbane, white Poppy. *Herc. de Saxoniâ, stillicidia* or droppings, &c. Lotions of the feet doe much availe of the said hearbs: by these meanes, saith *Laurentius*, I thinke you may procure sleepe to the most melancholy man in the world. Some vse horseleeches behind the eares, and apply Opium to the place.

[x] *Read Lemnius lib her. bib. ca. 2. of Mandrake.*

[y] *Hyoscyamus sub cervicali viridis.*

[z] *Plantam pedis inungere pinguedine gliris dicunt efficacissimum, & quod vix credi potest, dentes inunctos ex sorditie aurium canis somnum profundum conciliare &c. Cardan de rerum variet.*

† *Veni mecum lib.*

[z] *Bayerus lib. 2. c. 13.* sets downe some remedies against fearefull dreames, and such as walke and talke in their sleepe. *Baptista Porta Mag. nat. lib. 2. c. 6.* to procure pleasant dreames and quiet rest, would haue you take Hippoglossa, or the hearbe horsetongue, Bawme, to vse them or their distilled waters after supper, &c. Such men must not eat Beanes, Pease, Garlicke, Onyons, Cabbidge, Venison, Hare, Blacke wines, or any meat hard of digestion at supper, or lye on their backes, &c.

Rusticus Pudor, bashfulnesse, flushing in the face, high colour, ruddines are common grieuances which much torture many melancholy men, whē they meet a man or come in [a] company of their betters, strangers, or after a meal, or if they drinke a cup of wine or strong drinke, they are as red and fleet and sweat, as if they had been at a Maiors feast, *præsertim si metus accesserit*, it exceeds, [b] they thinke every man obserues it, takes notice of it: and feare alone will effect it, suspition without any other cause. *Sckenkius obseruat. med. lib. 1.* Speakes of a waiting Gentlewoman in the Duke of *Sauoyes* Court, that was so much offended with it, that she kneeled downe to him & offered *Byarus* a Physitian, all that she had to bee cured of it. And 'tis most true, that [c] *Antony Lodovicus*, saith in his booke *de Pudore, Bashfulnesse either much hurts or helpes*, such men Iam sure it hurts. If it proceed from suspition or feare, [d] *Fælix Plater* prescribes no other remedy but to reiect and contemne it: *Id populus curat scilicet*, as a † worthy Physition in our town said to a frend of mine in like case, complaining without a cause, suppose one looke redde, what matter is it, make light of it, who obserues it?

[a] *Aut si quid incautius exciderit aut, &c.*

[b] *Nam qua parte pauor simul est pudor additus illi. Statius.*

[c] *Olysipponensis medicus. pudor aut iuvat aut lædit.*

[d] *De mentis alienat.*

[e] *Facies nonnullis maximè calet rubetq, si se paululum exercuerint nonnullis quiescentibus idem accidit, fœminis præsertim causa quicquid feruidum aut halituosum sanguinem facit.*

† Mr Doctor Ashworth.

If it trouble at, or after meales, (as [e] *Iobertus* obserues, *med. pract. lib. 1. l. 7.*) or after a little exercise or stirring, as many are hot and red in the face, or if they doe nothing at all, especially women, he would haue them let bloud in both armes, first one, then another, two or three dayes betweene if bloud abound, to vse frictions of the other parts, feet especially, and washing of thē,

because

because of that consent which is betwixt the head and the feet.[f] And withall to refrigerate the face, by washing it often with rose, Violet, Nenuphar, Lettice, Lovage waters and the like: but the best of all is that *lac virginale*, or strained liquor of Litargy. It is diuersly prepared by *Iobertus* thus. R. *lithar. argentij* ℥ j *cerussæ candidissimæ.* ℥ iij. *caphuræ.* ℈ ij. *dissolvantur aquarum solani, lactucæ, & nenupharis ana* ℥ iij. *aceti vini albi.* ℥ ij. *aliquot horas resideat, deinde transmittatur per philt. aqua seruetur in vase vitrio, ac eâ bis terue facies quotidie irroretur.* [g] *Quercetan spagir. phar. cap. 6.* commendes the water of frogges spawne for ruddines in the face.[h] *Crato consil. 283. Scoltzij* would faine haue them vse all summer, the condite flowres of Succory, Strawbury water, Roses, cupping glasses are good for the time *Jeonsil. 286. & 285.* & to defecate impure blood with the infusion of Sene, Savory, Bawme water.[i] *Hollerius* knewe one cured alone with the vse of Succory boyled, & drunke for fiue monthes, euery morning in the summer.

[k] It is good ouer night to annoint the face with Hares blood, and in the morning to wash it with Strawbury water, and cowslip water, of the iuyce of distilled Lemmons, or to vse the seeds of Mellons, or kernells of Peaches, beaten small, or the roots of Aron, and mixt with wheat branne, to bake it in an ouen, and to crumble it in strawbury water,[l] or to put fresh cheese curdes to a red face.

If it trouble them at meale times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions as laughing, &c. strong drinke, and drinke very little,[m] one draught saith *Crato*, and that about the midst of their meale, avoid at all times indurate salt, and especially spice and windy meat.

[n] *Crato* prescribes the condite fruit of wilde rose, to a nobleman his patient, to be taken before dinner or supper, to the quantity of a Chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat by the same Author is much approued. To eat of a baked apple some advise, or of a preserued Quince, Comminseed prepared, with meat insteed of salt, to keepe downe fumes: not to study or to bee intentiue after meales.

R. *nucleorum persic seminis melonum ana* ℥ ß.
aquæ fragrorum ℔ ij. misce vtatur mane.

[o] To apply cupping glasses to the shoulders is very good. For the other kinde of ruddinesse which is setled in the face with pimples, &c. because it pertaines not to my subiect, I will not meddle with it. I referre you to *Crato's Counsells, Arnoldus lib. 1. breviar. cap. 39. 1. Rulande, Peter Forestus de Fueo lib. 31. obser. 2.* To *Platerus, Mercurialis, Ylmus, Randoletius, Heurnius*, and others that haue written largely of it.

Those other grieuances and symptomes of headach, *Vertigo, deliquium, &c.* which trouble many melancholy men, because they are copiously handled a part in every Physitian, I doe voluntarily omit.

[f] *Interim faciei prospiciendum vt ipsa refrigeretur; vtrumq; præstabit frequens lotio ex aqua rosarum, violarum, nenupharis, &c.*

[g] *Ad faciei ruborem aqua spermatis ranarum.*

[h] *Rectè vtantur in estate floribus Cichoryi saccharo conditis, vel saccharo rosaceo, &c.*

[i] *Solo vsu decocti Cichory.*

[k] *Vtile imprimis noctu faciem illinire sanguine leporino, & manè aquâ fragorum vel aquâ è floribus verbasci cum succo limonum distillato abluere*

[l] *Vtile rubenti faciei caseum recentem imponere.*

[m] *Consil. 21. lib. vnico vini haustu sit contentus.*

[n] *Idem consil. 283. Scoltzii laudatur condit. rosæ caninæ fructus ante prandium & cenam ad magnitudinem castaneæ. Decoctum radicum Sonchi, si ante cibum sumatur, valet plurimum.*

[o] *Cucurbit. ad scapulas appositæ.*

Meme. 2.

Cure of Melancholy ouer all the body.

Where the melancholy blood possesseth the whole Body with the Braine,[p] it is best to beginne with bloud-letting. [q] The *Greekes* prescribe the [q] *Median* or middle veine to be opened, & so much bloud to be taken away, as the patient may well spare, & the cut that is made must be wide enough. The *Arabians* hold it fittest to bee taken from that arme, on which side there is more paine and heauinesse in the head. If blacke bloud issue forth, bleed on, if it be cleere and good, let it be instantly suppressed,[r] *because the malice of melancholy is much corrected by the goodnesse of the bloud.* If the parties strength will not admit much evacuation in this kind at once, it must be assayed againe and againe, if it may not conveniently be taken from the arme, it must be taken from the knees and anckles: especially to such men or women whose hæmrods or monthes haue beene stopped. [s] If the malady continue, it is not amisse to evacuate in a part, in the forehead, & to virgins in the anckles, which are melancholy for loue matters, so to widdowes that are much grieued and troubled with sorrow and cares: for bad bloud flowes to the heart, and so crucifies the minde. The hæmrods are to be opened with an instrument or horseleeches, &c. see more in *Montaltus cap. 29. Sckenkius* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutiues, Alteratiues, Cordialls, correctors as before, intermixt as occasion serues, [u] *all their study must be to make a melancholy man fatte, and then the cure is ended.* *Diuretica* or medicines to procure vrine are prescribed by some in this kinde, hot & cold: hot where the heat of the liuer doth not forbid, cold where the heat of the liver is very great, [x] amongst hot are Parsley roots, Lovage, Fennell, &c. cold Mellon seeds, &c. with whay of Goats milk which is the common conveigher.

To purge and purify the bloud, vse Sowthistle, Succory, Sena, Endiue, Carduus Benedictus, Dandelion, Hoppe, Maidenhaire, Fumitory, Bugloss, Borage, &c. with their iuyce, decoctions, distilled waters, Syrups, &c.

Oswaldus Crollius basil. Chym. much admires salt of Coralls in this case, and *Ætius Tetrabib. ser. 2. cap. 114. Hieram Archigenis*, which is an excellent medicine to purifie the bloud, [y] *for all melancholy affections, falling sickenesse, none to be compared to it.*

[p] *Piso.*
[q] *Mediana præ cæteris.*
[r] *Succi melancholici malitia à sanguinis bonitate corrigitur*
[s] *Perseuerante malo ex quacunq; parte sanguis detrahi debet.*
[t] *Observat fol. 154. curatus ex vulnere in crure ob cruorem amissum.*
[u] *Studium sit omne vt melancholicus impinguetur: ex quo enim pingues & carnosi, illico sani sunt.*
[x] *Hildesheim spicel. 2. Inter calida radix petroselini apiifeniculi. Inter frigida emulsio seminis melonum cum sero caprino quod est commune vehiculũ.*
[y] *Non est aliud medicamentum quod huic comparari possit.*

Meme. 3. Svbsec. 1.

Cure of Hypocondriacall melancholy.

In this Cure as in the rest, is especially required the rectification of those six non-naturall things, aboue all a good diet, which *Montanus consil. 27.* inioynes a French Nobleman, [z] *To haue an especiall care of it, without which all other remedies are in vaine.* Bloodletting is not to be vsed, [a] except the patients body bee very full of bloud, and that it bee derived from the liuer and spleene

[z] *Hoc vnum præmoneo domine, vt sis diligens circa victum, sine quo cætera remedia frustra adhibentur.*
[a] *Piso.*

spleene to the stomacke and his vessells, then [b] to drawe it backe, to cut the inner veine of either the arme, some say the *salvatella*, and if the maladie bee continuate, [c] to open a veine in the forehead.

Preparatiues and Alteratiues may be vsed as before, sauing that there must be respect had as well to the liuer, spleene, stomacke, hypocondries, as to the heart and braine. To comfort the † stomacke and inner parts against winde and obstructions, by *Aretæus*, *Galen*, *Ætius*, *Aurelianus*, *&c.* and many later writers, are still prescribed the decoctions of Wormewood, Centaury, Penneriall, sod in Whay and dayly drunke: many haue beene cured by this medicine alone.

Codronchus in his booke *de sale absin.* magnifies the salt of Wormewood aboue all other remedies, [d] *which workes better and speedier then any other simple whatsoeuer, and much to be preferred before all those fulsome decoctions & infusions, which much offend by reason of their quantity, this alone in a small measure taken expells winde, and that most forcibly, moues vrine, cleanseth the stomacke of all grosse humours, crudities, helpes appetite, &c.* *Arnoldus* hath a Wormewood wine which he would haue vsed; which euery *Pharmacopæa* speakes of.

Diminutiues and purgers may [e] be taken as before, of *hiera*, *manna*, *cassia* which *Montanus consil.230.* for an *Italian* Abbot, in this kinde preferres before all other simples. [f] *And these must be often vsed, still abstaining from those which are more violent, lest they doe exasperate the stomacke, &c. and the mischiefe by that meanes be increased.* Though in some Physitians I find very strong purgers, Hellebor it selfe prescribed in this affection. If it long continue, vomits may be taken after meate, or otherwise gently procured with warme water, oximell, &c. now and then. *Fuchsius cap.33.* prescribes Hellebor it selfe, but still take heed in this malady, which I haue often warned of hot medicines, [g] *because* (as *Salvianus* addes) *drought followes heate, which increaseth the disease:* and yet *Baptista Silvaticus controv.32.* forbids cold medicines, [h] *because they increase obstructions, and other bad symptomes.* But this varies as the parties doe, and 'tis not easie to determine which to vse. [i] *The stomacke most part in this infirmitie is cold, the liuer hot, scarce therefore* (which *Montanus* insinuates *consil.229.* for the Earle of *Monfort*) *can you helpe the one, and not hurt the other:* much discretion must be vsed, take no Physicke at all he concludes, without great need. *Lælius Ægubinus consult.77.* for an Hypocondriacall *German* Prince, vsed many medicines, *but it was after signified to him in Letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good.* In his 108 *Consult.* hee vsed as happily the same remedies, this to a third might haue bin poyson, by ouer-heating his liuer and blood.

For the other parts looke for remedies in *Savanarola*, *Gordonius*, *Johnson*, *&c.* one for the Spleene, amongst many other, I will not omit, cited by *Hildesheim spicel.2.* and prescribed by *Mat. Flaccus*, and out of the authority of *Benevenius*. *Antony Benevenius* in an Hypocondriacall passion, [l] *Cured an exceeding great swelling of the Spleene with Capers alone, a meat befitting that*

[b] *Laurentius cap.15. revulsionis gratia venam internam alterius Brachii secamus.*

[c] *Si Pertinax morbus venam fronte secabis. Bruel.*

† *Ego maximè curam stomacho delegabo. Octa Horatianus lib. 2. cap 5.*

[d] *Citiùs & efficatius suas vires exercet quam solent decocta ac diluta in quantitate multa, & magna cum assumentium molestia desumpta Flatus his sal efficaciter dissipat vrinam mouet, humores crassos absterget, stomachum egregiè confortat eruditatem nauseam appetentiam mirum in modum renouat &c.*

[e] *Piso, Altomarus. Laurentius cap.15.*

[f] *His utendum sepius iteratis, & vehementioribus semper abstinendum ne ventrem exasperent.*

[g] *Lib.2. cap.1. Quoniam caliditate coniuncta est siccitas quæ malum auget.*

[h] *Quisquis frigidis auxilijs hoc morbo vsus fuerit, is obstructionem, alcali, symptomata augebit.*

[i] *Ventriculus plerumq; frigidus, epar calidum, quomodo ergo ventriculum calefaciet, vel Chinæ, & Sassafras, quorum saber serrarius sæpè candens ferrum extinxerat, &c.*

refrigerabit hepar sine alterius maximo detrimento. [k] *Significatum per literas, incredibilem utilitatem ex decocto fras percepisse.* [l] *Tumorem splenis incurabilem, solâ cappari curavit cibo, tali ægritudine aptissimo. Solo, usu aquæ, in quo faber ferrarius sæpè candens ferrum extinxerat, &c.*

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infirmitie, and frequent vse of the water of a Smiths forge, by this Physicke hee cured a sicke man, whom all other Physitians had forsaken, that for seuen yeares had beene Splenitick. And of such force is this water, [m] *that such creatures as drinke of it, haue commonly little or no spleene.* See more excellent medicines for the Spleene in him. *Averters* must be vsed to the Liuer and Spleene, and to scowre the Meseriacke veines, and they are either to open or prouoke vrine. You can open no place better then the hemrods, *which if by horseleeches they be made to flow,* [n] *there may not be again such an excellent remedie,* as *Plater* holds. *Salust. Salvian* will admit no other blood letting but this, & by his experience in an Hospitall which he kept, he found all mad and melancholy men worse for other blood-letting. *Laurentius cap.15.* calls this of horseleeches, a sure remedy to empty the Spleene and Meseriacke membrane. Only *Montanus consil.248.* is against it, [o] *to other men* (saith he) *this opening of the hemrods seemes to be a profitable remedy, for my part I doe not approue of it, because it drawes away the thinnest blood, and leaues the thickest behinde.*

Ætius, Vidus Vidius, Mercurialis, Fuchsius, recommend *Diuretickes,* or such things as prouoke vrine, as Anniseeds, Dill, Fennel, Germander, ground Pine, sod in water, or drunke in powder, and yet [p] *P. Bayerus* is against them. *All melancholy men* (saith he) *must auoide such things as prouoke vrine, because by them the subtile or thinnest is evacuated, the thicker matter remaines.*

Clysters are in good request; *Trincavelius lib.3.consil.38.* for a yong Nobleman, esteemes of them in the first place, and *Hercules de Saxoniâ Panth. lib.1.cap.16.* is a great approuer of them. [q] *I haue found* (saith he) *by experience, that many Hypocondriacall melancholy men, haue beene cured by the sole vse of Clysters,* receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odoraments prescribed for the head, there must be the like vsed for the Liuer, Spleene, Stomack, Hypocondries, &c. *In crudity* (saith *Piso*) *tis good to binde the Stomack hard,* to hinder wind, and to helpe concoction.

Of inward medicines I need not speake, the same Cordials as before. In this kind of melancholy, some prescribe Treacle in Winter, especially before or after purges, or in the Spring as *Avicenna,* [t] *Trincavellius* Mithridate, [u] *Montaltus* Piony seedes, Vnicornes horne; *os de corde cervi &c.*

Amongst Topickes or outward medicines, none are more pretious then Bathes, but of them I haue spoken. Fomentations to the Hypocondries are very good, of wine and water, in which are sod Sothernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also [x] Cerotts, [y] Playsters, Liniments, Oyntments, for the spleene, Liuer, and Hypocondries, of which looke for examples in *Laurentius, Iobertus lib.3.cap.1.prac.med. Montanus consil.231. Montaltus cap.33. Hercules de Saxoniâ, Faventinus.* And so of Epithemes, digestiue powders, bagges, oyles. *Octavius Horatius lib.2 cap.5.* prescribes calasticke Cataplasmes, or dry purging medicines: *Piso* [z] Dropaces of pitch and oyle of Rue, applyed at certaine times to the stomacke, to the metaphrene or part of the backe, which is ouer against the heart. *Ætius* synapismes; *Montaltus cap.35.* would haue the thighes to be [a] cauterised, *Mercurialis* prescribes beneath the knees; *Lælius Ægubinus cons.77.* for an Hypocondriacal Dutchman, will haue a cautery made in the right thigh, and so *Montanus consil.55.* The same *Montanus consil.34.* approues of issues in the armes, or hinder part the

[m] *Animalia quæ apud fabros educantur, exiguas habent lienes.*

[n] *Si hæmorroides fluerent, nullum præstantius esset remedium, quæ sanguisugis admotis provocari poterunt. observat. lib.1.pro hypoc. leguleio.*

[o] *Alijs apertio hæc in hoc morbo videtur utilissima, mihi non admodùm probatur, quia sanguinem tenuem attrahit, & crassum relinquit.*

[p] *Lib.2 cap.13. omnes melancholici debent omittere urinã provocantia, quoniam per ea educitur subtile, & remanet crassum.*

[q] *Ego experientiâ probavi, multos Hypocondriacos, solo usu Clysterum fuisse sanatos.*

[r] *In cruditate optimum, ventriculum arctius alligari.*

[t] ℥j. *Theriacæ, Vere præsertim & æstate.*

[t] *Consil.12 lib.1*

[u] *Cap.33.*

[x] *Trincavellius consil.15. cerotum pro sene melancholico ad iecur optimum.*

[y] *Emplastra pro splene. Fernelius consil.45.*

[z] *Dropax è pice navali, & oleo rutaceo affigatur ventriculo, & toti metaphreni.*

[a] *Cauteria cruribus inusta.*

of the head. *Bernardus Paternus* in *Hildesheim spicel.2.* would haue [b] Issues made in both thighes. Ligatures, Frictions, and Cupping-glasses may bee vsed as before. 331

[b] *Fontanellæ sint in utroq; crure.*

SVBSECT. 2.

Correctors to expell winde, Against costiueneesse, &c.

IN this kinde of Melancholy, one of the most offensiue symptomes, is winde, which as in the other species, so in this, hath great need to bee corrected and expelled.

The medicines to expell it, are either inwardly taken, or outwardly. Inwardly taken to expell winde, are simples or compounds. Simples are herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerean, Zeodori, Iris, condit Ginger, Aristolochy, Cicliminus, China, Dittander, Pennyriall, Rue, Calamint, bayberries & Bay leaues, Betany, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stæchas, *Agnus castus*, Broome flowres, Origan, Orange pills &c. Spices, as Saffron, Cinamome, Bezoar stone. Myrrhe, Mace, Nutmegs, Pepper, Cloues, Ginger, seeds of annise, Fennel, Amni, Cary, Nettle, Rue, &c. Juniper berries, grana Paradisi. Compoũds, *Dianisum, Diagalanga, Diaciminum, Diacalaminth, Electuarium de baccis lauri, Benedicta laxativa, Pulvis ad flatus Antid. Florent. pulvis Carminativus, Aromaticum Rosatum, Triacle, Mithridate, &c.* This one caution of [c] *Gualter Bruel* is to be obserued in the administring of these hot medicines and dry, *that whilst they couet to expell winde, they doe not inflame the blood, & increase the disease, sometimes* (as he saith) *medicines must more decline to heat, sometimes more to cold, as the circumstances require, and as the parties are inclined to heat or cold.*

[c] *Cavendum hic diligenter à multum calefacientibus, atq; exsiccantibus, sive alimenta fuerint hæc, sive medicamenta, nonnulli enim ut ventositates & rugitus compescant, huiusmodi utentes medicamentis, plurimùm peccant; morbum sic augentes, debent enim medicamenta declinare ad calidum vel frigidum, secundum exigentiam circumstantiarum, vel ut patiens inclinat ad cal. & frigidum.*

Outwardly taken to expell windes, are oyles, as of Camomile, Rue, Bayes, &c. fomentations of the hypocondries, with the decoctions of Dill, Pennyriall, Rue, Bay leaues, Cummin, &c. bags of Camomile Flowres, Anniseed, Cummin, Bayes, Rue, Wormewood, oyntments of the oyle of Spikenard, Wormewood, Rue, &c. [d] *Aretæus* prescribes Cataplasmes of Camomile Flowres, Fennell, Anniseeds, Cummin, Rosemary, Wormewood leaues &c.

[c] Cupping-glasses applyed to the Hypocondries, without scarification, doe wonderfully resolue winde. *Fernelius consil.43.* much approues of them at the lower end of the belly, *Iulius Cæsar Claudinus respons.med. resp.33.* admires these Cupping-glasses, which he cals out of *Galen*, [f] *a kind of enchantment, they cause such present helpe.*

Empyricks haue a myriade of medicines, which I voluntarily omit. *Amatus Lusitanus, cent.4.curat.54.* for an hypocondriacall person, that was extreamely tormented with winde, prescribes a strange remedy. Put a paire of bellowes end in a Clyster pipe, and applying it into the fundament, open the bellowes, so draw forth the wind. *Natura non admittit vacuum.* He vaunts he was the first invented this remedy, and by meanes of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fienus de Flatibus cap.26. & passim aliàs.*

[d] *Cap.5.lib.7.*

[e] *Piso. Bruel. mirè flatus resolvit.*

[f] *Velut incantamentum quoddam ex flatuoso spiritu, dolorem ortum levans.*

Against Headach, Vertigo, vapors which ascend forth of the stomacke to

332 moleſt the head, read *Hercules de Saxoniâ*, and others.

Jf Coſtiueneſſe offend in this, or in any other of the three ſpecies, it is to be corrected with ſuppoſitories, clyſters, or lenitiues, powder of Sene, condit Prunes &c.

℥ *Terebinthinâ cypriam habeant familiarem, ad quantitatem deglutiant nucis parvæ, tribus horis ante prandium vel cœnã, ter ſingulis ſeptimanis prout expedire videbitur Nam præterquam quod aluum mollem efficit, obſtructiones aperit, ventriculum purgat, urinam provocat, hepar mundificat.*

R. *Elect. lenit. è ſucco roſar. ana* ℥ j. *miſce.*

Take as much as a nutmeg at a time, halfe an houre before dinner or ſupper, or *pil. maſtichina* ℥ j. in ſix pills, a pill or two at a time. See more in *Montanus conſil. 229. Hildeſheim ſpicel. 2.* *P. Cnemander*, and *Montanus*, commend ℥ *Cyprian Turpentine, which they would haue familiarly taken, to the quantity of a ſmall nut, two or three houres before dinner and ſupper, twice or thrice a weeke, if need be, for beſides that, it keepes the belly ſoluble, it cleares the ſtomacke, opens obſtructions, cleanſeth the liuer, prouokes vrine.*

Theſe in briefe are the ordinary medicines which belong to the cure of melancholy, which if they be vſed aright, no doubt may doe much good, *Si non levando ſaltem leniendo valent, peculiaria benè ſelecta*, ſaith *Beſſardus*, a good choice of particular Receipts, muſt needes eaſe, if not quite cure: not one, but all or moſt, as occaſion ſerues.

Et quæ non proſunt ſingula, multa iuvant.

Partitionis Secundæ Finis.

ANALYSIS OF THE
THIRD PARTITION.

Loue and Loue Melancholy. *Memb. 1. Sect. 1.*

- Præface or Introduction. *Subsect. 1.*
- Loues definition, Pedegree, Obiect, Faire, Amiable, Gratious and Pleasant, from which comes beauty, grace, which all desire and loue, parts affected
- Division or kinds. *Subs. 2.*
  - Naturall, in things without life; as loue and hatred of elements, and with life, as vegetall, wine and elme, sympathy, antipathy, &c.
  - Sensible, as of Beasts, for pleasure, preseruation of kinde, mutuall agreement, custome, bringing vp together, &c.
  - or Rationall.
    - Simple, which hath 3 obiects, as *Me. 1.*
      - Profitable, *Su. 1* — Health, wealth, honor, we loue our benefactors, nothing so amiable as profit, or that which hath a shew of cõmodity
      - Pleasant *Subs. 2.* — Things without life, made by art, pictures, sports, games, sensible obiects, as Hawkes, Hounds, Horses. Or men thẽselues for similitude of manners, naturall affection, as to friends, children, kinsmen, &c. for glory, such as cõmend vs.
      - Of women, as — Before marriage, as *Heroicall melanc. Se. 2. vide* ♈. / Or after marriage, as *Iealousie Sect. 3. vide* ♉.
    - or
      - Honest *Subs. 3.* — Fucate in shew by some error or hypocrisie, some seeme and are not, or truely for vertue, honesty, good parts, learning, eloquence, &c.
    - Mixt of all three which extẽdsto *Mem. 3*
      - Common good, our neighbour, country, friends, which is Charity, the defect of which, is cause of much Discontent and Melancholy.
      - or God. *Sec. 4*
        - In Excesse, *vide* ♊.
        - In Defect. *vide* ♋.

♈ Heroicall or Loue Melancholy, in which consider

- *Memb. 1.*
  - His pedegree, power, extent to vegetals and sensible creatures, aswell as men, to spirits, diuels, &c.
  - His name, definition, obiect, part affected, tyranny.
- Causes. *Memb. 2.*
  - Starres, temperature, full diet, place, country, clime, condition, Idlenes. *Su. 1.*
  - Naturall allurements, & causes of loue, as Beauty, its praise, how it allureth. Comlinesse, grace, resulting from the whole, or some parts, as face, eyes, haire, hands, &c. *Subs. 2.*
  - Artificiall allurements, and prouocations of lust and loue, gestures, apparell, dowry, mony, &c.
  - *Quest.* Whether Beauty owe more to Art or Nature. *Subs. 3.*
  - Opportunity of time and place, conference, discourse, Musicke, singing, dancing, amorous tales, lascivious obiects, familiarity, gifts, promises, &c. *Sub. 4*
  - Bawdes and philters. *Sub. 5.*
- Symptomes or signes. *Memb. 3.*
  - Of body — Drynesse, paleness, leanness, waking, sighing, &c. / Quæst. *An detur pulsus amatorius?*
  - of minde
    - or Bad as — Feare, sorrow, suspition, anxiety, &c. / An hell, torment, fire, blindnesse, &c.
    - or — Dotage, slauery, neglect of businesse.
    - Good as — Spruceness, neatness, courage, aptnesse to learne musicke, singing, dancing, poetry &c.
- Prognostickes; Despaire, Madnesse, Phrensie, Death, &c. *Memb 4.*
- Cures *Mem. 5*
  - By labour, diet, physicke, abstinence. *Sub. 1.*
  - To withstand the beginnings, avoid occasions, faire & fowle meanes, change of place, contrary passion, witty inventions, discommend the former, bring in another. *Sub. 2.*
  - By good counsell, perswasion, from future miseries, inconveniences, &c. *Su. 3*
  - By Philters, magicall, & poeticall cures, *Su. 4.* To let them haue their desire disputed *pro* and *con.* Impediments remoued, reasons for it. *Sub. 5.*

- I. Iealousie. *Sect. 3.*
  - His name, definition, extent, power, tyranny. *Memb. 1.*
  - Division, Æquivocations, kindes. *Subs 1.*
    - Improper
      - To many beasts; as Swannes, cockes, Bulls.
      - To Kings and Princes of their subiects, successors.
      - To friends, parents, tutors ouer their children, or otherwise.
    - or
    - Proper
      - Before marriage, corrivals, &c.
      - After, as in this place our present subiect.
  - Causes. *Sect. 3.*
    - In the parties themselues
      - Idlenesse, impotency in one party, melancholy, long absence.
      - They haue bin naught themselues. Hard vsage, vnkindnes, wantonnes.
      - Inequality of yeares, persons, fortunes, &c.
    - Or
    - Frō others
      - Outward entisements and provocations of others.
  - Symptomes. *Memb. 2.* Feare, sorrow, suspition, anguish of minde, strange actions, gestures, lookes, speaches, locking vp, outrages, seuere lawes, prodigious trials, &c.
  - Prognosticks *Memb. 3.* Despaire, madnesse, to make away themselues and others.
  - Cures *Mem. 4*
    - By avoiding occasions, alwayes busie, neuer to be idle.
    - By good counsell, aduice of friends, To contemne or dissemble it. *Subs. 1.*
    - By prevention before marriage, Platoes communion,
    - To marry such as are equall in yeares, birth, fortunes, beauty, of like conditions, &c.
    - Of a good family, good education. To vse them well.
- II. Religious melancholy. *Sect. 4.*
  - A proofe that there is such a species of Melancholy, Name, Obiect God, what his beauty is, how it allureth, Part and parties affected, superstitious Idolaters, Prophets, Hereticks, &c. *Sub. 1.*
  - In excesse, or such as doe that which is not required. *Me. 1.*
    - Causes. *Sub. 2.*
      - From others
        - The diuels allurements, false miracles, Priests for their gain.
        - Polititians to keep men in obedience, Bad instructors, Blind Guides.
      - Or
      - From themselues
        - Simplicity, feare, ignorance, solitarinesse, melancholy, curiosity, pride, vainglory, decayed Image of God.
    - Symptomes *Subs 3.*
      - Generall
        - Zeal without knowledge, obstinacy, superstitiō, strange deuotion, stupidity, confidence, stiffe defence of their tenents, mutual loue, & hate of other sects, belief of incredibilities, impossibilities
      - Or
      - Particular.
        - Of Hereticks, pride, contumacy, contempt of others, wilfulnesse, vainglory, singularity, prodigious paradoxes.
        - In superstitious blinde zeale, obedience, strange workes, fasting, sacrifices, oblations, prayers, vowes, pseudomartyrdome, mad and ridiculous customes, ceremonies, obseruations.
        - In Pseudoprophets, visions, reuelations, dreames, prophecies, new doctrines, &c. of Iewes, Gentiles, Mahometans, &c.
    - Prognostickes. *Sub. 4.* New doctrines, paradoxes, blasphemies, madnesse, stupidity, despaire, damnation.
    - Cures. *Sub. 5.* By Physick if need be, conference, good counsel, perswasion, compulsion, correction, punishment, *quaritur an cogi debent? Affir.*
  - Secure, void of grace and feares. Epicures, Atheists, Magitians. Hypocrites, such as haue cauterised consciences, or els are in a reprobate sense, worldly secure, some Philosophers, impenitent sinners. *Sub. 1.*
  - In defect, as *Me. 2,*
    - Or Distrustful, or too timorous, as desperat. In despair cōsider
      - Causes *Sub. 2.*
        - The diuel and his allurements. Rigid Preachers, that wound their consciences. Melancholy, contemplation, solitarines.
        - How melancholy & despair differ. Distrust, weaknes of faith.
        - Guilty cōscience for offence cōmitted, misunderstāding Script.
      - Symptoms *Sub. 3.* Feare, sorrow, anguish of mind, extreame tortures & horror of conscience, fearfull dreames, conceipts, visions, &c.
      - Prognosticks; Blasphemy, violent death, *Sub. 4*
      - Cures *Su. 5*
        - Physick, as occasiō serues, cōference, not to be idle, or alone.
        - Good cōusel, good cōpany, all comforts and contents. &c.

THE THIRD PARTITION.

LOVE MELANCHOLY.

THE FIRST { SECTION. MEMBER. SVBSECTION.

The Preface.

THERE will not be wanting, I presume, some or other that will much discommend some part of this Treatise of Loue Melancholy, and obiect (which [a] *Erasmus* in his Preface to Sr *Thomas Moore* suspects of his) *that it is too light for a Diuine, too Comicall a subiect* to speak of Loue Symptomes, and fit alone for a wanton Poet, or some such idle person. Some againe out of an affected gravity will dislike all for the name sake before they read a word, dissembling with him in [b] *Petronius*, and seeme to bee angry that their eares are violated with such obscene speeches, that so they may be admired for graue Philosophers, & staid carriage. But let these Cavillers and counterfeit *Cato's* know, that Loue is a species of Melancholy, and a necessary part of this my Treatise, which I may not omit, *operi suscepto inseruiendum fuit*, so *Iacobus Mycillus* pleadeth for himselfe for his translation of *Lucians* Dialogues, & so doe I. I must and will performe my taske. And that short Apologie of *Mercerus*, for his edition of *Aristanetus* shall bee mine, * *If I haue spent my time ill to write, let not them be so idle as to read.* But I hope it is not ill spent, I need not excuse or repent my selfe of this subiect, on which many graue and worthy men haue written whole volumes, *Plato*, *Plutarch*, *Plotinus*, *Avicenna*, *Leon: Hebreus* in three large Dialogues, *Xenophon sympos. Theophrastus*, if wee may beleeue *Athenæus lib. 13. cap. 9. Picus Mirandula*, *Marius Æquicola*, both in Italian, *Kornmannus de linea Amoris, lib. 3. Petrus Godofridus* hath handled in three bookes, *P. Hædus*, and which almost euery Physitian, as *Arnoldus Villanovanus*, *Valleriola obseruat. med. lib. 2. obser. 7. Ælian. Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Iason Pratensis de morb. cap. Valescus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Savanarola*, *Langius*, &c. haue treated of a part, and in their workes. I excuse my selfe therefore with

Peter

[a] *Encom. Moriæ leuiores esse nugas quàm vt Theologum deceant.*

[b] *Quoties de amatorijs mentio facta est tam vehementèr excandui, tam seuerâ tristitiâ violari aures meas obscœno sermone nolui, vt me tanquam vnum ex Philosophis intuerentur.*

* *Si malè locata est opera scribendo, ne ipsi legendo.*

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[c] *Med. epist. l. 1. ep. 24. Cadmus Milesius teste Suida. de hoc Erotico Amore. 14. libros scripsit nec me pigebit in gratiam adolescentum hanc scribere epistolã.*

[d] *Carpunt alii Platonicam maiestatem quod amori nimium indulserit, Dycearchus & alii sed malè. Omnis amor honestus & bonus & amore digni qui benè dicunt de Amore.*

[e] *Med. obser. l. 2. cap. 7. de admirando amoris affectu dicturus ingens patet cãpus & Philosophicus, quo sæpè homines ducuntur ad insaniam libeat modò vagari, &c. Que non ornẽt modo sed fragrantia & succulentia Iucundã plenius alant &c.*

[f] *Lib. 1. præfat. de amoribus agens velaxandi animi causa laboriosissimis studiis fatigati quando & Theologi se his iuvari & iuvare illæsis moribus volunt.*

[g] *Hist. lib. 12. cap 34.*

[i] *Præfat. quid quadragenario convenit cum amore.*

Ego vero agnosco amatorium scriptum mihi non convenire. Æneas Silvius

Peter Godefridus, Valleriola, Ficinus, and in [c] *Langius* words. *Cadmus Milesius* writ foureteene bookes of Loue, *and why should I bee ashamed to write an Epistle in fauour of young men, of this subiect? Dycearchus*, and some other carpe at *Plato's* maiesty that hee would vouchsafe to indite such loue toyes, but without cause (as *Ficinus* pleads) *for all loue is honest and good, and they are worthy to be loued that speake well of loue.* Being to speake of this admirable affection of loue (saith *Valleriola*) *there lies open a vast and philosophicall field to my discourse, by which many louers become mad: let me leaue my more serious meditations, and wander in these Philosophicall fields, and looke into these pleasant groues of the Muses, wherewith vnspeakable variety of flowres, wee may make Garlands to our selues, not to adorne vs only, but with their pleasant smel and iuyce to nourish our soules, and fill our mindes desirous of knowledge, &c.* After an harsh & vnpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, giue him leaue with [f] *Godefridus* the Lawyer, and *Laurentius cap. 5.* to recreate himselfe in this kinde after his laborious studies, *since so many graue Diuines and worthy men haue without offence to manners, to helpe themselues and others voluntarily written of it. Heliodorus* a Bishop penned a loue story of *Theagines* and *Chariclia*, and when some *Cato's* of his time reprehended him for it, choose rather, saith [g] *Nicephorus*, to leaue his Bishopricke then his book. *Æneas Silvius* an ancient Diuine, and past 40 yeares of age, as [i] he confesseth of himselfe, (after Pope *Pius Quintus*) endited that wanton history of *Eurialus* and *Lucretia*. And how many superintendents of learning, could I reckon vp that haue written of light subiects, *Beroaldus, Erasmus, &c.* Giue mee leaue then to refresh my muse a little, and my weary Readers, to [k] season a surly discourse, with a more pleasing aspersion of loue matters: *Edulcare vitam convenit*, as the Poet invites vs, *curas nugis, &c.* 'tis good to sweeten our life with some pleasing toyes to relliſh it, and as *Pliny* tell's vs, *magna pars studiosorum amænitates quærimus*, most of our students loue such pleasant subiects. Though *Macrobius* teach vs otherwise, *that those old Sages banished all such light Treatises from their studies, to Nurses cradles, to please only the eares*; yet out of *Apuleius* I will oppose as honorable Patrons, *Solon, Plato,* [m] *Xenophon, Adrian. &c.* that as highly approue of such Treatises. On the other side me thinks they are not to be disliked, they are not so vnfit. I will not peremptorily say as one said, *tam suauia dicam facinora, vt male sit ei qui talibus non delectatur.* I will tell you such pretty stories, that fowle befall him that is not pleased with them; but if you like them you may: *Pliny* holds it expedient, and most fit, *seueritatẽ iucunditate etiam in scriptis condire*, to season our works with some pleasant discourse, *Synesius* approues it, *licet in ludicris ludere*, the * Poet admires it, *Omne tulit punctum qui miscuit vtile dulci*, And there be those without question, that are more willing to read such toyes, then † I am to write, Let me not liue, saith *Aratines Antonia, If I had not rather heare thy discourse,* * *then see a play.* No doubt but there be more of her minde, euer haue beene, euer will be, as [o] *Hierome* beares me witnesse. *A far greater part*

[k] *Vt severiora studia his amœnitatibus lector condire possit. Accius.* [l] *In Som. Scip. è secrario suo tum ad cunas nutricum sapientes olim eliminarunt, solas aurium delicias profitentes.* [m] *Babylonius & Ephesius qui de Amore scripserunt vterq; amores Myrræ Cyrenes & Adonidis. Suidas.* † *Pet. Aretine dial. Ital.* * *Hor.* † *Legendi cupidiores, quam ego scribendi,* saith *Lucian.* * *Plus capio voluptatis inde, quam spectandis in theatro ludis.* [o] *Prooem. in Isaiam. Multo maior pars Milesias fabulas revolventium quam Platonis libros.*

had

had rather read Apuleius *then Plato: Tully* himselfe confesseth he could not vnderstand *Plato's Timæus*, and therefore cared lesse for it, but every schoolboy hath that famous testament of *Grunnius Corocotta Porcellus* at his fingers ends. I thinke I haue said enough; If not: let him that is otherwise minded, remember that of † *Maudarensis, he was in his life a Philosopher.* (as *Ausonius* apologizeth for him) *in his Epigrams, a Louer; in his precepts most severe; in his Epistles to Cærellia, a wanton. Annianus, Sulpitius, Euemus, Menander*, & many old Poets besides, did *in scriptis prurire*, write Fescennines, and lasciuious songs; *lætam materiam*, yet they had *in moribus censuram, & severitatem*, they were chast, severe, and vpright liuers, I make the same Apology in mine owne behalfe. And which he vrgeth for himselfe, accused of the same fault, ⁿ *Lasciva est nobis pagina, vita proba est*, Howsoeuer my lines erre, my life is honest. But I hope I need no such Apologies, I need not as *Socrates* in *Plato* did, cover his face when hee spake of loue, or blush and hide her eyes in her hood, as * *Pallas* did when shee was consulted by *Iupiter* about *Mercuries* marriage, *quod super nuptijs virgo consulitur*, it is no such lasciuious, obscœane or wanton discourse, but chast and honest, & most part serious and euen of religion it selfe. ° *Incensed* (as he said) *with the loue of finding loue, wee haue sought it, and found it.* And thus much I haue thought good to say by way of preface, least any man (which P *Godofridus* suspected) should obiect vnto me lightnesse, wantonnesse, rashnesse, in speaking of loues causes, entisements, symptomes, remedies, lawfull and vnlawfull loues, and lust it selfe, ¶ *I speake it only to taxe and deterre others from it, not to teach, but to apply remedies vnto it.* I will treate of this with like liberty as of the rest,

† *Sed dicam vobis vos porrò dicite multis*
Millibus, & facite hæc charta loquatur anus.

Condemne me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking be too light, but consider better of it, *Omnia munda mundis*, A naked man to a modest woman is no otherwise then a picture, as *Augusta Livia* truly said, and * *mala mens malus animus*, 'tis as 'tis taken. If to thy thinking it be too light, I aduise thee as *Lipsius* did his Reader for some places of *Plautus, Istos quasi Sirenum scopulos prætervehare*, If they like thee not let them passe, or oppose that which is good to that which is bad, and reiect not therefore all. For to invert that verse of *Martial*, & with *Hierom Wolfius* to apply it to my present purpose,

Sunt mala, sunt quædam mediocria, sunt bona plura, some is good, some bad, some's indifferent. I say farther with him yet, I haue inserted (* *leuicula quædam & ridicula ascribere non sum gravatus, &c.*) some things more homely or light, which I would request every man to interpret to the best, & as *Iulius Cæsar Scaliger* besought *Cardan*, (*Si quid vrbaniusculè lusum à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.*) I beseech thee good Reader, not to mistake me, or misconster what is here written. *Per Musas & Charites, & omnia Poetarum numina, benigne lector, oro te, ne me malè capias.* 'Tis a Comicall subiect, I craue pardon of what is amisse, and desire thee to suspend thy iudgement, or to be silent at least; but if thou likest, speake well of it, and wish me good successe.

Extremum hunc Aretbusa mihi concede laborem.

† *In vita philosophus in Epigrammatibus amator, in Epistolis petulans, in præceptis severus.*

ⁿ *Mart.*

° *Ficinus comment cap. 17. Amore incensi inuenidi amoris amorem quæsiuimus & inuenimus.*

¶ *Hæc prædixi ne quis temerè nos putaret scripsisse de amorum lenociniis de praxi, fornicationibus, adulteriis &c.*

¶ *Taxando & ab his deterrendo humanam lasciviam & insaniam, sed & remedia docèdo, non igitur candidus lector nobis succenseat, &c. Commonitio erit iuuenibus hæc, hisce vt abstineat magis, & omissa lasciviâ quæ homines reddit insanos, virtutis incumbant studiis* (Æneas Sylu.) *& curam amoris si quis nescit hinc poterit scire.*

* *Martianus Capella lib. 1. de nupt. philol. virginali suffusa rubore oculos peplo obnubens, &c.*

† *Catullus.*

° *Viros nudos castæ feminæ nihil à statuis distare.*

* *Hony Soit qui mal y pense.*

* *Præfat. Suid.*

335 I am resolved howsoeuer, *velis, nolis*, in this Trage-comedy of Loue, to Act severall parts, some Satyrically, some Comically, some in a mixt Tone, as the subiect I haue in hand giues occasion, and present Sceane shall require or offer it selfe.

Svbsect. 2.

Loues beginning, Obiect, Definition, Division.

Loues limits are ample and great, and a spatious walke it hath, beset with thornes, and for that cause, which *Scaliger* reprehends in *Cardan*, *not lightly to be passed ouer*. Least I incurre the same censure, I will examin all the kindes of loue, his nature, beginning, differences, obiects, how it is honest, or dishonest, a vertue or vice, a naturall passion or a disease, his power and effects, how farre it extends: of which, although something hath beene said in the first Partition, in those Sections of Perturbations ([f] *for loue & hatred are the first and most common passions, from which all the rest arise, and are attendant*, as *Picolomineus* holds) I will now more copiously dilate through all his parts and seuerall branches, that so it may better appeare what Loue is, and how it varies with the obiects, how in defect, or (which is most ordinary and common) immoderate, and in excesse, it causeth Melancholy.

Loue vniuersally taken, is defined to be a *Desire*, as a word of more ample signification: and though *Leon: Hebreus* the most copious writer of this subiect, in his third Dialogue makes no difference, yet in his first Dialogue, he distinguisheth them againe, & defines loue by desire. [t] *Loue is a voluntary affection, and desire to enioy that which is good.* [u] *Desire wisheth, Loue enioyes, the end of the one is the beginning of the other: that which we loue is present, that which we desire is absent.* [x] *It is worth the labour*, saith *Plotinus*, to consider well of *Loue, whether it be a God or a Diuell, or passion of the minde, or partly God, partly diuel, partly passion.* He concludes loue to participate of all three, to arise from Desire of that which is beautifull and faire, and defines it to be *an action of the minde, desiring that which is good.* [y] *Plato* calls it the *great Diuell*, for his vehemency and soueraignty ouer all other passions, & defines it an appetite, [z] *by which we desire some good to be present. Ficinus* in his Cõment addes the word Faire to this Definition, Loue is a desire of enioying that which is good and faire. *Austin* dilates this common definition, and wil haue loue to be a Delectation of the heart, [a] *for something which wee seeke to winne, or ioy to haue, coueting by desire, resting in ioy.* [b] *Scaliger exerc. 301.* taxeth all these former Definitions, and will not haue loue to be defined by Desire or Appetite, *for when we inioy the thing we desire, there remaines no more Appetite*: as he defines it, *Loue is an affection by which we are either vnited to the thing wee loue, or perpetuate our vnion*, which agrees in part with *Leon Hebreus*.

Now this loue varies as his obiect varies, which is alwaies *Good, Amiable, Faire, Gratious* and *Pleasant*. [c] *All things desire that which is good*, as wee are

[s] *Exercit. 301. Campus amoris maximus & spinis obsitus, nec leuissimo pede transuolandus.*

[t] *Grad. 1. c. 29. Ex Platone. prime & communissime perturbationes, ex quibus cæteræ oriuntur. & earum sui et pedisequæ.*

[u] *Amor est voluntarius affectus & desiderium re bonâ fruendi.*

[u] *Desiderium optantis, amor eorum quibus fruimur, amoris principium, desiderii finis, amatum adest, optatum deest.*

[x] *Principio lib. de amore. Operæ pretium est de amore considerare, vtrum Deus an Dæmon, an passio quædã animæ, an partim Deus, partim Dæmon, passio partim, &c. Amor est actus animi bonum desiderans.*

[y] *Magnus Dæmon: conuivio.*

[z] *Boni pulchriq; fruendi desiderium.*

[a] *Godefridus, lib. 1. cap. 2. Amor est delectatio cordis, alicuius ad aliquid, propter aliquod desiderium in appetendo & gaudium perfruendo per desiderium currens, requiescens per gaudium.* [b] *Non est amor desiderium aut appetitus vt ab omnibus hactenus traditum. Nam cùm potimur, amatâ re non manet appetitus. Est igitur affectus quo cum re amata aut vnimur, aut vnionem perpetuamus.* [c] *Omnia appetunt bonum.*

taught

taught in the Ethicks, or at least that which to them seemes to be good, frō this goodnesse, comes beauty; from beauty, grace, and comelinesse, which result as so many rayes from their good parts, which makes vs to loue it, & so to couet it: for were it not pleasing and gratious in our eyes, wee should not seeke it. [d] *No man loues* (saith *Aristotle 9. mor. cap. 5.*) *but he that was first delighted with comelinesse and beauty.* As this faire obiect varies, so doth our loue, for as *Proclus* holds, *Omne pulchrum amabile*, euery faire thing is amiable, and what we loue is faire and gratious in our eyes, or at least we doe so apprehend, and esteeme of it still. [e] *Amiableness is the obiect of loue, the scope and end is to obtaine it, for whose sake we loue, and which our minde couets to enioy.* And it seemes to vs especially faire & good, for good, faire, & vnitie, cannot be separated. Beauty shines, *Plato* saith, and by reason of it's splendor and shining causeth admiration, and the fayrer the obiect is, the more eagerly it is sought. For as the same *Plato* defines it, [f] *Beauty is a liuely shining or glittering brightnesse, resulting from effused good. By Ideas, seeds, reasons, shadowes, stirring vp our mindes, that by this good they may be vnited and made one.* Others will haue beauty to be the perfection of the whole composition, [g] *caused out of the congruous symmetry, measure, order and manner of parts, & that comelinesse which proceeds from this beauty is called grace, and from thence all fayre things are gratious.* For Grace and Beauty are so wonderfully annexed, [h] *so sweetly & gently winne our soules, & strongly allure, that they confound our iudgement and cannot be distinguished. Beauty and Grace are like those beames and shinings that come from the glorious and diuine Sunne*, which are diverse, as they come from the diverse obiects and please and affect our seuerall senses. [i] *As the species of beauty are taken at our eyes, eares, or conceaued in our inner soule, as Plato disputes at large in his Dialogue de Pulchro, Phædro, Hyppias*, and after many sophisticall errors confuted, concludes that Beauty is a grace in all things, delighting the eyes, eares, and soule it selfe; and as *Valesius* inferres hence, what soeuer pleaseth our eares, eyes, & soule, must needs be beautifull and faire, and delightsome to vs. [k] *And nothing can more please our eares then Musicke, or pacifie our minds:* Faire houses, pictures, orchards, Gardens, Feilds, a fayre Hawk, a fayre horse is most acceptable vnto vs; what soeuer pleaseth our eyes and eares, we call beautifull and fayre; [l] *Pleasure belongeth to the rest of the senses, but Grace and Beauty to these two alone.* As the obiects varie and are diverse, so they diversly affect our eyes, eares, and soule it selfe. Which giues occasion to some, to make so many seuerall kindes of loue as there be obiects: One Beauty ariseth from God, another from his creatures, there is a beauty of the body, a beauty of the soule, a beauty from vertue, *forma martyrum*, as *Austin* cals it, *quam videmus oculis animi*, which we see with the eyes of our soule, which beauty, as *Tully* saith, if wee could discerne with these corporall eyes, *admirabiles sui amores excitaret*, would cause admirable affections, and rauish our soules. This other Beauty which ariseth from those extreame parts, and those graces which proceed from gestures, speeches, seuerall motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three *Graces* still in *Venus* company, as attending on her, & holding vp her traine)

[d] *Nemo amore capitur nisi qui fuerit ante formæ speciem delectatus.*

[e] *Amabile obiectum amoris & scopus, cuius adeptio est finis cuius gratia amamus. Animus enim aspirat vt eo fruatur, & formam boni habet & præcipuè viget & placet, Piccolomineus, grad. 7. cap. 2. & grad. 8. cap. 35.*

[f] *Forma est vitalis fulgor ex ipso bono manans per ideas semina, rationes vmbras effusus, animos excitans vt per bonum in vnum redigantur.*

[g] *Pulchritudo est perfectio compositi ex congruente ordine, mensurâ & ratione partium consurgens, & venustas inde prodiens gratia dicitur & res omnes pulchræ gratiosæ*

[h] *Gratia & pulchritudo ita suauiter animos demulcent, ita vehementer alliciunt, & adeo mirabiliter connectuntur, vt in vnum confundant & distinguí non possint, & sint tanquã radii & splendores diuini solis in rebus variis vario modo fulgentes.*

[i] *Species pulchritudinis hauriuntur oculis, auribus, aut concipiuntur interna mente.* [k] *Nihil hinc magis animos conciliat quàm Musica, pulchræ picturæ ædes, &c.* [l] *In reliquis sensibus voluptas in his pulchritudo & gratia.*

338 are infinite almoſt, and vary their names with their obiects, as loue of mony, couetouſneſſe, loue of Beauty, Luſt, immoderate deſire of any pleaſure, concupiſcence, friendſhip, loue, good will, &c. & is either vertue or vice, honeſt, diſhoneſt, in exceſſe, defect, as ſhall be ſhewed in his place: Heroicall Loue, Religious Loue, &c. which may bee reduced to a twofold Diviſion, according to the principall parts which are affected, the Braine and Liuer. *Amor & amicitia* which *Scaliger exercitat.301. Valeſius* and *Melanchthon* warrant out of *Plato*, φιλεῖν & ἔρως, out of that ſpeech of *Pauſanias* behke, that makes two *Veneres* and two loues. [m] *One Venus is ancient without a mother, and deſcended from heauen, whom we call cœleſtiall; The younger, begotten of Iupiter and Dione, whom commonly we call Venus.* *Ficinus* in his Comment vpon this place *cap.8.* following *Plato*, calls theſe two loues, two Divells, [n] or good, or bad Angells according to vs, which are ſtill houering about our ſoules, [o] *The one reares vs to heauen, the other depreſſeth vs to hell; the one good which ſtirres vs vp to the contemplation of that divine beauty, for whoſe ſake we performe Iuſtice, and all godly offices, ſtudy Philoſophy, &c. the other baſe, in reſpect, and bad, and yet to be reſpected; for indeed both are good in their owne natures: procreation of children is as neceſſary as that finding out of truth, but therefore called bad, becauſe it is abuſed, and which drawes our ſoules from the ſpeculation of that other, to viler obiects;* So farre *Ficinus*. S[t] *Auſtin lib.15. de civ. Dei & ſup. Pſal.64.* hath deliuered as much in effect. [p] *Every creature is good, & may be loued* well or ill. And [q] *Two citties make two loues, Ieruſalem and Babylon, the loue of God the one; the loue of the world the other, of theſe two Citties we are all Citizens, as by examination of our ſelues wee may ſoone finde, and of which:* The one loue is the root of all miſchiefe, the other of all good. And in his *15.cap.lib.de mor.Eccleſiæ*, hee will haue thoſe foure cardinall vertues to bee naught elſe but loue rightly compoſed, in his 15 booke *de civ.Dei cap.22.* he calls Vertue the order of Loue, whom *Thomas* following *1.part.2.quæſt.55. art.1.* and *quæſt.56.3.quæſt.62.art.2.* confirmes as much, and amplifies in many words. [r] *Lucian* to the ſame purpoſe hath a diviſion of his owne, *One loue was borne in the Sea, which is as various and raging in young mens breaſts as the Sea it ſelfe, and cauſeth burning luſt: the other is that golden chaine which was let downe from heauen, and with a divine Fury rauiſheth our Soules, made to the image of God, and ſtirres vs vp to comprehend that innate and incorruptible beauty, to which we were once created.* *Beroaldus* hath expreſſed all this in an Epigram of his;

Dogmata divini memorant ſi vera Platonis,
Sunt gemina veneres, & geminatus amor,
Cœleſtis Venus eſt nullo generata parente,
Quæ caſto ſanctos nectit amore viros.
Altera ſed Venus eſt totum vulgata per orbem,
Quæ divûm mentes alligat, atq; hominum,
Improba, ſeductrix, petulans, &c.
If diuine *Plato's* Tenents they be true,
Two *Veneres*, two loues there be,
The one from heauen, vnbegotten ſtill,
Which knits our ſoules in vnitie,
The other famous ouer all the world,

Binding

Convivio Platonis.

[m] *Duæ veneres duo amores, quarum vna antiquior & ſine matre cœlo data, quam cœleſtem venerem nuncupamus, altera verò Iunior à Iove & Dione prognata, quam vulgarem venerem vocamus.*

[n] *Altera ad ſuperna erigit, altera deprimit ad inferna.*

[o] *Alter excitat hominem ad divinam pulchritudinem luſtrandam, cuius cauſa philoſophiæ ſtudia & iuſtitiæ, &c.*

[p] *Omnis creatura cùm bona ſit, & benè amari poteſt & malè.*

[q] *Duas ciuitates duo faciunt amores, Ieruſalem facit amor Dei, Babilonem amor ſæculi, vnuſquiſq; ſe quid amet interroget & inueniet vnde ſit civis.*

[r] *Alter mari ortus, ferox, varius, fluctuans, insanis Iuvenum mare referens, &c. Alter aureâ catena cœlo demiſſa bonum furorem mentibus emittens, &c.*

Binding the hearts of God and men,
Dishoneſt, wanton, and ſeducing ſhe,
Rules whom ſhe will, both where & when.

This two-fold diuiſion of *Loue*, *Origen* likewiſe followes in his Comment on the *Canticles*, one from God, the other from the diuelll, as he holds, (vnderſtanding it in the worſer ſenſe) which many others repeate and imitate. Both which (to omit all ſubdiviſions) in exceſſe or defect, as they are abuſed, or degenerate, cauſe melancholy in a particular kind, as ſhal be ſhewed in his place. *Auſtin* in another place, makes a threefold Diuiſion of this Loue, which we may vſe well or ill. [f] *God, our neighbour, and the world: God aboue vs, our neighbour next vs, the world beneath vs. In the courſe of our deſires, God hath three things, the world one, our neighbour two. Our deſire to God, is either from God, with God or to God, and ordinarily ſo runnes. From God, when it receines from him, whence, and for which it ſhould loue him: with God, when it contradicts his will in nothing: to God, when it ſeekes to repoſe and reſt it ſelfe in him. Our Loue to our neighbour, may proceede from him, and runne with him, not to him: From him, as when we reioyce of his good ſafety, & well-doing: with him, when we deſire to haue him a fellow and companion of our iourney in the way of the Lord: not in him, becauſe there is no aide, or hope, or confidence in man. From the world our loue comes, when we come to admire the Creator in his workes: and Glorifie God in his Creatures. With the world it ſhould runne, if according to the immutabilitie of all temporalties, it ſhould be deiected in aduerſity, or ouer eleuated in proſperity: To the world, if it would ſettle it ſelfe in his vaine delights and ſtudies.* Many ſuch partitions of Loue I could repeate, and ſubdiviſions, but leſt (which *Scaliger* obiects to *Cardan, Exercitat. 301*) [t] *I confound filthy burning luſt, with pure and diuine Loue*, I will follow that accurate Diuiſion of *Leon Hebræus dial. 2.* betwixt *Sophia* and *Philo*, where hee ſpeakes of *Naturall, Senſible*, and *Rationall* Loue, and handleth each a-part. Naturall loue or hatred, is that Sympathy or Antipathy, which is to be ſeen in animate, and inanimate creatures, in the foure Elements, Mettals, Stones, Plants, Herbes, and is eſpecially obſerued in vegetals; as betwixt the Vine & Elme a great Sympathy, betwixt the Vine and Cabbage, betwixt the Vine and Oliue, [u] *Virgo fugit Bromium*, betwixt the Vine and Bayes, a great Antipathy, the Vine loues not the Bay, [x] *nor his ſmell, and will kill him, if hee grow neere him*; the Butte and the Lintle cannot endure one another; the Oliue & the Myrtle embrace each other, in roots and branches if they grow neere. Read more of this in *Picolomineus grad. 7. cap. 1. Creſcentius l. 5. de agric. Baptiſta Porta de mag. lib. 1. cap. de plant. odio & Element. ſym. Fracaſtorius de ſym. & Antip.* of the loue and hatred of Planets, conſult with euery Aſtrologer: *Leon. Hebræus* giues many fabulous reaſons, and moralizeth them withall.

Senſible loue, is that of brute beaſts, of which, the ſame *Leon. Hebræus dial. 2.* aſſignes theſe cauſes. Firſt, for the pleaſure they take in the Act of Generation, male and female loue one another. Secondly, for the preſeruation of the ſpecies, and deſire of yong brood. Thirdly, for the mutuall agreement, as being of the ſame kind. Fourthly, for cuſtome, vſe, and familiarity, as if a dog be brought vp with a Lyon and a Beare, contrary to their natures, they will loue each other. Hawkes, dogges, horſes, loue their maſters and keepers: many ſtories I could relate in this kind, but ſee *Gillius de hiſt. anim lib. 3. cap. 14.*

[f] *Tria ſunt, quæ amari à nobis benè vel malè poſſunt. Deus, proximus, mundus. Deus ſupra nos, iuxta nos proximus, infra nos mundus. Tria Deus, duo proximus, vnum mundus habet, &c.*

[t] *Ne confundam veſanos & fœdos amores beatis, ſceleratum cum puro, diuino, & vero &c.*

[u] *Aldat.*

[x] *Porta. Vitis laurum non amat, nec eius odorem, ſi prope creſcat, enecat. Lappa lenti aduerſatur.*

[y] *Sympathia olei & myrti ramorum & radicum ſe complectentium. Mizaldus ſecret. cent. 1. 47.*

340 those two Epistles of *Lipsius*, of dogges and horses, *Agellius*, &c. Fiftly, for bringing vp, as if a bitch bring vp a kid, a hen ducklings, an hedge-sparrow a cuckow, &c.

The third kinde is *Amor cognotionis*, as *Leon* calls it, Rationall loue, *Intellectivus amor*, and is proper to men, on which I must insist. This appeares in *God, Angels, Men.* God is loue it selfe, the fountaine of loue, the disciple of loue, as *Plato* stiles him, the seruant of peace, the God of loue and peace; haue peace with all men, and God is with you.

z *Mantuan.*

—z *Quisquis veneratur Olympum,*
Ipse sibi mundum subjcit atq; Deum:

a *Charitas munifica, quâ mercamur de Deo regnum Dei.*

a *By this Loue* (saith *Gerson*) *we purchase Heauen*, and buy the Kingdome of God. This b Loue is either in the Trinity it selfe, for the Holy Ghost is the Loue of the Father and the Sonne, &c. *Iohn 3.35.* and *5.20.* and *14.31.* or towards vs his creatures, as in making the world. *Amor mundum fecit*, Loue built Cities, invented Arts, Sciences, and all good things: Loue is the beginner and end of all our actions, the efficient and instrumentall cause, as our Poets in their Symboles, Jmpreses, † Emblemes, of rings, squares, &c. shadow vnto vs,

b *Polanus parit. Zanchius de naturâ Dei. c.3 copiosè de hoc amore Dei agit.*

† *Camerarius Emb.100. cent. 2.*

Si rerum queris fuerit quis finis & ortus,
Desine, nam causa est unica solus amor.
Jf first and last of any thing you wit,
Cease, loue's the sole and onely cause of it.

c *Dial 3.*

Loue, saith c *Leon*, made the world, and afterwards in redeeming of it, *God so loued the world, that he gaue his only begotten Sonne for it*, John 3.16. *Behold what loue the Father hath shewed on vs, that wee should be called the sonnes of God.* 1. John 3.1. Or in his prouidence, in protecting of it; either all in generall, or his Saints elect and Church in particular: whom he keepes as the apple of his eye, whom he loues freely, as *Hosea 14.5.* speakes. d *Charior est ipsis homo, quàm sibi.* Not that we are faire, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable loue and goodnesse, out of his diuine Nature. And this is that *Homers* golden chaine, which reacheth downe from Heauen to earth, by which euery creature is annexed, & depends on his Creator. He made all, saith e *Moses, and it was good*, and hee loues it as good.

d *Iuuen.*

e *Gen.1.*

The loue of Angels and liuing soules, is mutuall amongst themselues, & towards vs militant in the Church, and all such as loue God; there is ioy in Heauen for euery sinner that repenteth, they pray for vs, are sollicitous for our good, f *Casti genij.*

f *Theodoret & Plotino.*

Vbi regnat charitas, suave desiderium,
Latitiaq; & amor Deo coniunctus.

Loue proper to mortall men, is the third member of this subdiuision, and the subiect of my following Discourse.

Memb. 2. Svbsec. 1.

Loue of men, which varies as his obiects, profitable, pleasant, honest.

Valesius lib.3.controv.13. defines this Loue which is in men, *To be an affection of both powers, Appetite and Reason.* The Rationall resides in the Braine, the other in the Liuer (as before hath bin said out of *Plato* and others) the Heart is diuersly affected of both, and carried a thousand wayes by consent. The Sensitiue faculty most part ouer-rules Reason, the Soule is carried hoodwinked, and the vnderstanding captiue like a beast.[h] *The Heart is variously inclined, sometimes they are merry, sometimes sad, and from Loue arise Hope, and Feare, Iealousie, Fury, Desperation.* Now this loue of men is diuers, and varies as the obiect varies, by which they are entised, as vertue, wisdome, eloquence, profit, wealth, money, fame, honour, or comelinesse of person, &c. *Leon Hebræus* in his first Dialogue, reduceth them all to these three, *Vtile, Iucundum, Honestum*, Profitable, Pleasant, Honest; of which hee discourseth at large, and whatsoeuer is beautifull & faire, is referred to them, or any way to be desired.[i] *To profitable, is aseribed health, wealth, Honour, &c. which is rather Ambition, Desire, Couetousnesse, then Loue.* Friends, children, loue of women, and all delightfull and pleasant things, are referred to the second. The loue of honest things, consists in vertue and wisedome, and is preferred before that which is profitable and pleasant: Intellectuall, about that which is honest.[l] Saint *Austin* calls *profitable, worldly; Pleasant, carnall; Honest, spirituall.*[m] *Of and from all three, result Charity, Friendship, and true Loue, which respects God and our neighbour.* Of each of these I will briefly dilate, and shew in what sort they cause melancholy.

Amongst all these faire entising obiects, which procure Loue, and bewitch the Soule of man, there is none so mouing, so forcible as Profite, and that which carrieth with it a shew of commodity. Health indeed is a precious thing, and to recouer and preserue which, we will vndergoe any misery, drinke bitter Potions, freely giue our goods: restore a man to his health, his purse lyes open to thee, bountifull he is, thankfull and beholding to thee: but giue him wealth and honour, giue him gold, or what shall be for his aduantage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart and hand, life and all is at thy seruice, thou art his deare and louing friend, good and gracious Lord and master, his *Mecanas*, he is thy slaue, thy vassall, most deuote, affectioned, and bounden in all duety: tell him good tydings in this kind, there spoke an Angell, a blessed houre that brings in gaine, he is thy creature, and thou his creator; he hugges thee, and admires thee: he is thine for euer. No Loadstone so attractiue as that of Profite, none so fair an obiect as that of gold,[n] nothing winnes a man sooner then a good turne; bounty and liberality command Body and Soule,

Munera (crede mihi) placant hominesq; deosq;,
Placatur donis Iupiter ipse datis.

Good turnes doe pacifie both God and men,
And *Iupiter* himselfe is won by them.

[h] *Affectus nunc appetitiuæ potentiæ, nunc rationalis, alter cerebro residet, alter epate, cor &c.*

[h] *Cor variè inclinatur, nunc gaudens, nunc mœrens, statim ex timore nascitur Zelotypia, furor, spes, desperatio.*

[i] *Ad utile sanitas refertur. utilium est ambitio, cupido, desiderium potiùs quàm amor, excessus auaritia.*

[k] *Picolom. grad. 7. cap. 1.*

[l] *Lib. de Amicit. utile mundani, carnale Iucundum, spirituale, honestum.*

[m] *Ex singulis tribus fit charitas & amicitia, quæ respicit deum & proximum.*

[n] *Benefactores præcipuè amamus. Vives 3. de anima.*

Gold

342 Gold of all other, is a most delicious obiect, a sweet light, a goodly luster it hath. *gratiùs aurum quàm solem intuemur*, saith *Austin*, and wee had rather see it then the Sunne. Sweet and pleasant in getting, in keeping, it seasons all our labours, intollerable paines we take for it, base imploments, bitter flouts and taunts, long iourneyes, heauy burdens, all are made light & easie by this hope of gaine, *At mihi plaudo Ipse domi simul ac nummos contemplor in arcâ.* The sight of gold refresheth our spirits, and rauisheth our hearts, as that *Babylonian* garment, and [o] golden wedge did *Achan* in the campe, the very sight and hearing of it, set on fire his soule with desire of it. It will make a man run to the *Antipodes*, or tarry at home and turne parasite, lie, flatter, prostitute himselfe, sweare and beare false witnesse; he wil venture his body, kill a king, murther his father, and damne his Soule to come at it. *Formosior auri massa*, as [p] hee well obserued, the masse of gold is fairer then all your *Gracian* pictures; that *Apelles*, *Phydias*, or any doting Painter could euer make: we are inamored with it, [q] *Prima ferè vota, & cunctis notissima templis, Diuitiæ ut crescant.*—

[o] Ios. 7.

[p] Petronius Arbiter.

[q] Iuuenalis.

All our labours, studies, endeavours, vowes, prayers and wishes, are to get, how to compasse it. If we get it, as we thinke, we are made for euer, thrice happy, Princes, Lords &c. if we lose it, we are dul, heauy, dejected, discontent, miserable, desperate and mad. Our estate and *benè esse*, ebbes and flowes with our commodity, and as we are endowed or enriched, so are we beloued & esteemed: it lasts no longer then our wealth, when that is gone, and the obiect remoued, farewell friendship: as long as bounty, good cheere, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as Crowes doe a carcasse: but when thy goods are gone and spent, the lampe of their loue is out, and thou shalt be contemned, scorned, hated, iniured. [r] *Lucians Timon*, when he was in prosperity, was the sole spectacle of *Greece*, onely admired, who but *Timon*, euery body loued, honoured, applauded him, euery man offered him his seruice, & sought to be kinne to him; but when his gold was spent, his faire possessions gone, farewell *Timon*, none so vgly, none so deformed, so odious an abiect as *Timon*, no man so ridiculous on a sudden, they gaue him a penny to buy a rope, no man would know him.

[r] Lucianus Timon.

T'is the generall humor of the world, commodity steeres our affections throughout, we loue those that are fortunate & rich, that thriue, or by whō wee may receiue mutuall kindnesse, hope for like curtesies, or get any good, gaine, or profit; and hate those, & abhorre on the other side, which are poore and miserable, or by whom we may sustaine losse or inconvenience. And euen those that were now familiar and deare vnto vs, our louing and long friends, neighbours, kinsmen, allies, with whom wee haue conversed and liued as so many *Geryons* for many yeares past, striuing still to giue one another all good content and entertainment, with mutuall invitations, feastings, disports, offices, for whom we would ride, run, spend our selues, & of whom we haue so freely and honorably spoken, to whom wee haue giuen all those turgent titles, and magnificent elogiums, most excellent & most noble, worthy, wise, graue, learned, valiant, &c. and magnified beyond measure. If any controversie arise betwixt vs, some trespasse, iniury, abuse, some part of our goods be detained, a piece of Land come to be litigious, or any way crosse

vs

vs in our suit,or touch the string of our commodity, we detest and depresse them vpon a sudden,neither affinity,consanguinity,or old acquaintance can containe vs,but *rupto iecore exierit Caprificus*, a golden apple sets [f] all together by the eares, as if a marrow bone, or hony combe were flung amongst Beares.Father and sonne,brother and sister,kinsmen are at oddes, and looke what malice,deadly hatred can invent,that shall be done, *Terribile, dirum, pestilens, atrox, ferum*, mutuall iniuries, desire of reuenge, and how to hurt them,him and his,are all our studies. If our pleasures be interrupt, wee can tollerate it,our bodies hurt, we can put it vp,and be reconciled, but touch our commodities,we are most impatient, faire becomes foule, the Graces are turned to Harpyes,friendly salutations, to bitter imprecations, mutuall feastings,to plotting villanies, minings and counterminings, good words to Satyrs and inuectiues, wee revile *ècontra*, nought but his imperfections are in our eyes,he is a base knaue,a diuell,a monster, a caterpiller,a viper, an hog-rubber &c. *Desinit in piscem mulier formosa supernè*, the sceane is altered on a sudden, loue is turned to hate, mirth to melancholy: so furiously are we most part bent, and our affections fixed vpon this obiect of our commodity,vpon money. The desire of which in excesse is couetousnesse,ambition tyrannizeth ouer our Soules, as [t] I haue shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improuidence,and prodigality,waste and consume his goods and fortunes, beggery followes,and melancholy,he becomes an abiect,odious, [u] and *worse then an Infidell, in not prouiding for his family.*

[f] *Per.*

[t] *Part.1 Sect.2. memb. Sub.12.*

[u] *1.Tim.5.8.*

Svbsec. 2.

Pleasant obiects of Loue.

PLeasant obiects are infinite, whether they bee such as haue life, or bee without life. Inanimate are Countries, Prouinces, Towres, Townes, Cities,as he said, [x] *Pulcherrimam insulam videmus,etiam cùm non videmus*,we see a faire Island by description, when we see it not. The [y] Sunne neuer saw a fairer City, *Thessala Tempe*,Orchards,Gardens,pleasant walkes, Groues,Fountaines,&c.The heauen it selfe is said to be [z] *faire* or foule, faire buildings,faire pictures,all artificiall,elaborate and curious workes,clothes, giue an admirable lustre, we admire them,and gaze vpon them, *ut pueri Iunonis avem*,as children doe on a Peacocke. A faire dogge, a faire horse and hawke &c. are most gracious in our sight, acceptable vnto vs, and whatsoeuer els may cause this passion,if it be superfluous or immoderately loued, as *Guianerius* obserues. These things in themselues are pleasing and good,singular ornaments,necessary,comely,and fit to be had; but when wee fixe an immoderate eye, and doteon them ouer-much, this pleasure may turne to paine,may cause much sorrow & discontent vnto vs, worke our finall ouerthrow,and cause melancholy in the end. Many are carried away with those bewitching sports of gaming,hawking,hunting,and such vaine pleasures, as [b] I haue said,some with immoderate desire of fame, to be crowned in the *Olympicks*,knighted in the field,&c. and by these meanes ruinate themselues. The lasciuious dotes on his faire mistresse, the Glutton on his dishes, which

[x] *Lipsius epist. Camdeno.*

[y] *Leland of St Edmondsbury.*

[z] *Cælum serenum,cælum visu fœdum. Polidorus lib.1.de Angliâ.*

[a] *Credo equidem vivos ducent è marmore vultus.*

[b] *Part.1.sect.2 memb.3.*

344 are infinitely varied, to pleaſe the palate, The Epicure on his ſeuerall pleaſures. The ſuperſtitious on his Idoll, and fattes himſelfe with future ioyes, as *Turkes* feed themſelues with an imaginary perſwaſion of a ſenſuall paradiſe, ſo ſeuerall pleaſant obiects, diuerſly affect diuers men. But the faireſt obiects and enticings, proceede from men themſelues, which moſt frequently captiuate and allure men, and make them dote beyond all meaſure vpon one another, and that for many reſpects. Firſt, as ſome ſuppoſe, by ſome ſecret force of ſtarres, (*quod me tibi temperat aſtrum?*) They doe ſingularly dote on ſuch a man, hate ſuch againe, and can giue no reaſon for it. [d] *Non amo te Sabidi, &c. Alexander* admired *Epheſtion*, *Adrian Antinous*, *Nero Sporus*, *&c.* The Phyſitians referre this to their temperament, Aſtrologers to trine and ſextile Aſpects, or oppoſite of their ſeuerall Aſcendents, Lords of their genitures, loue and hatred of Planets; † *Cicogna*, to concord and diſcord of ſpirits; but moſt to outward graces. A merry companion is welcome and acceptable to moſt men, and therefore ſaith [e] *Gomeſius*, Princes and great men entertaine ieſters, and Players commonly in their Courts. But *pares cum paribus facillimè congregantur*, t'is that ſimilitude of manners, which tyes moſt men in an inſeparable linke, as if they be addicted to the ſame ſtudies or diſports, they delight in one anothers companies, *birds of a feather, will gather together:* if they be of diuers inclinations, or oppoſite in manners, they can ſeldome agree. Secondly, [g] affability, cuſtome, and familiarity, may convert nature many times, though they be different in manners, as if they bee Countrey-men, fellow ſtudents, colleagues, or haue bin fellow-ſouldiers, [h] brethren in affliction, affinity, or ſome ſuch accidentall occaſion, though they cannot agree amongſt themſelues, they will ſticke together like burres, and hold againſt a third, or after ſome diſcontinuance, enmity ceaſeth; or in a forraine place. A third cauſe of Loue and hate, may be mutuall offices, *acceptum beneficium*; commend him, vſe him kindly, take his part in a quarrell, relieue him in his miſery, thou winneſt him for euer; doe the oppoſite, and be ſure of a perpetuall enemie. Praiſe & diſpraiſe of each other, doe as much, though vnknowne, as [k] *Schoppius* by *Scaliger*, and *Caſaubonus: mulus mulum ſcabit.* Who but *Scaliger* with him, what *Encomions*, *Epithetes*, *Elogiums? Antiſtes ſapientiæ, perpetuus dictator literarum, ornamentum, Europæ miraculum*, noble *Scaliger*, *incredibilis ingenij præſtantia &c. dijs potiùs quàm hominibus per omnia comparandus, ſcripta eius aurea ancylia de cœlo delapſa, poplitibus veneramur flexis &c.* but when they began to vary, none ſo abſurd as *Scaliger*, ſo vile and baſe, as his Bookes *de Burdonum familiâ*, and other Satyricall inuectiues may witneſſe, *Ouid in Ibin*, *Archilochus* himſelfe was not ſo bitter. Another great tye or cauſe of loue, is conſanguinity, Parents are deare to their children, children to their parents, brothers and ſiſters, coſens of all ſorts, as a hen and chickens, all of a knot: euery Crow thinks her owne bird faireſt. Many memorable examples are in this kinde, and t'is *portenti ſimile*, if they doe not: a mother cannot forget her childe, *Salomon* ſo found out the true mother: loue of Parents cannot be concealed. t'is naturall, and they that are inhumane in this kinde, are vnworthy of that aire they breathe, and of the foure Elements, yet many vnnaturall examples we haue in this rank, of hard-hearted parents, diſobedient children, of [l] diſagreeing brothers, nothing ſo common. The loue of kinſmen is growne cold, *many kinſmen* (as the ſaying is)

[d] *Mart.*
† *Omnif. mag. lib.2. cap.3.*
[e] *De ſale geniali lib.3. cap.15*
[f] *Similitudo morum parit amicitiam.*
[g] *Vives 3. de Anim.*
[h] *Qui ſimul fecêre naufragium, aut unà pertulêre vincula, vel conſilij, conſpirationiſve ſocietate iunguntur, invicem amant. Brutum & Caſſium invicem infenſos Cæſarianus dominatus conciliavit. Æmilius Lepidus, & Iulius Flaccus, quum eſſent inimiciſſimi, cenſores renunciati ſimultates illicò depoſuere. Scultetus cap.4. de cauſâ Amor.*
[i] *Iſocrates Demonico præcipit, ut quum alicuius amicitiam vellet, illium laudet, quòd laus initium amoris ſit, vituperatio ſimultatum.*
[k] *Suſpect. lect. lib.1. cap.2.*
[l] *Rara eſt concordia fratrum.*

is) *few friends*, if thine estate be good, and thou able, *par pari referre*, to requite their kindnesse, there will be mutuall correspondence, otherwise thou art a burden, most odious to them aboue all others. The last obiect that tyes man and man, is comelinesse of person, and beauty alone, as men loue women with a wanton eye: which κατ' ἐξοχὴν is called, *Heroicall*, or Loue Melancholy. Other loues (saith [m] *Piccolominæus*) are so called with some contraction, as the loue of wine gold, &c. but this of women is predominant, in an higher straine, whose part affected is the Liuer, and this Loue deserues a longer explication, and shall be dilated a part in the next Section. 345

[m] *grad. 1. cap. 22.*

Svbsect. 3.
Honest obiects of Loue.

BEauty is the common obiect of all Loue, [n] *as Iet drawes a straw, so doth beauty loue*; vertue and honesty are great motiues, and giue as fayre a lustre as the rest, especially if they be sincere and right, not fucate, but proceeding from true forme, and an incorrupt iudgement. For many times men are deceaued by their flattering *Gnathoes*, dissembling Camelions, outsides, hypocrites, that make a shew of great loue, learning, pretend honesty, vertue zeale, modesty, with affected lookes & counterfeit gestures: faigned protestations often steale away the hearts and fauours of men, and deceaue them, *specie virtutis & vmbra*, when as *revera* and indeed, there is no worth or honesty at all in them, no truth, but meere hypocrisie, subtlety, knavery, & the like. As true friends they are, as he that *Cælius Secundus* met by the high way side; and hard it is, in this temporizing age to distinguish such companions, or to finde them out. Such *Gnathoes* as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so diue and insinuate into their fauours, that they are taken for men of excellent worth, wisdome, learning, demy-gods, & so screw themselues into dignities, honours, offices: but these men cause harsh confusion often, and as many stirres, as *Ieroboams* Councellours in a Common-wealth, ouerthrowe themselues and others. *Tandlerus*, and some others make a doubt, whether Loue and hatred may be compelled by philters, or characters, *Cardan*, and *Marbodius* by pretious stones and amulets, Astrologers by election of times, &c. as [o] I shall elsewhere discusse. The true obiect of this honest loue is vertue, wisdome, honesty, and [p] reall worth, & this loue cannot deceaue or be compelled, *vt ameris amabilis esto*, loue it selfe is the most potent *philtrum*; vertue and wisdome, *gratia gratum faciens*, the sole and only grace, not counterfeit but open, honest, simple, naked, [q] *descending from heauen*, as our Apostle hath it, an infused habit from God, which hath giuen seuerall gifts, as witte, learning, tongues, for which they shall be amiable and gratious, *Eph.4.11.* as to *Saul* stature and a goodly presence, *1.Sam.9.1. Ioseph* found fauour in *Pharaos* court, *Gen.39.* for his [r] person; And *Daniel* with the Prince of the Eunuches, *Dan.19.19. Christ* was gratious with God and men, *Luk.2.52.* There is still some peculiar grace as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mouer, & a most forcible loadstone to draw the fauours & good wills of mens eyes, eares, & affections vnto them. When *Iesus spake they were all astonied at his answers* (Luk.2.47.) *and wondred at his*

[n] *Vives 3. de Anima, vt palea am succinum sic formam amor.*

[o] *Sect. sequent.*

[p] *Nihil diuinius homine probo.*

[q] Iames 3.17.

[r] *Gratior est pulchro veniens è corpore virtus.*

346 *gratious words which proceeded from his mouth.* An Orator ſteales away the hearts of men, and as another *Orpheus*; *quo vult, vnde vult*, hee pulls them to him by ſpeech alone: a ſweet voice cauſeth admiration, and hee that can vtter himſelfe in good words, in our ordinary phraſe, we cal him a proper man, a divine ſpirit. For which cauſe belike, thoſe old Poets made *Mercurie* the Gentleman-vſher to the *Graces*, and Captaine of eloquence, and thoſe *Charites* to be *Iupiters* & *Eurymones* daughters, deſcended from aboue. Though they be otherwiſe deformed, crooked, vgly to behold, theſe good parts of the minde denominate them faire. *Plato* commends the beauty of *Socrates*, yet who was more grimme of countenance, ſterne and gaſtly to looke vpon, & ſo are and haue been moſt of your Philoſophers, as [f] *Gregory Nazianzen* obſerues, *deformed moſt part in that which is to be ſeene with the eyes, but moſt elegant in that which is not to be ſeene. Sæpè ſub attritâ latitat ſapientia veſte.* *Æſope, Democritus, Ariſtotle, Politianus, Melanthon, Geſner, &c.* withered old men, very harſh and impolite to the eye, but who were ſo terſe, polite, eloquent, generally learned, temperate and modeſt? Honeſty, vertue, faire conditions, are great entiſers to ſuch as are well giuen, and much availe to get the favour and good will of men. *Abdolominus* in *Curtius*, a poore man, (but which mine Author notes, *the cauſe of his poverty was his honeſty*) was for his modeſty and continency from a private perſon (for they found him digging in his garden) ſaluted king, and preferred before all the magnificoes of his time, *iniecta ei veſtis purpurâ auroq; diſtincta, a purple embrodered garment was put vpon him,* [u] *and they bad him waſh himſelfe, and as he was worthy, take vpon him the ſtile and ſpirit of a king*, continue his continency and the reſt of his good parts. *Operæ pretium audire, &c.* It is worthy of your attendance, *Livy* cryes, [x] *you that ſcorne all but riches, and giue no eſteeme to vertue, except they be wealthy withall, Q. Cincinnatus had but foure acres, and by the conſent of the Senate was choſen Dictator of Rome.* Of ſuch account were *Cato, Fabritius, Ariſtides, Antoninus, Probus*, for their eminent worth: ſo *Cæſar, Traian, Alexander*, admired for valour, *Titus delitiæ humani generis*, and which *Aurelius Victor* hath of *Veſpatian* the dilling of his time, as [y] *Edgar Etheling* was in England, for his [z] excellent vertues, their memory is yet freſh and ſweet, and we loue them many ages after, though they be dead. *Suavem memoriam ſui reliquit*, ſaith *Lipſius* of his friend, liuing & dead they are al one. [a] *I haue euer loued as thou knoweſt* (ſo *Tully* wrote to *Dolobella*) *Marcus Butus, for his great wit, ſingular honeſty, conſtancy, ſweet conditions, & beleeue it there is nothing ſo amiable and* [b] *fayre as vertue. I doe mightily loue Calviſinus*, (ſo * *Plinie* writes to *Soſſius*) *a moſt induſtrious, eloquent, vpright man, which is all in all with me.* This affection came from his good parts. And as S[t] *Auſtin* comments on the 84 Pſalme, [c] *There is a peculiar beauty of Iuſtice, which wee ſee with the eyes of our hearts, and loue, and are enamored with, as in Martyrs, though their bodies be torne in peeces with wild beaſts, yet this beauty ſhines, and we loue their vertues.* The [d] *Stoicks* are of opinion, that a wiſe man is onely *Fayre*, & *Cato* in *Tullies 3. de Finibus*, contends the ſame, that the lineaments

[f] *Orat. 28. deformes plerumq; philoſophi ad id quod in aſpectũ cadit, ea parte elegantes quæ oculos fugit.*

[z] *Cauſa ei paupertatis, ſicut pleriſq; probitas fuit.*

[u] *Ablue corpus, & cape regis animum, & in eâ fortunam qua dignus es, continentiam iſtam profer.*

[x] *Qui præ diuitiis humana ſpernunt, nec virtuti locum putant niſi opes effluant. Q. Cincinnatus conſenſu patrum in dictatorem Romanum electus,*

[y] *Edgar Etheling* Englands darling.

[z] *Morum ſuavitas, obuia comitas, prompta officia, mortalium animos demerentur.*

[a] *Epiſt lib. 8. Semper amavi, ut tu ſcis, M. Brutum, propter eius ingenium, ſuaviſſimos mores, ſingularem probitatem & conſtantiam, nihil eſt, mihi crede, virtute formoſius, nihil amabilius.* [b] *Ardentes amores excitaret, ſi ſimulachrum eius ad oculos penetraret. Plato Phædone.* * *Epiſt. lib. 4. Validiſſimè diligo virum induſtrium, rectum, diſertum, quod apud me potentiſſimum eſt.* [c] *Eſt quædam pulchritudo iuſtitiæ quam videmus oculis cordis, amamus, & exardeſcimus, ut in martyribus, quum eorum membra beſtiæ lacerârint, etſi alias deformes, &c.* [d] *Lipſius manuduc. ad Phyſ. Stoic. lib. 3. diſſ. 17. ſolus ſapiens pulcher.*

of

of the minde are farre fairer then those of the body; a wise and good man is only faire. [c] It is reported of *Magdalen* Queene of *France*, and wife to *Lewes* the 11th, a Scottish woman by birth, that walking forth one evening with her Ladies, shee spied *Mr Alanus* one of the kings Chaplines, a silly, olde, [f] hardfauored man, fast asleepe in a bowre, and kissed him sweetly; when the young Ladies laughed at her for it, she replied that it was not his person that she did embrace and reverence, but the divine beauty of [g] his Soule. Thus in all ages vertue hath beene adored, admired, and a singular lustre hath proceeded from it, and the more vertuous he is, the more gratious, the more admired. No man so much followed vpon earth as *Christ* himselfe; & as the *Psalmist* saith, 14.3. *he was fairer then the sonnes of men. Chrysostom. hom. 8. in Mat. Bernard. ser. 1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat.* interpret it of the [i] beauty of his person, there was a diuine Maiestie in his lookes, and it shined like lightning, and drew all men to it, but *Basil, Cyril. lib. 5. super 55. Esay, Theodoret, Arnobius, &c.* of the beauty of his diuinity, Justice, Grace, eloquence, &c. *Thomas in Psal. 44.* of both, and so doth *Baradius*, and *Peter Morales, lib. de pulchritud. Iesu & Mariæ*, adding as much of *Ioseph*, and the Virgin *Mary*. Be they present or absent, neere vs, or a-farre off, this beauty shines, and will attract men many miles to come and see it. *Plato* and *Pythagoras* left their country, to see those wise Ægyptian Priests: *Apollonius* travelled into *Æthiopia, Persia*, to consult with the *Magi, Brachmanni, Gymnosophists*. The Queene of *Sheba* came to visit *Solomon*, and many, saith [k] *Hierome*, came out of *Spaine* and remote places 1000 miles, to see that eloquent *Livy*. No beauty leaues such an impression, or strikes so deepe, [l] or linkes the soules of men closer, then vertue. For that reason belike, *Homer* faines the three *Graces* to be linked and tyed hand in hand, because the hearts of men are so firmely vnited with such graces. [m] *O sweet bands* (*Seneca* exclaimes) *which so happily combine, that those which are bound by them, loue their binders, desiring withall, much more harder to be bound*, and as so many *Geryons* to be vnited into one. For the nature of true friendship is to combine, to bee like affected, of one minde,

[n] *Velle & nolle ambobus idem, satiatag; toto*
Mens æuo.—

as the Poet saith, still to continue one and the same. And where this loue takes place, there is peace & quietnes, a true correspondence, perfect amity, a *Diapason* of vowes and wishes, the same opinions, as betwixt *Dauid* and *Ionathan*, [o] *Damon* and *Pythias, Pylades* and *Orestes*, [p] *Nysus* and *Euryalus, Theseus* and *Perithous*, [q] they will liue and die together, and prosequute one another with good turnes, † *Nam vinci in amore turpissimum putant*, not onely liuing, but when their friends are dead, with Tombs & monuments, *Nænia's*, Epitaphs, Elegies, Inscriptions, Pyramides, Obeliskes, Statues, Images, Pictures, Histories, Poems, Annales, Feasts, Anniversaries, many ages after (as *Platoes* Schollers did) they will *parentare* still, and omit no good office that may tend to the preseruation of their name, and eternall memory. *Illum coloribus, illum cerâ, illum ære &c. He did expresse his friend in colours, in waxe, in brasse, in iuory, marble, gold and siluer* (as *Pliny* reports of a citizen of *Rome*)

[c] *Franc. Belforest. in hist. An. 1430.*

[f] *Erat autem fæde deformis, & eâ formâ, quâ citius pueri terreri possent, quã inuitari ad osculum puellæ.*

[g] *Deformis iste etsi videatur senex, diuinum animum habet.*

[i] *Fulgebat vultu suo, fulgor & diuina maiestas, homines ad se trahens.*

[k] *Præfat. lib. vulgar.*

[l] A true louers knot.

[m] *O dulcissimi laquei, qui tam fæliciter deuinciunt, ut etiam à vinctis deliganter, qui à gratis vincti sunt, cupiunt arctius deligari, & in unum redigi.*

[n] *Statius.*

[o] He loued him as he loued his owne soule. *1 Sam. 15.1.*

[p] *Virg. 9. Æn. Qui super examinem sese conieçit amicum Confossus.*

[q] *Amicus animæ dimidium. Austin. confess 4 cap. 6. Quod de Virgilio Horatius,*

& serues animæ dimidium meæ. † *Plinius.* * *Illum argento & auro, illum ebore, marmore effingit, & nuper ingenti adhibito auditorio, ingentem de vitâ eius librum recitauit. epist. lib. 4. epist. 68.*

348 *and in a great Auditory not long since, recited a iust volumne of his life.* In another place,* speaking of an Epigram which *Martiall* had composed in praise of him, *He gaue me as much as he might, and would haue done more if hee could: though what can a man giue more then honor, glory & eternity? But that which he wrote peradventure, will not continue, yet he wrote it to continue.* 'Tis all the recompence a poore scholler can make his well-deseruing Patron, *Mecænas*, friend, to mention him in his Workes, to dedicate a booke to his name, to write his life &c. as all our Poets, Orators, Historiographers haue euer done, and the greatest reuenge such men take of their aduersaries, to persecute them with Satyres, Invectiues &c. & 'tis both wayes of great moment, as *Plato* giues vs to vnderstand. *Paulus Iouius* in the fourth booke of the life and deeds of Pope *Leo Decimus*, his noble Patron, concludes in these words; † *Because I cannot honor him as other rich men doe, with like endeauour, affection, & piety, I haue vndertaken to write his life, since my fortunes will not giue me leaue to make a more sumptuous monument, I will performe those rites to his sacred ashes, which a small perhaps, but a liberall wit can afford.* But I roue. Where this true loue is wanting, there can be no firme peace, friendship frō teeth outward, counterfeit, or for some by respects, so long dissembled, till they haue satisfied their own ends, which vpon euery smal occasion, breakes out into enmity, open warre, defiance, heart-burnings, whispring, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which haue no other obiect of their loue, then greatnes, wealth, authority, &c. are rather feared then beloued; & howsoeuer borne with for a time, yet for their tyranny and oppression, griping, couetousnes, currish hardnes, folly, intemperance, impudence, & such like vices, they are generally odious, ‖ abhorred of all, both God and men,

Non uxor salvum te vult non filius, omnes
Vicini oderunt,—

wife and children, friends, neighbours, all the world forsakes them, would faine be rid of them, and are compelled many times to lay violent hands on them, or Gods iudgments ouertake them: insteed of Graces, come Furies. So when faire [f] *Abigail*, a woman of singular wisedome, was acceptable to *Dauid*, *Nabal* was churlish and euill-conditioned, & therefore [t] *Mardochy* was receiued, when *Haman* was executed. Though they flourish many times, such hypocrites, such temporizing Foxes, and bleare the worlds eyes by flattery, bribery, dissembling their natures, or other mens weakneſſe, that cannot so soon apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment, surely saith *Dauid*, *thou hast set them in slippery places, Ps.73.5.* as so many *Seiani*, they will come downe to the *Gemonian scales*; and as *Eusebius* in [u] *Ammianus*, that was in such authority *ad iubendum Imperatorem*, bee cast downe headlong on a sudden. Or put case they escape and rest vnmasked to their liues end, yet after their death, their memory stinkes as a snuffe of a candle put out, and those that durst not so much as mutter against them in their liues, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall *malè audire* in all succeeding ages, and bee odious to the worlds end.

* *Lib.4.epist.61 priſco suo. Dedit mihi quantum potuit maximū, daturus amplius si potuisset. Tamen si quid homini dari potest maius quàm gloria, laus & æternitas.*

At non erunt fortasse quæ scripsit. Ille tamen scripsit tanquam essent futura.

† *Lib.13. de Legibus. Magnam enim vim habent. &c*

† *Pari tamen studio & pietate conscribendæ vitæ eius munus suscepi, & postquam sumptuosa condere pro fortunâ non licuit, exiguo sed eo fortè liberali ingenij monumento iusta sanctissimo cineri solventur.*

‖ *Nec amant quemquam, nec amantur ab ullo.*

[f] 1 Sam.25.3.
[t] *Esther.*

[u] *Amm Marcellinus lib.14.*

Memb. 3.

Charity, composed of all three kindes, Pleasant, Profitable, Honest.

BEsides this loue that proceedes from Profite, Pleasant, Honest (for one good turne askes another in equity) or that proceedes from the Law of Nature, or from discipline and Philosophy; there is yet another loue compound of all these three, which is *Charity*, commanded by God, which no man can well performe, but he that is a Christian, and a true regenerate man; That is, [x] *To loue God aboue all, and our neighbour as our selfe.* Other Obiects are faire, & very beautifull J confesse, kindred, alliance, friendship, the loue that we owe to our countrey, nature, wealth, pleasure, honor, and such moral respects, &c. A man is beloued of a man, in that he is a man, but all these are farre more eminent and great, when they shal proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature bindes a man to loue his Parents, & this loue cannot be dissolued, as *Tully* holds, [y] *without detestable offence:* but much more Gods Cõmandemẽt, which inioynes a filiall loue and obedience in this kind. [z] *The loue of brethren is great, and like an arch of stones, where if one be displaced, all comes downe,* no loue so forcible and strong, honest. to the combination of which, nature, fortune, vertue happily concurre, yet this loue comes short of it.

—*Dulce & decorum pro patriâ mori,* [a] *and it cannot be expressed, what a deale of Charity that one name of Countrey containes.* The *Decij* did *se devovere, Horatij, Curtij, Regulus, Codrus*, sacrifice themselues for their Countreyes peace and good.

[b] *Vna dies Fabios ad bellum miserat omnes,*
Ad bellum missos perdidit una dies.
One day the *Fabij* stoutly warred,
One day the *Fabij* were destroyed.

Fifty thousand Englishmen lost their liues willingly at *Battell Abbye*, in defence of their Countrey. [c] *P. Æmilius l. 6.* speakes of six Senators of *Callice*, that came with halters in their hands to the K. of *England*, to die for the rest. This loue makes so many Writers take such paines, so many Historiographers, Physitians, &c. or at least as they pretend for common good, and their Countries good. [d] *Sanctum nomen amicitiæ, sociorum communio sacra*; Friendship is an holy name, and a sacred communion of friends. [e] *As the Sunne is in the Firmament, so is friendship in the world*, a most diuine and heauenly band, take this away, and take all pleasure, all ioy, comfort, happines, and true content out of the world, tis the greatest tye; and as our moderne *Maro* decides it, is much to be preferred before the rest.

[f] Hard is the doubt, and difficult to deeme,
When all three kindes of loue together meet;
And doe dispart the heart with power extreme,
Whether shall waigh the ballance downe, to wit,
The deare affection vnto kindred sweet,
Or raging fire of loue to women kind,
Or zeale of friends, combinde by vertues meete,

But

[x] *Vt mundus duobus polis sustentatur, ità lex Dei, amore Dei & proximi, duobus his fundamentis vincitur, machina mundi corruit, si una de polis turbatur, lex perit diuina si una ex his.*

[y] *De amicit. Charitas parentum dilui nisi detestabili scelere non potest.*

[z] *lapidum fornicibus similima, cassura, nisi se invicem sustentaret. Seneca.*

[a] *Dij immortales, dici non potest quantum charitatis nomen illud habet.*

[b] *Ovid. Fast.*

[c] *Anno 1347. Jacob Mayer. Annal. Fland. lib. 12.*

[d] *Tully.*

[e] *Lucianus Toxari. Amicitia ut sol in mundo. &c.*

[f] *Spencer Fairy Queene. lib. 5. cant. 9. stasse 1.*

350 But of them all, the band of vertuous mind,
Me thinkes the gentle heart should most assured bind.

For naturall affection soone doth cease,
And quenched is with *Cupids* greater flame,
But faithfull friendship doth them both suppresse,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternall fame.
For as the Soule doth rule the earthly masse,
And all the seruice of the body frame,
So loue of Soule doth loue of Body passe,
No lesse then perfect gold surmounts the meanest brasse.

g *Syracides.*
h *Plutarch. pretiosum numisma*
i *Xenophon. verus amicus praestantissima possessio.*
k *Greg. Per amorem Dei, proximi gignitur, & per hunc amorem proximi, Dei nutritur.*
l *Piccolomineus grad.7. cap.27. hoc felici amoris nodo ligantur familiæ, civitates, &c.*
m *Verus, absolutus hæc parit virtutes, radix omnium virtutum, mens & spiritus.*
n *Divino calore animos incendit, incensos purgat, purgatos elevat ad Deum. Deum placet, hominem Deo conciliat. Bernard.*
o *Ille inficit, hic perficit, ille deprimit, hic elevat, hic tranquillitatem, ille curas parit, hic vitam rectè informat, ille deformat &c.*

g A faithfull friend is better then h gold, a medicine of misery, and i an only possession, yet all this loue of friends, all three loues put together, are litle worth, if they proceed not from a true Christian illuminated soule, if it bee not done *in ordine ad Deum*, for Gods sake. *Though I had the gift of Prophesie, spake with tongue of men and Angels, though I feed the poore with all my goods, and giue my body to be burned, and haue not this loue, it profiteth mee nothing, 1.Cor.13.1.2.3.* This is an all-apprehending loue, loue with an addition, loue κατ' ἐξοχὴν, loue of God, and loue of men. k *The loue of God begets the loue of man, and by this loue of our neighbour, the loue of God is nourished and increased.* By this happy Vnion of loue, l *all well-gouerned families & cities are combined, the heauens annexed, and diuine soules complicated, the world it selfe composed, and all that is in it, conioyned in God, and reduced to one.* m *This loue causeth true and absolute vertues, the life and spirit, and root of euery vertuous action, it finisheth prosperity, easeth aduersity, corrects all naturall incumbrances*, inconveniences, sustained by Faith and Hope, which with this our loue, make an indissoluble twist; a *Gordian* knot, an Æquilater Triangle. *And yet the greatest of them is loue, 1.Cor.13.13. which inflames our soules with a diuine heate, and being so inflamed purgeth, and so purgeth, eleuates to God, makes an attonement, and reconciles vs vnto him.* o *That other loue infects the soule of man, this cleanseth; that depresses, this ereares; that causeth cares and troubles, this quietnesse of mind; this informes, that deformes our life; that leades to repentance, this to heauen.* For if once we be truely link't and touched with this Charity, we shall loue God aboue all, our neighbour as our selfe, as wee are inioyned, *Marke 12.31. Mat.19.19.* performe all those duties and exercises, those operations of a good Christian.

This loue suffereth long, it is bountifull, envieth not, boasteth not it selfe, is not puffed vp, It deceiueth not, it seeketh not his owne things, is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquity, but in truth. It suffereth all things, beleeueth all things, hopeth all things, 1 Cor.13.4.5.6.7. it couereth all trespasses, Prov.10.12. a multitude of sinnes, 1 Pet.4. it will defend the fatherlesse and widow, Isay 1.17. will seeke no reuenge, or be mindfull of wrong, Levit. 19.18. will bring home his brothers oxe if hee goe astray, as he is commanded, Deut.22.1. will resist euill, giue to him that asketh, and not turne from him that borroweth, blesse them that curse him, loue his enemy, Mat.5. beare his brothers burden, Galat.6.2. He that so loues, will be Hospitall, and distribute to the necessities of the Saints, he will, if it be possible, haue peace with all men, feede his

his enemy if he be hungry; if he be a-thirst, giue him drinke, he will performe those seuen workes of Mercy, *he will make himselfe equall to them of the lower sort, reioice with thē that reioice, weep with thē that weep.*, *Rom. 12.* he wil speak truth to his neighbour, be courteous & tender hearted, *Forgiuing others for Christs sake, as God forgaue him, Eph. 4. 32. he will be like minded, Phil. 2. 2. of one Iudgment. Be humble, meek, long suffring, Coloss. 3. forbeare, forget & forgiue, 12 13. 23.* and what he doth, shall be heartily done to God, and not to men. *Be pitifull and courteous, 1 Pet. 3. seeke peace and follow it.* He will loue his brother, not in word and tongue, but in deed and truth, *Ioh. 3. 18. and he that loues God, Christ will loue him that is begotten of him, John 5. 1. &c.* Thus should we willingly doe, if wee had a true touch of this *Charity*, of this diuine loue, if wee would performe this which wee are inioyned, forget and forgiue, and compose our selues to those Christian Lawes of Loue. 351

p *O fœlix hominum genus,*
Si vestros animos amor
Quo cælum regitur regat.

p *Boethius lib. 2 met. 8.*

Angelicall soules, how blessed, how happy should we be, how might we triumph ouer the diuell, and haue another heauen vpon earth!

But this we cannot doe, and which is the cause of all our woes, miseries, discontent, melancholy, q want of this Charity. We doe *invicem angariare*, contend, insult, vexe, torture, molest and hold one anothers nose to the grinstone hard, prouoke, raile, scoffe, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peeuish, inexorable as we are) to satisfie our lust or priuate spleene, for r toyes, trifles, and impertinent occasions, spend our selues, goods, friends, fortunes, to be reuenged on our aduersary, to ruine him and his. 'Tis all our study, practise and businesse, how to plot mischiefe, mine & countermine, defend & offend, warde our selues, iniurie others, hurt all; as if we were borne to doe mischiefe, and that with such eagernesse and bitternesse, with such rancor, malice, rage and furie, we prosecute our intended designes, that neither affinity or consanguinity, loue or feare of God or men can containe vs, no satisfaction, no composition will be accepted, no offices will serue, no submission; though he shall vpon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his error, yeeld himselfe with teares in his eyes, beg his pardon, we will not relent, forgiue, or pardon, till we haue confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banished his friends, followers, *& omne inuisum genus*, rooted him out and all his posterity. Monsters of men as we are, Dogges, Wolues, s Tygers, Bulles, Beares, Fiends and Diuels, we doe not onely contend, oppresse, and tyrannize our selues, but as so many fire-brands, wee set on, and animate others, our whole life is a perpetuall combate, a conflict, a set battle, a snarling fit, *Eris dea*, is setled in our tents, t *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a Sea-fight, we turne our broad sides, or two milstones with continuall attrition, we fire our selues, or breake anothers backes, and both are ruined & consumed in the end. Miserable wretches as we are, to fat and enrich our selues, we care not how we get it, how many thousands we vndoe, whom wee oppresse, by whose ruine and downefall we arise, whom wee iniury, fatherlesse children, widowes, common societies, to satisfie our owne priuate lust;

q *Deliquium patitur Charitas, & odium eius loco succedit. Basil. 1. ser. de institut. mon.*

r *Nodum in scirpo quærentes.*

s *Hircanæ & admorunt ubera tigres.*

t *Heraclitus.*

352 Though we haue myriades, abundance of wealth and treasure, (pittilesse, mercilesse, remorselesse as we are, and vncharitable in the highest degree) & our poore brother in need, sickenesse, in great extremity, and now ready to be starued for want of food, wee had rather, as the Fox told the Ape, his taile should sweep the ground still, then couer his buttocks, rather spend it idlely, consume it with dogges, hawkes, hounds, vnnecessary buildings, in riotous apparell, ingurgitate, or let it be lost, then he should haue part of it, [u] rather take from him that little which he hath, then relieue him.

[u] *Si in gehennã ibit, pauperẽ qui non alat, quid de eo fiet qui pauperem denudat. Austin.*

Like the dogge in the manger, we will neither vse it our selues, nor let others make vse of, or inioy it, part with nothing while we liue, and for want of disposing our housholds, and setting things in order, set all the world together by the eares after our death. Poore *Lazarus* lies howling at his gates for a few crummes, he onely seekes chippings, offals, let him roare & howle, famish, and eat his owne flesh, he respects him not. A poore decayed kinsman of his, sets vpon him by the way in all his iollity, and runnes begging bareheaded by him, coniuring by those former bands of friendship, alliance, consanguinity &c. vncle, cosen, brother, father.

—Per ego has lachrymas, dextramq; tuam te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum miserere mei.

Shew some pity for Christs sake, pitty a sick man, an old man, &c. hee cares not, ride on: pretend sicknes, inevitable losse of limmes, goods, plead surety-ship, or shipwracke, fires, common calamities, shew thy wants and imperfections. *Et si per sanctum iuratus dicat Osyrim,*
Credite non ludo crudeles tollite claudum.

sweare, protest, take God and all his Angels to witnesse, *quare peregrinum*, he is not touched with it, *pauper ubiq; iacet*, ride on, he takes no notice of it. Put vp a supplication to him in the name of a thousand Orphans, an hospitall, a spittle, a prison as he goes by, they cry out to him for aide, ride on, *surdo narras*, he cares not, let them eate stones, devoure themselues with vermine, rot in their owne dung, he cares not. Shew him a decayed hauen, a bridge, a schoole, a fortification &c. or some publike worke, ride on; good your worship, your honour for Gods sake, your countries sake, ride on. But shew him a rolle, wherein his name shall bee registred in golden letters, and commended to all posterity, his armes set vp, with his deuices to bee seene, then peradventure he will stay and contribute; or if thou canst thunder vpon him, as Papists doe, with satisfactory and meritorious workes, or perswade him by this meanes, he shall haue his soule out of hell, and free it from Purgatory, then in all likelyhood he will listen and stay; or that he haue no children, no neere kinsman, heire he cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him hee cannot) it may be then he will build some schoole or hospitall in his life, or be induced to giue liberally to pious vses after his death. For I dare boldly say, that vaineglory, that opinion of merit, and this inforced necessity, when they know not otherwise how to leaue, or what better to doe with them, is the maine cause of most of our good workes. I will not say this, to derogate from any good mans charitable devotion or bounty in this kind, to censure any good worke, no doubt there be many sanctified, heroicall, and worthy minded

minded men, that out of true zeale, and for vertues sake, diuine spirits, that out of commiseration and pitty, extend their liberality, and as much as in them lyes, doe good to all men, cloath the naked, feed the hungry, comfort the sicke & needy, relieue all, forget and forgiue iniuries, as true charity requires; yet most part there is *simulatum quid*, a deale of hypocrisie in this kind, much default and defect. As [x] *Cosmus Medices* that rich citizen of *Florence* confessed to a neere friend of his, that would know of him why he built so many publike and magnificent palaces, & bestowed so liberally on Schollers, not that he loued Learning more then others, *but to* [y] *eternize his owne name, to be immortal by the benefit of Schollers; for when his friends were dead, walles decayed, and all* Inscriptions *gone, bookes would remaine to the worlds end.* Vainglory and emulation (as to most men) was the cause efficient, and to be a trumpetter of his owne fame, was his sole intent, so to doe good, that all the world may take notice of it. Such for the most part is the charity of our times, such our Benefactors, *Mæcenates* and Patrons. Shew me amongst so many myriades, a truely deuout, a right, honest, vpright, meeke, humble, a patient, innocuous innocent, a mercifull, a louing, a charitable man? [z] *Probus quis nobiscum vixit?* Shew me a *Caleb* or a *Iosua?*

Dic mihi Musa virum— shew a vertuous woman a constant wife, a good neighbor, a trusty servant, an obedient childe, a true friend, &c? He that shall examine this [a] yron age wherein we liue, where charity is cold, *& iam terras Astræa reliquit*, and the Diuell loose, and see one man vilifie and insult over his brother, as if he were an innocent, or a blocke, oppresse, tyrannise, pray vpon, torture him, vexe, gaull, torment & crucifie him, starue him, where is charity? To see men sweare and forsweare, lie, & beare false witnes, to advantage themselues, preiudice others, hazard goods, lines, fortunes, to be revenged on their enemies, men so vnspeakable in their lusts vnnaturall in malice, such bloody designements, *Italian* Blaspheming, *Spanish* renouncing, &c: where is charity? He that shall see so many law suits, such endlesse contentions, such plotting, vndermining, so much mony spent with such egernesse and furie, every man for himselfe his owne ends, the Diuell for all, so many distressed soules, such lamentable complaints, so many factions, conspiracies, seditions, such grudging, repining, discontent, so much emulation, envie, so many brawls, quarrels, monomachies, &c. where is charity? To see and read of such cruell warres, tumults, vproares, bloudy battles, so many [c] men slaine, so many citties ruinated &c. (for what else is the subiect of all our stories almost, but Bills, Bowes, and Gunnes) so many murders and massacres, &c. where is Charity? To see men wholy devote to God, Churchmen, professed Divines, holy men, [d] *to make the trumpet of the Gospell the trumpet of warre*, a company of hell borne Jesuits, and fiery spirited Fryers, *facem præferre* to all seditions, as so many firebrands set all the world by the eares (I say nothing of their contentions and rayling bookes, whole ages spent in writing one against another, and that with such virulency and bitternesse *Bionais sermonibus & sale nigro*) and by their bloody inquisitions that in 30 yeares, *Bale* saith, consumed 39 Princes, 148 Earles, 235 Barons, 14755 Commons; worse then those ten persecutions, where is Charity? Hee that shall obserue and see these things may say to them as *Cato* to *Cæsar*, *credo quæ de inferis dicuntur falsa existimas*, sure I thinke thou art of opinion there

[x] *Iouius vitâ eius.*

[y] *Immortalitatem beneficio literarum, immortali gloriolæ quâdam cupiditate concupivit. Quod cives quibus bene fecisset perituri, mœnia ruitura, etsi regio sumptu ædificata, non libri.*

[z] *Hor.*

[a] *Durum genus sumus.*

[b] *Tull. pro Rosc. mentiri vis causâ meâ, ego verè cupidè & libenter mentiar tuâ causa, & si quâdo me vis peierare, ut paululùm tu compendii facias paratum fore scito*

[c] *Gallienus in Trib. Pollio lacera, occide, mea mente irascere. Rabie iecur incendente feruntur Præcipites. Vopiscus of Aurelian. Tantum fudit sanguinis quantum quis vini potauit.*

[d] *Euangelii tubam belli tubam faciunt: in pulpitis pacem, in colloquiis bella suadent.*

354 is neither Heauen nor Hell. Let them pretend religion, zeale, make what shewes they will, giue almes, peace makers, frequent sermons, if wee may guesse at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the [c] *foole in their hearts they say there is no God.* 'Tis no marvell then if being so vncharitable, hard hearted as we are, we haue so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grieuances, generall mischiefes, so many plagues, warres, vproares, losses, deluges, fires, inundations, Gods vengeance, & all the plagues of *Ægypt* come not vpō vs, since we are so vncharitable one towards another, so respectlesse of God, & our neighbours, and by our crying sinnes pull these miseries vpon our owne heads. If we had any sense or feeling of these things, surely wee should not goe on as we doe, in such irregular courses, practise all manner of impieties, our whole carriage would not be so averse from God. If a man would but consider, when he is in the midst and full career of such prodigious and vncharitable actions, how displeasing they are in Gods sight, how noxious to himselfe, as *Solomon* told *Ioab. 1. Kings, 2. the Lord shall bring this bloud vpon their heads. Prov. 1. 27. sudden desolation & destruction shall come like a whirlwinde vpon them: affliction, anguish, the reward of his hand shall be giuen him, Isa, 3. 11. &c. they shall fall into the pit they haue digged for others,* & when they are scraping, tyrannising, getting, wallowing in their wealth, *This night, O foole, I will take away thy soule*, what a seuere account they must make, and how [f] gratious on the other side a charitable man is in Gods eyes, *haurit sibi gratiam Mat. 5. 7. blessed are the mercifull for they shall obtaine mercy:* He that lendeth to the *poore giues to God*, and how it shall be restored to them againe *how by their patience and long suffering they shall heape coales on their enimies heads, Rom. 12. and he that followeth after righteousnesse and mercy shall finde righteousnesse and glory:* Surely they would checke themselues, curb in their vnnaturall inordinate affections, agree amongst themselues, abstaine from doing evill, amend their liues and learne to doe good. *Behold how comely & good a thing it is for brethren to liue together in* [g] *vnion: it is like the pretious oyntment, &c.* How odious to contend one with the other. [h] *Miseri quid luctationculis hisce volumus, ecce mors supra caput est, & supremum illud tribunal, vbi & dicta & facta nostra examinanda sunt. Sapiamus.* Why doe wee contend and vex one another, behold death is ouer our heads, and wee must shortly giue account of all our vncharitable words and actions, thinke vpon it, and be wise.

[c] *Psal. 13. 1.*

[f] *Benefacit animæ suæ vir misericors.*

[g] *Concordia magnæ res crescunt, discordiâ maximæ dilabuntur.*

[h] *Lipsius.*

SECT. 2.

SECT. 2.

MEMB. 1. SVBSEC. 1.

Heroicall loue causing melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongst other pleasant obiects, of this comelinesse and beauty which proceeds from women, which causeth *Heroicall*, or loue melancholy, and is more eminent aboue the rest, and properly called *Loue*. The part affected in men is the liuer, & therefore called *Heroicall*, because commonly Gallants, Noblemen and the most generous spirits are possessed with it. His power & extent is very large, [i] & in that twofold diuision of Loue, φιλῶν & ἐρῶν, those two *Veneres* which *Plato* and some others make mention of, it is most eminent, and κατ' ἐξοχὴν called *Venus*, as I haue said, or *Loue* it selfe. Which although it bee denominated from men, and most euident in them, yet it extends and shewes it selfe in vegetall and sensible creatures, and those incorporeall substances (as shall bee specified) and hath a large dominion and soueraignty ouer them. His pedegree is very ancient, and deriued from the beginning of the world, as [l] *Phædrus* contends, and his [m] parentage of such antiquity, that no Poet could euer finde it out. *Hesiod* makes [n] *Terra* and *Chaos* to be Loues parents, before the Gods were borne: *Plutarch amator: libello*, will haue loue to be the sonne of *Iru* and *Fauonius*, but *Socrates* in that pleasant dialogue of *Plato*, when it came to his turne to speak of Loue, telleth this tale. When *Venus* was borne, all the Gods were inuited to a banquet, & amongst the rest, [o] *Porus* the God of bounty and wealth. *Penia* or pouerty came a begging to the doore. *Porus* well whitled with *Nectar* (for there was no wine in those dayes) walking in *Iupiters* garden, in a Bowre met with *Penia*, and in his drinke got her with childe, of whom was borne *Loue*, & because he was begotten on *Venus* birth day, *Venus* still attends vpon him. The morall of this is in [p] *Ficinus*. Another tale is there borrowed out of *Aristophanes*: [q] In the beginning of the world, men had foure armes and foure feet, but for their pride because they compared themselues with the Gods, they were parted into halfes, and now peradventure by Loue they hope to be vnited againe and made one. Otherwise thus, [r] *Vulcan* met two Louers, and bid them aske what they would & they should haue it, but they made answer, *O Vulcane faber Deorum &c. O Vulcan the Gods great Smith, we beseech thee to worke vs a new in thy fornace, and of two make vs one, which he presently did, and euer since true louers are allone, & desire to be vnited.* Many such tales you shall finde in *Leon: Hebræus dial. 3.* & their [s] morall to them. The reason why loue was still painted young, *is because young men are most apt to loue, soft, faire, and fat, because such folkes are soonest taken: naked, because all true affection is simple & open: he smiles, because merry and giuen to delights: hath a quiuer, to shew his power, none can escape: is*

[i] *Memb. 1. Subsect. 2.*

[k] *Amor & amicitia.*

[l] *Phædrus orat. in laudem amoris Platonis conuiuio.*

[m] *Ante Deos omnes primum generauit amorem.*

[n] See the morall in Plutarch of that fiction.

[o] *Affluentiæ Deus.*

[p] *Cap. 7. Comment. in Plat. conuiuium.*

[q] See more in *Valesius lib. 3. cont. med. & cont. 13.*

[r] *Viues 3. de anima. Oramus te vt tuis artibus & caminis nos refingas, & ex duobus vnum facias, quod & fecit, & exinde amatores vnum sunt & vnum esse petunt.*

[s] See more in *Natalis Comes Imagin. Deorum Philostratus de Imaginibus. Lilius Giraldus Syntag de dys, &c.*

[t] *Iuuenis pingitur quòd amore plerumq; iuuenes capiantur, sic & mollis, formosus. nudus quòd simplex & apertus hic affectus, ridet quod oblectamentum præ se ferat, cum pharetra, &c.*

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blinde, because he sees not where hee strikes, whom he hits, &c. His power and soueraignty is expressed by the [u] Poets, in that hee is held to be a God, and a great commanding God, aboue *Iupiter* himselfe, *Magnus Daemon*, as *Plato* calls him, and the strongest and merriest of all the Gods according to [x] *Athenæus. Amor virorum rex, amor rex & deûm*, as *Euripides*, the God of Gods and gouernour of men, that conquers all, [y] domineeres ouer all, & can make mad and sober whom hee list; insomuch that *Cæcilius* in *Tullies Tusculanes*, holds him to bee no better then a foole or an idiot, that doth not acknowledge loue to be a great God.

[z] *Cui in manu sit quem esse dementem velit,*
Quem sapere, quem sanari, quem in morbum inyci, &c.

That can make sicke and cure whom he list. *Homer* & *Stesichorus* were both made blinde, if you will beleeue [a] *Leon: Hebræus* for speaking against his godhead: he is of that [b] power, maiesty, omnipotency, and dominion, that no creature can withstand him: *Iupiter* himselfe was turned into Satyre, shepheard, a Bull, a Swanne, a golden showre, and what not for loue; that as [*] *Lucians Iuno* right well obiected to him, *ludus amoris tues*, thou art *Cupids* whirlegigge, how did he insult ouer all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest? *Lucian* brings in *Iupiter* complaining of *Cupid* that he could not be quiet for him; and the [†] *Moone* lamenting, that shee was so impotently besotted on *Endimion*, euen *Venus* her selfe confessing as much, how rudely and in what sort her own sonne *Cupid* had vsed her being his [*] mother, *Now driuing her to mount Ida, for the loue of that Troian Anchises, now to Libanus for that Assyrian youthes sake. And although she threatned to breake his bowe and arrowes, to clip his wings, [†] and whipped him besides on the bare buttocks with her pantophle, yet all would not serue, he was too headstrong and vnruly.* That monster conquering *Hercules* was tamed by him:

Quem non mille feræ, quem non Stheneleius hostis,
Nec potuit Iuno vincere, vicit amor.
Whom neither beasts nor enimies could tame,
Nor *Iuno's* might subdue, loue quel'd the same.

Apollo that could cure all diseases, [d] could not cure himselfe of this, & therefore [e] *Socrates* calls Loue a tyrant, and brings him triumphing in a Chariot, whom *Petrarch* imitates in his triumph of Loue, and *Fracastorius* in an elegant Poeme expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what a Soueraignty loue hath, by many pregnant proofes and familiar examples may bee proued, especially of Palme trees, which are both he and she, and expresse not a sympathy but a loue passion, as by many obseruations hath beene confirmed. *Constantine de Agric. l. 10. cap. 4.* giues an instance out of *Florentius* his Georgicks, of a Palme tree that lou'd most feruently, *and would not bee comforted vntill such time her loue applied her selfe vnto her, you might see the two trees bend, and of their owne accords stretch out their boughs to embrace and kisse each other: They will giue manifest signes of mutuall loue.* *Ammianus Marcellinus lib. 24.* reports that they marry one another, and fall in loue if they growe in sight, and when the wind brings the smell to them, they are maruellously affected. *Philostratus in Imaginibus* obserues as much, and *Galen, lib. 6. de locis affectis, cap. 5.* they will bee sicke

[u] A pety Pope *claues habet superorum & inferorum as Orpheus, &c.*
[x] *Lib. 13. cap 5. Dypnosophist.*
[y] *Regnat & in superos ius habet ille deos Ovid.*
[z] *Selden proleg. 3. cap. de diis Syris.*
[a] *Dial. 3.*
[b] *Fulmine concitatior.*
[*] *Tom. 4.*
[e] *Dial. Deorum.*
[†] *Tom. 3.*
[*] *Quippe matrem ipsius quibus modis me afficit, nunc in Idam adigens Anchisæ causæ &c.*
[†] *Iampridem & plagas ipsi innates incussi sandalio.*
[d] *Nullis amor est medicabilis herbis.*
[e] *Plutarch in Amatorio, Dictator quo creato cessant reliqui magistratus.*
[f] *Neq; prius in iis desiderium cessat dum deiectus consoletur, videre enim est ipsam arborem incurvatam, vltrò ramis ab vtrisq; vicissim ad osculum exporrectis. Manifesta dant mutui desiderii signa.*

sicke

sicke for loue, and ready to dye and pine away, which the husbandmen perceauing, saith [g] *Constantine stroke many Palmes that growe together, and so stroking againe the Palme that is enamored, they carry kisses from the one to the other:* or tying the leaues and branches of the one to the stemme of the other will make them both florish and prosper a great deale better: [h] *which are enamored they can perceaue by the bending of their boughs, and inclination of their bodies.* If any man thinke this which I say to be a tale, let him read that story of two Palme trees in *Italy*, the male growing at *Brundusium*, the female at *Otranto* (related by *Iouianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonsus Iunior*, King of *Naples*, his Secretary of State, and a great Philosopher) [i] *which were barren, and so continued a long time*, till they came to see one another by growing vp higher, though many *Stadiums* asunder. *Pierius* in his *Hierogliphicks*, and *Melchior Guilandinus memb 3. tract. de papyro*, cite this story of *Pontanus* for a truth. See more in *Salmuth comment. in Pancirol. de Nouarepert. Tit. 1. de nouo orbe, Mizaldus Arcanorum lib. 2. Sands voyage lib. 2 fol. 103. &c.*

[g] *Multas palmas contingens, quæ simul crescunt, rursusq; ad amantem regrediens, eamq; manu attingens, quasi osculum mutuò ministrare videtur, & expetiti concubitus gratiam facit.*

[h] *Quam verò ipsa desideret, affectu ramorũ significat & ad illam respicit amanter, &c.*

If such fury be in Vegetalls, what shall wee thinke of sensible creatures, how much more violent and apparant shall it be in them?

[k] *Omne adeò genus in terris hominumq; ferarumq;,*
Et genus æquoreum, pecudes, pictæq; volucres
In furias ignemq; ruunt, amor omnibus idem.
All kinde of creatures in the earth,
And fishes of the Sea.
And painted birds doe rage alike,
This loue beares equall sway.

[k] *Virg. 3. Geor.*

[l] *Hic Deus & terras & maria alta domat.*

[l] *Propertius.*

Common experience & our sense wil informe vs, how violently bruit beasts are carried away with this passion, horses aboue the rest. *---furor est insignis equarum.* [m] *Cupid* in *Lucian bids Venus his mother be a good cheere, for he was now familiar with Lions, and oftentimes did get on their backes, and hold them by the mane, and ride them about like horses, and they would fawne vpon him with their tayles.* Bulls, Beares, & Bores are so furious in this kinde that they kill one another: but especially Cocks, [n] Lions, & Harts, which are so fierce that you may heare them fight halfe a mile off, saith * *Turbervile*, and many times kill each other, or compell them to abandon the tutte, that they may remaine masters in their places; *and when one hath driuen his corrivall away, he raiseth his nose vp into the ayre, and lookes aloft as though he gaue thankes to nature*, which gaue him such great delight. How Birds are affected in this kinde, appeares out of that of *Aristotle*, that will haue them to sing *ob futuram Venerem*, for ioy or in hope of their venery which is to come. *Fishes pine away for loue and wax leane*, if [o] *Gomesius* authority may bee taken, so loue tyrannizeth in dumbe creatures. Yet this is naturall for one beast to dote vpon another of the same kind, but what strange fury is that, when a Beast shall doe vpon a man? *Saxo Grammaticus lib. 10. Dan. hist.* hath a story of a Beare that loued a woman, and kept her in his denne a long time, and begot a son of her, out of whose loynes proceeded many Northerne Kings: this is the originall belike of that common tale of *Valentine* and *Orson*: *Ælian*, *Pliny*, *Peter Gillius* are full of such relations. A Peacock in *Leucadia* lou'd a maide, and

[m] *Dial. deorum. Confide mater, leonibus ipsis familiaris iam factus sum, & sæpè conscendi eorum terga & apprehendi iubas, equorum more insidens, eos agito, & illi mihi caudis adblandiuntur.*

[n] *Leones præ amore furunt. Plin. l. 8. cap. 16 Arist. l. 6. hist. animal.*

* *Cap. 17* of his booke of Hunting.

[o] *De sale lib. 1. cap. 21. Pisces ob amorem marcescunt, pallescunt, &c.*

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and when she died, the Peacock pined. [o] *A Dolphin loued a boy called* Hernias, *and when he died, the Fish came on land, and so perished.* The like addes *Gellius lib. 10. cap. 22*, out of *Appion, Ægypt. lib. 15.* a Dolphin at *Puteoli* loued a child, and would come often to him, & let him get on his back, & carry him about, [q] *& when by sicknes the child was taken away, the Dolphine died.* [r] Euery book is full (saith *Busbequius*, the Emperours Orator with the Grand *Senior*, not long since *ep. 3. legat. Turc.*) *and yeelds such instances, to beleeue which I was alwayes afraid, lest I should be thought to giue credit to fables, vntill I saw a Lynx which I had from Assyria, so affected towards one of my men, that it cannot bee denyed but that he was in loue with him. When my man was present, the beast would vse many notable entisements, and pleasant motions, and when hee was going, hold him backe, and looke after him when he was gone, very sad in his absence, but most iocund when he returned: and when my man went from mee, the beast expressed his loue with continuall sickneſſe, and after he had pined away some few dayes, died.* Such another story he hath of a Crane of *Maiorca*, that loued a *Spainiard*, that would walke any way with him, and in his absence would seeke about for him, and make a noise that he might heare her, and knocke at his doore, [s] *and when he tooke his last farewell, famished her selfe.*

Such pretty prankes can Loue play with Birds, Fishes, Beasts: and if all be true that is credibly reported, with the Spirits and Diuels themselues: who are as much inamored, and dote (if I may vse that word) as any other creature whatsoeuer. For if those stories be true that are written of *Incubus* and *Succubus*, of *Nymphes*, lascivious *Faunes* and *Satyrs*, and those Heathen gods which were Diuels, of those lasciuious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our dayes, and company of Witches and Diuels, there is some probability for it. I know that *Biarmannus, Wierus lib. 3. cap. 19. & 24.* and some others stoutly deny it, that the Diuel hath any carnall copulation with women, that the Diuell takes no pleasure in such facts, they bee meere phantasies all such relations of *Incubi, Succubi*, lies and tales. But *Austin lib. 15. de ciuit. Dei* doth acknowledge it, *Erastus de Lamijs, Iacobus Sprenger* and his colleagues, &c. *Zanchius cap. 16. l. 4. de oper. Dei. Dandinus in Arist. de Animâ lib. 2. Text. 29. com. 30. Bodin lib. 2. cap. 7.* and *Paracelsus*, a great champion of this Tenent amongst the rest, which giue many peculiar instances, and by many testimonies, proofes, and confessions, evince it. *Hector Boëthius* in his Scottish history, hath three or foure such examples, which *Cardan* confirmes out of him *lib. 16. cap. 43*, of such as haue had familiar company many yeares with them, and that in the habit of men and women. *Philostratus* in his fourth booke *de vitâ Apollonij*, hath one memorable in this kind, which I may not omit: of one *Menippus Lycius* a yong man of 25 yeares of age, that going betwixt *Cenchreas* & *Corinth*, met such a phantasme in the habit of a faire Gentlewoman, which taking him by the hand, carried him home to her house in the suburbs of *Corinth*, and told him she was a *Phœnician* by birth, and if he would tarry with her, [u] *he should heare her sing and play, and drinke such wine as neuer man dranke, & no man should molest him; but shee being faire and louely, would liue and dy with him, that was faire and louely to behold.* The young man a Philosopher otherwise, staid and discreet, and able to moderate his passions, though not this of loue, staied with her a while with great content, and at last married her, to whose wed-

ding

[o] *Plin. lib. 10. cap. 5. quumq; obortâ tempestate periisset Hernias, in sicco piscis expiravit.*

[q] *Postquam puer morbo abiit, & ipse Delphinus periit.*

[r] *Pleni sunt libri quibus fere in homines inflammatæ fuerunt, in quibus ego quidem semper assensum sustinui, veritus ne fabulosa crederem. Donec vidi lyncem quem habui ab Assyrii sic affectum erga vnum de meis hominibus, &c.*

[s] *Desiderium suum testatus, post inediam aliquot dierum interiit.*

[t] *Qui hæc in atræ bilis aut Imaginationis vim referre conati sant, nihil faciunt.*

[u] *Cantantem audies & vinũ bibes, quale antea nunquam bibisti, te rivalis turbabit nullus, pulchra autem pulchro contentè vinam, & moriar.*

ding amongst other guests came *Apollonius*, who by some probable coniectures found her out to be a Serpent, a *Lamia*, and that all her furniture, was but as *Tantalus* gold described by *Homer*, no substance but meere illusions. When she saw her self descried, she wept, and desired *Apollonius* to be silent, but he would not be moued, and thereupon she, Plate, House, & all that was in it, vanished in an instant: [x] *many thousands tooke notice of this fact, for it was done in the midst of Greece.* *Sabine* in his comment on the 10th of *Ovids* Metamorphosis, at the tale of *Orpheus*, telleth vs of a Gentleman of *Bavaria*, that for many months together bewailed the losse of his deare wife, at length the Diuell in her habit came and comforted him, and told him because he was so importunate for her, that shee should come and liue with him againe, on that condition he would be new married, and neuer sweare and blaspheame as he vsed formerly to doe, for if he did, she would bee gone: [y] *He vowed it, married, and liued with her, she brought him children, & gouerned his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing, she vanished thereupon, and was never after seene.* [z] *This I haue heard,* saith *Sabine, from persons of good credit, which told mee that the Duke of* Bavaria *told it for a certainty to the Duke of* Saxony. One more I will relate out of *Florilegus*, an honest historian of our nation, because hee telleth it so confidently, as a thing in those dayes talked of all ouer *Europe*. A young Gentleman of *Rome* the same day that he was married, after dinner with the Bride and his friends went a walking into the fields, & towards evening to the Tennis Court to recreate himselfe; whilst hee plaied, hee put his ring vpon the finger of *Venus statua*, which was thereby made in brasse; after he had sufficiently plaied, and now made an ende of his sport, hee came to fetch his ring, but *Venus* had bowed her finger in, and hee could not get it off. Wherevpon loath to make his company tarry at the present, there left it intending to fetch it the next day, or at some more convenient time, & went thence to supper, and so to bed. In the night when hee should come to performe those nuptiall rites, *Venus* steps betweene him and his wife (vnseene, vnfelt of her) and told him that she was his wife, and that hee had betroathed himselfe vnto her by that ring, which he put vpon her finger; shee troubled him for some following nights. Hee not knowing how to helpe himselfe, made his moane to one *Palumbus*, a learned Magician in those dayes, who gaue him a letter, & bid him at such a time of the night, in such a crosse way at the townes end, where old *Saturne* would passe by with his associats, in procession, as commonly he did, deliuer that script with his own hands to *Saturne* himselfe: the yong man of a bold spirit, accordingly did it, & when the old Fiend had read it, he called *Venus* to him, which rode before him, and commanded her to deliuer his ring, which forthwith she did, and so the Gentleman was freed. Many such [a] stories I find in seuerall Authors to confirme this which I haue said; and though many be against it, yet I for my part, will subscribe to *Lactantius lib.14.cap.15.* [b] *God sent Angels to the tuition of men, but whilst they liued amongst vs, that mischieuous all-commander of the Earth, & hote in lust, entised them by little & little to this vice, & defiled them with the company of women:* And to *Anaxagoras de resurrect.* [c] *Many of those spirituall bodies, ouercome by the loue of maides, and lust, failed, of whom those were borne we call Gyants. Iustin Martyr, Clemens Alexandrinus, Sulpitius Severus, Eusebius,*

[x] *Multi factum hoc cognouêre, quòd in media Græcia gestũ sit*

[y] *Rem curans domesticam, vt ante, peperit aliquot libros, semper tamen tristis & pallida.*

[z] *Hæc audiui à multis fide dignis, qui asseverabant Ducem Bavariæ eadem retulisse Duci Saxoniæ pro veris.*

[a] *Fabula Damarati & Aristonis in Herodoto lib.6. Erato.*

[b] *Deus angelos misit ad tutelam cultumq; generis humani, sed illos cum hominibus commorantes, dominator ille terræ salacissimus paulatim ad vitia pellexit, & mulierum congressibus inquinavit.*

[c] *Quidam ex illo capti sunt amore virginum, & libidine victi defecerunt, ex quibus gigantes qui vocantur, nati sunt.*

[d] *Pererius in Gen. lib.8. cap.6 vers.1. Tanc. &c.*

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Eusebius, &c. to this sense make a twofold fall of Angels, one from the beginning of the World, another a little before the deluge, as *Moses* teacheth vs, openly professing that these *Genij* can beget, and haue carnall copulation with women. Many Diuines stiffely contradict this, but I will conclude with [e] *Lipsius*, that since *examples, testimonies, and confessions of those vnhappy women are so manifest on the other side, and many euen in this our town of* Lovan, *that it is likely to be so.*[f] *One thing I will adde, that I suppose that in no age past, I know not by what destiny of this vnhappy time, there haue neuer appeared or shewed themselues so many lecherous diuels, Satyrs and Genij, as in this of ours, as appeares by the daily narrations, and iudiciall sentences vpon Record.* Reade more of this question in *Austin de ciu. Dei lib.15. Wierus lib.3. de præstig. Dæm. Giraldus Cambrensis Itinerar. Camb. lib.1. Malleus malefic. quæst.5. part.1. Iacobus Ruessus lib.5. cap.6. fol.54. Godelman. lib.2. cap.4. Erastus, Storz. Cicogna l.3 cap.3. Delrio, Lipsius, Bodine dæmonol. lib.2. cap.7. Pererius in Gen. lib.8. in 6. cap. ver.2.* King James &c.

[e] *Physiologiæ Stoicorum lib.1. cap.20. Si spiritus, unde semen ijs &c. at exempla turbant nos, mulierum quotidianæ confessiones de mistione amnes asserunt, & sunt in hac urbe Louanio exempla.*

[f] *Vnum dixero, non opinari me ullo retrò ævo tantam copiam Satyrorum, & salaciuni istorum Geniorum se ostendisse, quantũ nunc quotidianæ narrationes, & iudiciales sententiæ proferunt.*

Svbsect. 2.

How loue tyrannizeth ouer men. Loue or Heroicall melancholy, his definition, part affected.

YOu haue heard how this tyrant Loue rageth amongst brute beasts & spirits, now let vs consider what passions it causeth amongst men.

[g] *Improbe amor quid non mortalia pectora cogis?*
Horrescoreferens,

I am almost afraid to relate, amazed,[h] and ashamed, it hath wrought such stupend and prodigious effects, such foule offences. Loue indeed (I may not deny) first vnited Provinces, built Cities, and by a perpetuall generation, preserues mankind, propagates the Church; but if it rage, it is no more Loue, but burning lust, a disease, Phrensie, Madnesse, Hell. [i] *Est orcus ille, vis est immedicabilis, est rabies insana.* It subverts kingdomes, ouerthrowes cities, townes, families, & makes a massacre of men; thunder and lightning, warres, fires, plagues, haue not done that mischiefe to mankind, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrha, Troia*, and I know not how many Cities, beare record, *& fuit ante Helenam*, &c. Besides those daily monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satisfie their lusts, beggery, shame, losse, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse then calentures and pestilent feauers, those often Gouts, Pox, combustions, &c. which torment the body, that feral melancholy, which crucifies the Soule in this life, and euerlastingly torments in the world to come.

[g] *Virg.*

[h] For it is a shame to speake of those things which are done of them in secret. *Eph.* 5.12.

[i] *Plutarch amator. lib.*

Notwithstanding, they know these and many such miseries, threats, tortures will surely come vpon them, rewards, exhortations, *ècontra*, yet either out of their owne weaknesse, a depraued nature, or loues tyranny, which so furiously rageth, they suffer themselues to be led like an oxe to the slaughter *Facilis descensus Averni*, they goe downe headlong to their owne perditiõ, they will commit folly with beasts, men *leauing the naturall vse of women*, as *Paul* saith, *burned in lust one towards another, and man with man wrought filthinesse*,

[†] Rom.1.17.

Semi-

Semiramis equo, *Pasyphae* tauro, *Aristo Ephesius* asinæ se commiscuit, *Fulvius* equæ, alij canibus, capris, &c. undè monstra nascuntur aliquandò, Centauri, Sylvani, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quòd peccatum *Sodomiæ* vulgò dicitur; & frequens olim vitium apud *Orientales* illos fuit, *Græcos* nimirum, *Italos*, *Afros*, *Asianos*. [k] *Hercules Hylam* habuit, *Policletum*, *Dionem*, *Perythoonta*, *Abderum & Phryga*, alij & *Eurisitium* ab *Hercule* amatum tradunt. *Socrates* pulchrorum Adolescentum causâ frequens Gymnasium obibat, flagitioso que spectaculo pascebat oculos, quòd & *Philebus & Phædon*, Riuales, *Charmides* & reliqui *Platonis* Dialogi, satis superq; testatum faciunt: quòd verò *Alcibiades* de eodem *Socrate* loquatur, lubens conticesco, sed & abhorreo; tantum incitamentum præbent libidini. At hunc perstrinxit *Theodoretus* lib. de curat. græc. affect. cap. ultimo. Quin & ipse *Plato* suum demiratur *Agathonem*, *Xenophon Cliniam*, *Virgilius Alexin*, *Anacreon Bathyllum*; Quod autem de *Nerone*, *Claudio*, cæterorumq, portentosa libidine memoriæ proditum, mallem à *Petronio*, *Suetonio*, cæterisq; petatis, quandò omnem fidem excedant, quàm à me expectetis: sed vetera querimur. [m] Apud *Asianos*, *Turcas*, *Italos*, nunquàm frequentius hoc, quàm hodierno die vitium; officinæ horum alicubi apud *Turcas*, & frequentes querelæ, etiam inter ipsos coniuges hac de re, *quæ virorum concubitum illicitum calceo in oppositam partem versò magistratui indicant*; nullum apud Italos familiare magis peccatum, qui & post [n] *Lucianum* & [o] *Tatium*, scriptis voluminibus defendunt. *Iohannes de la Casa Beneventinus* Episcopus divinum opus vocat, suave scelus, adeòq; iactat se non alia usum Venere. Nihil usitatius apud monachos, Cardinales, sacrificulos, etiam [p] furor hic ad mortem, ad insaniam. [q] *Angelus Politianus*, ob pueri amorem, violentas sibi manus iniecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc sæuierit. Quum enim *Anno 1538. prudentissimus Rex Henricus Octavus, cucullatorum cœnobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores, Thomam Leum, Richardum Laytonum visitari fecerat &c. tanto numero reperti sunt apud eos scortatores, cinædi, ganeones, pædicones, pueravij, pæderastæ, Sodomitæ,* ([r] Balei verbis utor) *Ganymedes, &c. ut in unoquoq; eorum novam credideris Gomorrhã.* Sed vide si lubet eorundem Catalogum apud *Baleum*, puellę (*inquit*) *in lectis dormire non poterant ob fratres necromanticos*. Hæc si apud votarios, monachos, sanctos scilicet homũciones, quid in foro, quid in aulâ factũ suscipieris? quid apud nobiles, quid inter fornices, quam non fæditatem, quam non spurcitiem? Sileo interim turpes illas, & ne nominandas quidem monachorum [s] mastrupationes, Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Et quod magis mirere fœmina fœminam *Constantinopoli* non ita pridem deperijt, ausa rem planè incredibilem, mutato cultu mentita virum de nuptiis sermonem init, & brevi nupta est: sed authorem ipsum consule *Busbequium*. Omitto [t] salinarios illos *Ægyptiacos*, qui cum formosarum cadaveribus concumbunt, & eorum vesanam libidinem, qui etiam Idola & imagines depereunt. Nota est fabula *Pigmalionis* apud [u] *Ovidium*; *Mundi* & *Paulini* apud *Ægesippum belli Iud. lib. 2. cap. 4. Pontius* [x] *Cæsaris* legatus referente *Plinio lib. 35. cap. 3.* quem suspicor eum esse qui Christum crucifixit, picturis *Atalantæ* & *Helenæ* adeò libidine incensus, ut tollere eas vellet, si natura te-

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[k] *Lilius Giraldus vita eius.*

[l] *Pueros amare, solus Philosophis relinquendum vult Lucianus dial. Amorum.*

[m] *Busbequius.*

[n] *Achilles Tatius lib. 2.*

[o] *Lucianus Charidemo.*

[p] *Non est hæc mentula demens Mart.*

[q] *Iovius Musco.*

[r] *Præfat. lectori lib. de vitis pontif.*

[s] *Mercurialis. cap. de Priapismo.*

[t] *Herodotus lib. 2. Eutcrpæ uxores insignium virorum non statim vitâ functas tradunt condiendas, ac ne eas quidem fœminas quæ formosæ sunt, sed quatriduo antè defunctas, ne cum iis salinarij concubant, &c.*

[u] *Metamor. 13.*

362 ctorij permisisset, alius statuam bonæ *Fortunæ* deperijt. (*Ælianus lib. 9. cap. 37.*) alius bonæ deæ, &c. Et ne qua pars probro vacet. [x] *Raptus ad stupra,* (quod ait ille) *& ne* [y] *os quidem à libidine exceptum. Heliogabalus,* per omnia cava corporis libidinem recepit, *Lamprid.* vita eius. Vt verum planè sit, quod apud [z] *Plutarchum Gryllus Vlyssi* obiecit. *Ad hunc usq; diem apud nos neq; mas marem, neq; fœmina fœminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt, vt viles missos faciam, Hercules imberbem sectans socium, amicos deseruit &c. Vestræ libidines intra suos naturæ fines coerceri non possunt, quin instar fluvij exundantes atrocem fœditatem, tumultum, confusionemq; naturæ gignant in re venerea, nam & capras, porcos, equos, inierunt viri & fœmina insano bestiarum amore exarserunt, undè Minotauri, Centauri, Sylvani, Sphinges &c.* Sed ne confutando doceam, nolo quem diutiùs hisce sordibus inquinare.

[x] *Seneca de Ira, l. 11. cap. 18.*
[y] *Nullus est meatus ad quem non patet aditus impudicitiæ. Clemens Alex. pædag. lib. 3. ca. 3.*
[z] *Tom. 1. Gryllo*

I come at last to that *Heroicall Loue*, which is proper to men and women, and is a frequent cause of melancholy, and deserues much rather to be called burning lust, then by such an honorable title. There is an honest loue I confesse, which is naturall, and no man liuing can auoide it. [a] *Et qui vim non sensit amoris, aut lapis est, aut bellua:* Hee is not a man, but a blocke, a very stone that hath not felt the power of it, and a rare creature to be found,

Qui nunquam visæ flagravit amore puellæ:

for *dote we either young or old*, as [b] he said, and none are excepted but *Minerva* and the *Muses:* so *Cupid* in [c] *Lucian* complaines to his mother *Venus*, that amongst all the rest, his arrowes could not pierce them. But this is a commõ passion, an honest, for men to loue in the way of marriage. You know marriage is honourable, a blessed calling, appointed by God himselfe in Paradise, it breedes true peace, tranquillity, content and happinesse, when they liue without jarring, scolding, louingly as they should doe.

[a] *Æneas Sylvius. Iuvenal.*
[b] *Chaucer.*
[c] *Tom. 1. dial. deorum Lucianus. Amore non ardent Musæ.*

[d] *Fœlices ter & amplius,*
Quos irrupta tenet copula, nec ullis
Divulsus querimonijs,
Suprema citius solvit amor die.
Thrice happy they, and more then that,
Whom bands of Loue so firmely ties,
That without brawles till death them part,
T'is vndissolu'd and neuer dies.

[d] *Hor.*

As *Seneca* liued with his *Paulina*, *Abraham* and *Sara*, *Orpheus* & *Euridice*, *Arria* & *Pætus*, *Artemisia* and *Mausolus*, *Rubenius Celer*, that would needes haue it ingrauen on his tombe, that hee had liued with *Ennea* his wife, 43 yeares, 8 moneths, and neuer fell out: there is no happinesse like vnto it, no loue so great as this of man and wife, no such comfort.

[e] *Omnis amor magnus, sed aperto in coniuge maior.*

[e] *Propert.*

when they loue at last as fresh as they did at first,

† *Charaq; charo consenescit coniugi,*

† *Simonides græc.*

as *Homer* brings *Paris* kissing *Helena*, after they had been married ten yeeres, protesting withall, that he loued her as deare as he did the first houre he was married: And in their old age when they make much of one another, and say as hee did to his wife in the Poet.

[f] *Vxor vivamus quod vixinus, & moriamur,*

[f] *Ausonius.*

Ser-

Seruantes nomen sumpsimus in thalamo,
Nec ferat ulla dies ut commutemur in æuo,
Quin tibi sim iuuenis, tuq; puella mihi.
Deare wife, let's liue in loue, & die together,
As hitherto we haue in all good-will,
Let no day change or alter our affections,
But let's be yong to one another still.

Such should conjugall Loue be, still the same, and as they are one flesh, so should they be of one mind, one consent, † *Geryon*-like, *corpus coalescere in unum*, will and nill the same. A good wife, according to *Plutarch*, should bee like a looking-glasse, to represent her husbands face and passion: If hee bee merry, she should be merry: if he smile, she should smile; if he looke sad, she should participate of his sorrow, and beare a part with him, & so they should continue in mutuall loue one towards another.

† *Geryon amicitiæ symbolum.*

* *Et me ab amore tuo deducet nulla senectus,*
Siue ego Tithonus, siue ego Nestor ero.
No age shall part my loue from thee sweet wife,
Though I liue *Nestor* or *Tithonus* life.

* Propertius lib.2.

T'is an happy state this indeed, when the fountaine is blessed (saith *Solomon Prou.5.17*) *and he reioyceth with the wife of his youth, and she is to him as the louing Hinde, and pleasant Roe, and he delights in her continually.* But this loue of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not containe it selfe within the vnion of marriage, or apply it selfe to one obiect, but it is a wandring extravagant, a domineering, a boundlesse, an irrefragable passion: sometimes this burning lust rageth after marriage, and then it is properly called *Iealousie*; sometimes before, and then it is called *Heroicall* melancholy, it extends sometimes to corriuals, sometimes to rapes, incests, murders, &c. and is confined within no termes, of yeares, sexe, or whatsoeuer else. Some furiously rage before they come to discretion or age. † *Quartella* in *Petronius*, neuer remembred she was a maide; and the wife of *Bath* in *Chaucer* cracks,

Since I was twelue yeares old beliue,
Husbands at Kirke doore had I fiue.

† *Iunonem habeam iratam, si unquam meminerim me virginem fuisse. Infans enim paribus inquinata sum, & subindè maioribus me applicui, donec ad ætatem perueni, ut milo vitulum, indè taurum &c.*

† *Aratines Lucretia* sold her maiden-head a thousand times, before shee was 24 yeares of age, *plus millies vendiderat virginitatem, &c. neq; te celabo, non deerant qui ut integram ambirent.* *Rahab* the harlot began to be a professed queane at ten yeares of age, and was but fifteene when she hid the spies, as * *Hugh Broughton* proues, & to whom *Serrarius* the *Iesuite*, *quæst.6. in cap.2. Iosue*, subscribes. Generally women begin *pubescere* as they call it, 8 at 14 yeares old, and then they doe offer themselues, and some plainely rage. † *Leo Afer* saith, that in *Africke* a man shall scarce finde a maide at 14 yeares of age, they are so forward, and many amongst vs after they come into the teenes, doe not liue without husbands, but linger. What prankes in this kind the middle age hath plaid, is not to be recorded.

† *Parnodidasc. dial. Lat. Interp. Casp. Barthio ex Ital.*

* *Anglico scriptur: concentu.*

Si mihi sint centum linguæ, sint oraq; centum. no tongue can sufficiently declare, every story is full of men and womens vnsatiable lust, *Nero's, Heliogabali, Bonosi,* * *Calius Amphilenum sed Quintius Amphelinam deperenant, &c.* They ney after other mens wiues (as *Ieremy, cap.5.8.* complaineth) like

8 *Epictetus cap. 42. mulieres statim ab anno 14. mouere incipiunt, &c. attrectari se sinunt & exponunt. Leuinus Lemnius.*

† *Lib.3 fol.128*

† *Catullus.*

364 like fed horſes,or range like ſo many towne Buls,as many of our great ones doe. Of womens vnnaturall, [h] vnſatiable luſt, what countrey, what Village doth not complaine. —*Sed amor, ſed effrænata libido,*

Quid caſtum in terris intentatumq́ reliquit?

What breach of vowes,and othes,fury,dotage,madneſſe,might I reckon vp? Yet this is more tollerable in youth,& ſuch as are yet in their hot bloud; but for an old ſoole to dote,to ſee an old leacher,what more odious, what can be more abſurd? and yet what ſo common? Who ſo furious?

† *Amare ea ætate ſi cœperint, multò inſaniunt acriùs,*

Some dote more then then euer they did in their youth. How many decrepite,hoarie,harſh,writhen,burſtenbellied & crooked,toothleſſe, bald, bleareyed,impotent,rotten old men ſhall you ſee flickering ſtill in every place. One gets him a young wife,another a Curtiſan, and when hee can ſcarce lift his legge ouer a ſill,and hath one foot already in *Charons* boat,when he hath the trembling in his ioynts, the gout in his feet; a perpetuall rheume in his head,*a continuate cough,* * *his ſight fayles him, thicke of hearing, his breath ſtinkes*,and all his moiſture dryed vp and gone,and cannot ſpit from him; a very childe againe that cannot dreſſe himſelfe,or cut his owne meat, yet hee will be dreaming of,and honing after wenches,what can be more vnſeemly? Worſe it is in women then in men, when ſhe is *ætate decliuis, diu vidua, mater olim, parùm decorè matrimonium ſequi videtur*, an old widdowe,a mother ſo long ſince († in *Plinies* opinion) ſhe doth very vnſeemely ſeeke to marry, yet whilſt ſhe is [i] ſo old a crone,a beldame,ſhe can neither ſee,nor heare,go nor ſtand,a meere [k] carcaſſe, a witch, and can ſcarce feele; yet ſhee catterwaules,and muſt haue a ſtallion,a Champion,ſhe muſt & wil marry againe, & betroth herſelfe to ſome young man, [l] that hates to looke on, but for her goods,abhorres the ſight of her,to the preiudice of her good name,her own vndoing,griefe of her friends,and ruine of her children.

But to enlarge or illuſtrate this power and effects of loue, is to ſet a candle in the Sunne. [m] It rageth amongſt all ſorts and conditions of men, yet is moſt evident amongſt ſuch as are young and luſty, in the flowre of their yeeres, nobly deſcended,high fedd, and ſuch as liue idle and at eaſe, and for that cauſe (which our Diuines call burning luſt) this [n] *ferinus inſanus amor*, this mad and beaſtly paſſion,as I haue ſaid,is called by our Phyſitians, *Heroicall* loue,and a more honourable title put vpon it,*Amor nobilis*, as [o] *Savanarola* ſtiles it,becauſe noble men make a common practiſe of it, and are ſo cõmonly affected with it. *Avicenna lib.3. Fen.1.tract.4.cap.23.* calleth this paſſion *Iliſhi*,and [p] defines it *to be a diſeaſe or melancholy vexation, or anguiſh of mind, in which a man continually meditates of the beauty, geſture, manners of his Miſtris, and troubles himſelfe about it*: deſiring (as *Savanarola* addes) with all intention and eagerneſſe of mind, *to compaſſe or inioy her,* [q] *as commonly Hunters trouble themſelues about their ſports, couetous their gold and goods, ſo is he tormented ſtill about his Miſtris.* *Arnoldus Villanovanus* in his booke of Heroicall loue, defines it,[r] *a continuall cogitation of that which he deſires, with a confidence or hope of compaſſing it*: which definition his Commentator cavils at. For continuall cogitation is not the *genus*, but a ſymptome of loue,

[h] *De mulierum inexhauſta libidine luxuq́ inſatiabili omnes æque regiones conqueri poſſe exiſtimo*, Steph.

† Plautus.

* *Oculi caligant aures graviter audiunt, capilli fluunt, cutis arefcit, ſtatus olet, tuſſis &c.* Cyprian.

† Lib.8.epiſt. Ruffinus.

[i] *Hiatq; turpis inter aridas nates podex.*

[k] *Cadaverosa adeò vt ab inferis reverſa videri poſſit, vult adhuc tatullire.*

[l] *Nam & matrimonijs eſt deſpectum ſenium.* Æneas Silvius

[m] *Quid toto terrarum orbe communius? quæ civitas, quod oppidum, quæ familia vacat amatorum exemplis?* Æneas Silvius. *quis trigeſimum annum natus nullum amoris cauſa pergit inſigne facinus, ego de me facio coniecturam quem amor in mille pericula miſit.*

[n] Foreſtus, Plato.

[o] *Pract. maior. Tract.6. cap 1. Rub.11 de ægrit cap. quod his multũ contingat*

[p] *Hæc ægritudo eſt ſollicitudo melancholica in quâ homo applicat ſibi continuam cogitationem ſuper pulchritudine ipſius quam amat, geſtuum, morum.*

[q] *Animi forte accidens quo quis rem habere nimiâ aviditate concupiſcit, vt ludos venatores, aurum & opes avari.*

[r] *Aſſidua cogitatio ſuper rem deſideratam, cum confidentia obtinendi, vt ſpe apprehenſum delectabile, &c.*

we continually thinke of that which wee hate and abhorre, as well as that which we loue, and many things wee couet and desire, without all hope of attaining. *Carolus à Lorme* in his questions makes a doubt, *An amor sit morbus*, whether this Heroicall loue be a disease: [f] *Arnoldus* will haue it improperly so called, and a disease rather of the body, then of the mind, *Tully* in his *Tusculanes* defines it a furious disease of the minde *Plato* madnesse it selfe, *Ficinus* his *Commentator cap.12.* a species of madnesse, but *Rhases* a [t] *melancholy passion*, and most Physitians make it a species, or kinde of melancholy (as will appeare by the Symptomes) & treat of it apart: whom J meane to imitate, and to discusse it in all its kindes, to examine its seuerall causes, to shew its symptomes, prognostickes, effects, that so it may bee with more facility cured.

The part affected in the meane time as [u] *Arnoldus* supposeth, *is the former part of the head for want of moisture*, which his commentator reiects. *Langius med. epist. lib. 1. cap. 24.* will haue this passion sited in the liuer, and to keep residence in the heart, [x] *to proceed first from the eyes so carried by our spirits, & kindled with imagination in the liuer and heart; cogit amare iecur*, as the saying is. *Medium ferit per epar*, as *Cupid* in [y] *Anacreon*, For that cause belike *Homer* faines, that *Tityus* liuer (who was enamored on *Latona*) was still gnawed by two vultures day and night in hell, [z] *For that young mens bowels that are enamored, are so continually tormented by loue. Gordonius cap. 2. part. 2* [a] *will haue the testicles an immediate subiect or cause, the liuer an Antecedent.* But [b] properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination, and so doth *Iason Pratensis, cap. 19. de morb. cerebri,* (who writes copiously of this Eroticall loue) place & reckon it amongst the affections of the braine. [c] *Melanthon de anima* confutes those that put the liuer a part affected, and *Guianerius Tract. 15. cap. 13. & 17.* though many put all the affections in the heart, referres it to the braine. *Ficinus cap. 7. in Conuivium Platonis, will haue the* [d] *blood to be the part affected. Io. Frietagius cap. 14. noct. med.* supposeth all foure affected, heart, liuer, braine, blood, but the maior part concurre vpon the braine, [e] 'tis *imaginatio laesa*, and both imagination and reason are misaffected, because of his corrupt iudgement, and continuall meditation of that which he desires, he may truely be said to be melancholy. Jf it be violent, or his disease inveterate, as J haue determined in the precedent partitions, both imagination & reason are misaffected, first one, then the other.

[f] *Morbus corporis potius quã animi.*

[t] *Amor est passio melancholicæ*

[u] *Ob calefactionem spirituum pars anterior capitis laborat, ob consumptionem humiditatis.*

[x] *Affectus animi concupiscibilis à desiderio rei amatæ per oculos in mente cõcepto, spiritus in corde & iecore incendens.*

[y] *Odyss. & metamor 4. Ovid.*

[z] *Quod talem rationem in adolescentum visceribus amor faciat inexplebilis.*

[a] *Testiculi quoad causam coniunctam, epar antecedentem possunt esse subiectum.*

[b] *Propriè passio cerebri est ob corruptam imaginationem.*

[c] *Cap. de affectibus.*

[d] *Est in sanguine melancholico huiusmodi æstus*

[e] *Est corruptio imaginatiuæ & æstimatiuæ facultatis, ob formam fortiter affixam, corruptumq; iudicium, vt semper de eo cogitet, ideoq; rectè melancholicus appellatur. Concupiscentia vehemens ex corrupto iudicio æstimatiuæ virtutis.*

Memb. 2 Subsect. 1.

Causes of Heroicall Loue, Temperature, full Diet, Idlenesse, Place, Climat, &c.

OF all causes the most remote are starres. [f] *Ficinus cap. 19.* saith they are most prone to this burning lust, that haue *Venus* in *Leo* in their *Horoscope*, or that the *Moone* and *Venus* be mutually aspected, or such

[f] *Comment. in conuiuium Platonis. Inretiuntur citò quibus nascentibus Venus fuerit in Leone, vel Luna Venerem vehementer aspexerit, & qui eadem complectione sunt prædicti.*

366 as be of *Venus* complexion. g *Plutarch* interprets Astrologically that tale of *Mars* and *Venus*, *in whose genitures* Mars *and* Venus *are in coniunction*, they are commonly lasciuious,& if women,queanes, *as the good wife of* Bath *confessed in* Chaucer.

g Plerumq; amatores sunt,& si fœminæ meretrices,lib.de audiend.Poet.

I followed aye mine inclination,
By vertue of my constellation.

Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo masculino,& in Saturni finibus aut oppositione,&c. Ptolomeus in quadripart.plura de his & specialia habet Aphorismata,longo proculdubio vsu cõfirmata,& ab experientiâ multâ perfecta,inquit commentator eius Cardanus.Chiromantici ex cingulo Veneris plerumq; coniecturam faciunt,& mõte Veneris,de quorum decretis,Taisnerum,Johan. de Indagine,Goclenium, cæteroſq; si lubet,inspicias. Physitians coniecture wholly from the temperature and complexion, Phlegmatick persons are seldome taken according to *Ficinus Comment.cap.9.*naturally melancholy lesse then they,but once taken they are neuer freed, though most are of opinion flatuous or hypocondriacall melancholy are most subiect of all others to this infirmitie. *Valescus* assignes their strong imagination for a cause, *Bodine* abundance of winde. Sanguine are soone caught,young folkes most apt to loue, & by their good wills saith h *Lucian,would haue a bout with every one they see:* the colts evil is common to all complexions. *Theomestus* a young & lusty gallant acknowledgeth(in the * said Author)all this to be verified in him. *I am so amorously giuen,† you may sooner number the sea sands, and snowe falling from the skies, then my seuerall loues. Cupid hath shot all his arrowes at me, I am deluded with seuerall desires,one loue succeeds another,and that so soone, that before one is ended,I beginne with a second,she that is last is still fairest, and shee that's present pleaseth me most: as an Hydra's head my loues increase, no Iolaus can helpe mee. Mine eyes are so moist a refuge & sanctuary of loue, that they draw all beauties to them,and are neuer satisfied. I am in a doubt what fury of Venus this should be: Alas,how haue I offended her so to vexe me, what Hippolitus am I?* Another in * *Anacreon* confesseth that he had twenty sweet-hearts in *Athens* at once,fifteene at *Corinth*,as many at *Thebes*,at *Lesbos*,and at *Rhodes*, twice as many in *Ionia*,thrice in *Caria*,20000 in all: or in a word, οἱ φύλλα πάντα,&c.

h Dial.amorum

† Citius maris fluctus & niues cœlo delabentes numeraris quàm amores meos. Alii amores aliis succedunt, ac priusquam desinant priores incipiunt sequẽtes. Adeò humidis oculis meus inhabitat Asylus,omnem formam ad se rapiens,vt nullâ satietate expleatur,quænam hæc ira veneris, &c.

* Num.32.

Folia arborum omnium si
Nõsti referre cuncta,
Aut computare arenas
In æquore vniuerso,
Solum meorum amorum
Te fecero logistam.
Can'st count the leaues in May,
Or sands ith' Ocean Sea,
Then count my loues I pray.

His eyes are like a ballance, apt to propend every way, and to bee wayed downe with every wenches lookes, his heart a wethercocke, his affection tinder,which every sweet smile,or mistris favour sets on fire.*Guianerius tract.15.cap.14.*referrres all this i *to the hot temperature of the testicles, such as are very spermaticke and full of seed,* for which cause these young men, that are strong set, of able bodies, are so subiect to it. *Hercules de Saxonia*,hath the same

i Qui calidum testiculorum crisim habent, &c.

same words in effect. But most part, I say, such are apt est to loue that are young and lusty, liue at ease, staul-fed, free from cares, Idle and solitary persons. [k] *Mens erit apta capi tum quum latissima rerum,*
Vt seges in pingui luxuriabit humo.
The minde is apt to lust, and hot or cold,
As corne luxuriates in a better molde.

The place it selfe makes much wherein we liue, the clime, ayre, & discipline if they concurre. In our *Misnia*, saith *Galen*, neere to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the place. It was that plenty of all things, which made *Corinth* so infamous of old, and the opportunity of the place to entertaine all forraigne commers, every day strangers came in, at each gate, from all quarters. In that one temple of *Venus* 1000 whores did prostitute themselues, as *Strabo* writes, beside *Lais* and the rest of better note: All nations resorted thither, as to a schoole of *Venus*. All hot and Southerne Countries are prone to lust, and farre more incontinent, then those that liue in the North, as *Bodine* discourseth at large *Method. hist. cap. 5. Molles Asiatici*, so are Turkes, Greekes, Spaniards, Italians, and all that latitude: and in those Countries, such as are more fruitfull, plentifull, and delitious, as *Valence* in *Spaine*, *Capua* in *Italy*, (which *Hanniballs* souldiers can witnesse) *Canopus* in *Ægypt*, *Sibarys*, *Baiæ*, [l] *Cyprus*, *Lampsacus*. In *Naples*, the fruits of the soyle and pleasant ayre eneruate their bodies, and alter constitutions: Insomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, and * *Foliot* admires it. In *Italy* and *Spaine*, they haue their stewes in every great Citty, as in *Rome*, *Venice*, *Florence*: which as some say, hath 90000 inhabitants, of which 10000 are Curtizans, and yet for all this, every Gentleman almost hath a peculiar mistris, fornications, adulteries, are no where so commō: how should a man liue honest amongst so many provocations? Now if youth, greatnesse, liberty I meane, and that impunity of sinne, which Princes take vnto themselues in this kinde shall meet, what a gappe must it needs open to all manner of vice. For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*: *quicquid libet licet*, they thinke they may doe what they list, professe it publikely, and rather bragge of it with *Proculus* (that writ to a friend of his in *Rome*, [n] what famous exploits he had done in that kinde) then any way be abashed at it. [o] *Nicholas Saunders* relates of *Henry the 8th* (I knowe not how truely) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit, quas non violârit*, He saw few faire maids that he did not desire, & desired fewe whom hee did not enioy; nothing so familiar amongst them, 'tis most of their businesse: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to [p] meaner men and women. *Solomon* of old had a thousand Concubines, *Assuerus* his Eunuches, and keepers, *Nero* his *Tigillinus* Panders and Bauds, the *Turkes*, *Muscouites*, *Xeriffes* of *Barbary*, and *Persian Sophies*, are no whit inferiour to them in our times. *Delectus fit omnium puellarum toto regno formâ præstantiorum* (saith *Iouius*) *pro imperatore, & quas ille linquit, nobiles habent*, They muster vp wenches as we doe souldiers, & haue their choice of all the beauties their countries can afford, and yet all this cannot keepe them from adultery, incest, Sodomy, & such prodigious lusts. We may conclude, that if they be young, fortunate, & rich, high fed, & idle withall

[k] *Ovid. de arte.*

† *Gerbelius descrip. Græciæ. Rerum omnium affluentia & lacrimira opportunitas. nullo nō die hospites in portas aduentabant. Templo Veneris mille meretrices se prostituebant.*

[l] *Tota Cypri insula delitiis incumbit, & obid tantum luxuriæ dedita vt sit olim Veneri sacrata. Ortelius. Lampsacus olim Priapo sacer ob vinum generosum, & loci delitias. Idem.*

[m] *Agri Neapolitani delectatio, elegantia, amœnitas, vix intra modum humanum consistere videtur, vnde &c. Leand. Albertus in Campania.*

* *Lib. de laud. urb. Neap.*

[n] *Lampridius Quòd decem noctibus centum virgines fecisset mulieres.*

[o] *Vitæ eius.*

[p] If they containe themselues many times 'tis not *virtutis amore, non deest voluntas sed facultas.*

[q] *In Muscouia.*

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all, it is almost impossible they should liue honest, or not rage, and precipitate themselues into all those inconueniences of burning lust.

[r] *Otium & reges prius & beatas*
Perdidit urbes.

Idlenesse ouerthrowes all, *Vacuo pectore regnat amor*, loue tyrannizeth in an idle person. If thou hast nothing to doe

[s] *Invidiâ vel amore miser torquebere.*---- Thou shalt be hailed a-pieces with envy, lust, some passion or other. *Homines nihil agendo, malè agere discunt*; 'Tis *Aristotles* Simile, [t] *as a match or touchwood takes fire, so doth an idle person loue.*

Quæritur Ægistus quare sit factus adulter, &c. why was *Ægistus* a whoremaster? You need not aske a reason of it. *Ismenedora* stole *Baccho*, a woman a man, as † *Aurora* did *Cephalus:* No maruaile, saith [u] *Plutarch, Luxurians opibus more hominum mulier agit:* She was rich, and doth but as men doe in that case, as *Iupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to faigne all Shepheardes Louers, to giue themselues to songs and dalliances, because they liued such idle liues. For Loue as † *Seneca* describes it, *Iuventâ gignitur, luxu nutritur, feriis alitur, otioq; inter lætæ fortunæ bona* Youth begets it, riot maintaines it, idlenesse nourisheth it &c. which makes *Gordonius* the Physitian *cap.20.part.2.* call this disease the proper passion of nobility. Now if a weake iudgement and a strong passion shall concurre, how, saith *Hercules de Saxoniâ*, shal they resist? *Savanarola* appropriates it almost to [y] *Monkes, Friers, and religious persons, because they liue solitary, fare well, and doe nothing:* and well he may; for how should they otherwise choose?

Diet alone is able to cause it: A rare thing to see a yong man or woman, that liues idlely, and fares well, of what condition soeuer, not to bee in loue. *Vbicunq; securitas, ibi libido dominatur*; lust & security domineere together, as S[t] *Hierome* auerreth. All which the wife of *Bath* in *Chaucer* iustifies,

For all too sicker, as cold engendreth haile,
A liquorish tongue must haue a liquorish taile.

Especially if they shall further it by choice Diet, as many times they doe, feed liberally, and by their good-will, eate nothing els but lasciuious meates, † Vinum imprimis generosum, legumen, fabas, radices omnium generum benè conditas, & largo pipere aspersas, carduos hortulanos, lactucas, [z] erucas, rapas, porros, cæpas, nucem piceam, amygdalas dulces, electuaria, syrupos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diversorum generum; molles lectos, pulvinaria, &c. Et quicquid ferè medici impotentiâ rei venereæ laboranti præscribunt, hoc quasi diasatyrion habent in delitiis, & his dapes multò delicatiores; mulsum, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumq; vinum suavitate vincentes, & quicquid culina, pharmacopæa, aut quæq; ferè officina subministrare possit. Et hoc plerunq; victu quum se ganeones infarciant, [a] ut ille ob *Creseida* suam, se bulbis & cochleis curavit, etiam ad *Venerem* se parent, & ad hanc palæstram se exerceant, quî fieri possit, ut non miserè depereant, [b] ut non penitùs insaniant? *Æstuans venter citò desuit in libidinem. Hieronymus* ait. [c] *Post prandia, Callyroen da*, quis enim continere se potest? [d] *Luxuriosa res vinum*, fomentum libidinis vocat

[r] *Catullus ad Lesbiam.*

[s] *Hor.*

[t] *Polit. 8. num. 28. Vt napiha ad ignem, sic amor ad illos qui torpescunt otio.*

† *Pausanias Atticus lib.1. Cephilus egregiæ formæ iuvenis ab aurorâ raptus, quòd eius amore capta esset.*

[u] *In amatorio.*

[x] *Principes plerumq; ob licentiam & adfluentiam divitiarum, istam passionem solent incurrere.*

† *Amor otiosæ curæ est sollicitudinis.*

[y] *Ardenter appetit, qui otiosam vitam agit, & communiter incurrit hæc passio solitarios deliciosè viventes, incontinentes, religiosos &c.*

† *Viaa parant animos Veneri--*

[z] *Sed nihil erucæ faciunt, bulbiq; salaces. Improba nec prosit iam saturcia tibi. Ovid.*

[a] *Petronius Curavi me mox cibis validioribus &c.*

[b] *Vti ille apud Scenkium, qui post potionem, uxorem & quatuor ancillas proximo cubiculo cubantes, compressit.*

[c] *Pers Sat 3.*

[d] *Siracides. Nox, & amor, vinumq; nihil moderabile suadent.*

vocat *Augustinus. Non Ætna, non Vesuvius tantis ardoribus æstuant, ac iuveniles medullæ vino plenæ*, addit [e] *Hieronymus:* undè ob optimum vinum *Lamsacus* olim *Priapo* sacer: Et hæc si vinum simplex, & per se sumptum præstare possit, quam non insaniam, quem non furorem à cæteris expectemus? [f] *Gomesius* salem enumerat inter ea, quæ intempestivam libidinem provocare solent. *Et salaciores fieri fœminas ob esum salis contendit. Venerem ideò dicunt ab Oceano ortam, & fœta mater Salacea Oceani cóniux*, verbumq; fortasse salax à sale effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt, ut coronæ ex illis statuæ Bacchi ponerentur. [g] Cubebis in vino maceratis utuntur *Indi Orientales*, ad Venerem excitandam, & [h] Surax radice *Africani. Chena* radix eosdem effectus habet, talisque herbæ meminit *mag. nat. lib. 2. cap. 16.* † *Baptista Porta* ex *Indiâ* allatæ, cuius mentionem facit & *Theophrastus*. Sed infinita his similia apud *Rhasin, Matthiolum, Mizaldum*, cæterosque medicos occurrunt, quorum ideò mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consultò effugiat.

[e] *Ep ad Olimpiã*

[f] *De sale lib. 1. cap. 21.*

[g] *Garcias ab Horto aromatũ, lib. 1. cap. 28.*

[h] *Surax radix ad coitum summè facit. si quis comedat, aut infusionem bibat, membrum subitò erigitur. Leo Afer l. 9. cap. ult.*

† *Quæ non solùm edentibus, sed & genitale tangentibus tantum valet, ut coire summè desiderent, quoties ferè velint, possint, alios duodecies profecisse, alios ad 60 vices pervenisse refert.*

Memb. 2. Subsec. 2.

Other causes of Loue Melancholy, Sight, Beautie from the face, eyes, other parts, and how it pierceth.

MAny such causes may bé reckoned vp, but they cannot auaile, except opportunity be offered of time, and place, and those other beautifull obiects, or artificiall entisements, as kissing, conference, discourse, gestures concurre, and such like lascivious provocations. *Kornmannus* in his booke *de Lineâ Amoris*, makes fiue degrees of lust, out of [i] *Lucian* belike, which he handles in fiue Chapters,

Visus, Colloquium, Conuictus, Oscula, Tactus.

Sight of all other, is the first step to this vnruly loue, though sometime it be prevented by relation or hearing, or rather incensed. For there bee those so apt, credulous and facile to loue, that if they heare of a proper man or woman, they are in loue before they see them, and that meerely by relation, as *Achilles Tatius* obserues. [k] *Such is their intemperance and lust, that they are as much maimed by report, as if they saw them.* Calisthenes *a rich yong Gentleman of* Byzance *in* Thrace, *hearing of* [l] Leucippe Sostratus *faire daughter, was farre in loue with her, and out of fame and common rumour, was so much incensed, that he would needes haue her to be his wife*. And sometimes by reading they are so affected, As he in [m] *Lucian* confesseth of himselfe, *I neuer reade that place of* Panthea *in* Xenophon, *but I am as much affected, as if I were present with her.* Such persons commonly faine a kind of beauty to themselues, and so did those three Gentlewomen in [o] *Balthasar Castilio*, fall in loue with a yong man, whom they neuer knew, but onely heard him commended: or by reading of a Letter. for there is a grace commeth from hearing. [p] as a morall Philosopher informeth vs, as *well as from sight, and the species of loue are receiued into the Phantasie by relation alone*, † *Vt cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes wee loue those that are absent, saith *Philostratus*, & giues instance in his friend *Athenodorus*,

[i] *Lucian. Tom. 4 dial. Amorum.*

[k] *Ea enim hominum intemperantium libido est, ut etiam famâ adamandum impellantur, & audientes æquè afficiantur, ac videntes.*

[l] *Formosam Sostrato filiam audiens, uxorem cupit, & solâ illius auditione ardet.*

[m] *Pulchritudinem sibiipsi confingunt.*

[n] *Imagines. Quoties de Pantheâ Xenophontis lotum perlego, ita animo affectus sum, ac si coram intuerer.*

[o] *De aulico lib. 2 fol. 116.* tis a pleasant story, and related at large by him.

[p] *Gratia venit ab auditu, æquè ac visu, & species amoris in phantasiam recipiuntur sola relatione. Piccolomineus grad. 8. cap. 38.* † *Lipsius cent. 2. epist. 23.*

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dorus, that lou'd a Maide at *Corinth* whom he neuer saw, *non oculi sed mens videt*, We see with the eyes of our vnderstanding,

But the most familiar and vsuall cause of Loue, is that which comes by sight, which convayes those admirable rayes of Beauty and pleasing graces to the heart. *Plotinus* deriues Loue from sight, ἔρως *quasi* ὄρασις.

Si nescis oculi sunt in amore duces, the eyes are the harbingers of Loue, and the first step of Loue is sight, as [f] *Lilius Giraldus* proues at large, *hist.deor.syntag.13*, which as two sluces, let in the influence of that diuine, powerfull, soule-rauishing, and captivating Beauty: which, as [t] one saith, *is sharper then any dart or needle, wounds deeper into the heart, and opens in a gap through our eyes to that lovely wound, which pierceth the soul it selfe* (Eccles.18) *Through it, Loue is kindled like a fire*. This amazing, confounding, admirable, amiable Beauty, [u] *then which, in all Natures treasures* (saith *Isocrates*) *there is nothing so maiesticall & sacred, nothing so diuine, lovely, pretious*: whose power hence may be discerned, we contemne and abhorre generally such things as are foule and vgly to behold, accompt them filthy, but loue and couet that which is faire. T'is beauty in all things, which pleaseth and allureth vs. T'is that which Painters and Orators all ayme at. [x] *It was Beauty first that ministred occasion to Art, to finde out the knowledge of Caruing, Painting, Building, to finde out models, perspectiues, rich furnitures, and so many rare inventions.* Whiteness in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleare light of the Moon, the bright beames of the Sunne, splendor of Gold, pure marble, sparkling Diamond, the excellent feature of the Horse, the maiesty of the Lion, the colour of Birds, Peacocks tailes, the siluer scales of Fish, wee behold with singular delight and admiration. [y] *And which is rich in plants, delightfull in flowres, wonderfull in beasts, but most glorious in men*, doth make vs affect it, & earnestly desire it, as when wee heare any sweete harmony, an eloquent tongue, see any excellent quality, curious worke of man, elaborate Art, or any thing that is exquisite, there ariseth instantly in vs a longing for the same. We loue such men but most part for comelinesse of person. [z] *Wee envy* (saith *Isocrates*) *wise, iust, honest men, except with mutuall offices and kindnesse, some good turne or other, they extort this loue from vs, onely faire persons wee loue at first sight, desire their acquaintance, and adore them as so many Gods: wee had rather serue them, then command others, and account our selues the more beholding to them, the more service they inioyne vs.* Though they be otherwise vitious, vnhonest: wee loue them, fauour them, and are ready to doe them any good office for their [a] beauties sake; though they haue no other good quality beside. Many men haue beene preferred for their person alone, chosen Kings, *Saul was a goodly person and a faire*, *Maximinus* elected Emperour, &c. Beauty is a dowre of it selfe, a sufficient patrimony, an ample commendation an accurate epistle, as [b] *Lucian*, [c] *Apuleius*, *Tiraquellus*, and some others conclude. *Imperio digna forma*, Beauty deserues a Kingdome, saith *Abulensis paradox.2.cap.101.* immortality; and *more haue got this honour and eternity for their beauty, then for all other vertues besides*: & such as are faire [g] *are*

r *Proper.*
s *Amoris primum gradum visus habet, ut aspiciat rem amatam.*
t *Achilles Tatius lib.1. Forma telo quovis acutior ad inferendum vulnus, perq; oculos amatorio vulneri aditum patefaciens in animum penetrat.*
u *In totâ rerum naturâ, nihil formâ divinius, nihil augustius, nihil preciosius, cuius vires hinc facilè intelliguntur &c.*
x *S. L.*
y *Bruys prob. 11. de formâ.*
z *Luciano.*
z *Invidemus sapientibus, iustis, nisi beneficijs assiduè amorem extorquent, solos formosos amamus & primo velut aspectu benevolentiâ cõiungimur, & eos tanquam Deos colimus, libentius iis seruimus quàm aliis imperamus, maioremq; &c.*
a *Forme maiestatem Barbari verentur, nec alii maiores quã quos eximiâ formâ natura donata est. Herod. lib.5. Curtius,6. Arist. Polit.*
b *Dial Amorum*
c *2. De magia. Lib 2. connub. cap 27. virgo formosa etsi oppidò pauper abundè est dotata*

f *Isocrates. plures ob formam immortalitatem adepti sunt quàm ob reliquas omnes virtutes.* g *Lucian. Tom. 4. Charidemon: qui pulchri, meritò apud Deos & apud homines honore affecti.*

worthy

worthy to be honoured of God and men. That *Italian Ganymedes* was therefore fetched by *Iupiter* into Heauen, *Hephæstion* deare to *Alexander*, *Antinous* to *Adrian*. *Plato* calls Beauty for that cause, a priuiledge of Nature, *Naturæ gaudentis opus*,[h] a dumbe Comment, *Theophrastus*, a silent fraud, still Rhetorick *Carneades*, that perswades without speech, a kingdome without a guard, because beautifull persons command as so many Captaines; *Socrates*, a tyranny, *which tyrannizeth ouer tyrants themselues.* And t'is a great matter, saith [i] *Xenophon*, *and of which all faire persons may worthily brag, that a strong man must labour for his liuing, if he will haue ought, a valiant man must fight & endanger himselfe for it, a wise man speake, shew himselfe and toyle; but a faire and beautifull person doth all with ease, hee compasseth his desire without any paines taking:* God and men, Heauen and earth conspire to honour him, euery one pities him aboue others, if he be in need, [l] and all the world is willing to doe him good. [m] *Chariclia* fell into the hands of Pyrats, but when all the rest were put to the edge of the sword, she alone was preserued for her person. [n] When all *Constantinople* was sacked by the *Turke*, *Irene* escaped, and was so farre from being made a Captiue with the rest, that she euen captiuated the grand *Signior* himselfe. So did *Rosamond* insult ouer King *Henry* the Second †——*I was so faire an obiect,*

Whom Fortune made my King, my loue made subiect,
He found by proofe the priuiledge of beautye,
That it had power to countermand all duty.

It captiuates the very gods themselues,

* *---Deus ipse deorum,*
Factus ob hanc formam bos, equus, imber, olor.

and those *mali Genij* are taken with it, as † I haue already proued. *Formosam barbari verentur, & ad aspectum pulchrum immanis animus mansuescit. (Heliod. lib. 5.)* The Barbarians stand in awe of a faire woman, and at a beautifull aspect, a fierce spirit is pacified, Beasts themselues are moued with it. *Sinalda* was a woman of such excellent feature, [o] and a Queene, that when shee was to be troden on by wilde horses for a punishment, *the wild beasts stood in admiration of her person, (Saxo Grammaticus lib. 8. Dan. Hist.) and would not hurt her.* Inanimate creatures I suppose, haue a touch of it; when a drop of [p] *Psyches* Candle fell on *Cupids* shoulder, I think sure it was to kisse it. When *Venus* ranne to meet her rose-checked *Adonis*, as an elegant † Poet of ours sets her out * *---the bushes in the way*

Some catch her necke, some kisse her face,
Some twine about her legs to make her stay,
And all did couet her for to embrace.

Aër ipse Amore inficitur, as *Heliodorus* holdes, the Aire it selfe is in loue: For when *Hero* play'd vpon her Lute,

† *The wanton Aire in twenty sweet formes danc't*
After her fingers.——

and those lasciuious windes staide *Daphne* when she fled from *Apollo*; * *nudabant corpora uenti,* they would be doing too,

Obuiaq; aduersas vibrabant flamina uestes.

That Seas and waters are inamored with this our beauty, is all out as likely as that of the ayre; for when *Leander* swimmed in the *Hellespont*, *Neptune* with

[h] *Muta commentatio, quauis epistolâ ad commendandum efficatior.*

In ipsos tyrannos tyrannidem exercet.

[k] *Illud certè magnũ ob quod gloriari possunt formosi quòd robustis necessarium sit laborare, fortem periculis se obiicere, sapientem, &c.*

[l] *Maiorem vim habet ad commendandum forma, quàm accuratè scripta epistola. Arist.*

[m] *Heliodor. lib. 1.*

[n] *Knowles hist. Turcica.*

† *Daniel in cõplaint of Rosamund.*

* *Strozæ filius Epig.*

† *Sect. 2. mem. 1 subs. 1.*

[o] *Tantæ formæ fuit, vt cũ vincta loris, feris exposita foret equorum calcibus obterenda, ipsis iumentis admirationi fuit; lædere noluerunt.*

[p] *Apuleius aur. asini.*

* *Shakespeare.*

† *Marlo.*

* *Ovid. 1. Met.*

372 with his Trident did beat downe the waues, but

They still mounted vp intending to haue kissed him,
And fell in drops like teares because they mist him.

† *Ovid.met.l.5.* The † riuer *Alpheus* was in loue with *Arethusa*, as she tells the tale her selfe

—viridesq; manu siccata capillos
Fluminis Alphei veteris recitauit amores
Pars ego Nympharum, &c. ——— When our *Tame* & *Isis* meet,
* *Oscula mille sonant, connexu brachia pallent,*
Mutuaq; explicitis connectunt colla lacertis.

* *Leland.*

Inachus and *Pineus*, & how many louing riuers can I reckon vp, whom beauty hath enthral'd. But men are mad, stupefied many times at the first sight of beauty, amazed, † as that fisherman in *Aristænetus*, that spied a maid bathing her selfe by the sea side, and as ‡ *Lucian in his Images*, confesseth of himselfe, that he was at his mistris presence void of all sense, immouable, as if hee had seene a *Gorgons* head: which was no such cruell monster, as § *Celius* interprets it, *lib.13.cap.9. but the very quintescence of beauty*, some faire creature, as without doubt the Poets vnderstood in the first fiction of it, at which the spectators were amazed. ‖ *Miseri quibus intentata nites*, poore wretches are compelled at the very sight of her rauishing lookes to runne mad, or make away themselues. * *They wait the sentence of her scornefull eyes;*
And whom she fauours liues, the other dyes.

† *Obstupuit mirabundus membrorum elegantiam &c. ep.7.*
‡ *Parum abfuit quo minus saxũ ex homine factus sum, ipsis statuis immobiliorem me fecit.*
§ *Veteres Gorgonis fabulã confinxerunt, eximium formæ decus stupidos reddens,*
‖ *Hor. Ode. 5.*

¶ *Heliodorus lib.1.* brings in *Thyamis* almost besides himselfe, when hee saw *Chariclia* first, and not daring to look vpon her a second time, *for he thought it vnpossible for any man liuing to see her and containe himselfe.* The very fame of beauty will fetch them to it many miles off (such an attractiue power this loadstone hath) and they will seeme but short, they will vndertake any toile, or trouble, long iournyes, through Seas, Desarts, mountaines, & dangerous places, as they did to gaze on * *Psyche: many mortall men came farre and neere to see that glorious obiect of her age: Paris* for *Helena*, *Corebus* to *Troia.*

Illis Romam qui forte diebus ———
Venerat insano Cassandræ incensus amore. And not only come to see, but as to a Falkoner, makes an hungry hauke houer about, followe, giue attendance and seruice, spend goods, liues, & all their fortunes to attaine,

Were beauty vnder twenty lockes kept fast,
Yet Loue breakes through and pickes them all at last.

* *Apuleius lib. 4. Multi mortales longis itineribus &c.*

When faire ¥ *Hero* came abroad, the eyes, hearts, and affections of her spectators were still attendant on her.

¥ *Musæus. Illa autem beæ mota, per ædem quacunq; vagabatur, Sequentem mentem habebat, & oculos, & corda virorum.*

† *Et medios inter vultus supereminet omnes,*
Perq; urbem aspiciunt venientem numinis instar.
* So farre aboue the rest faire *Hero* shin'd,
And stole away the inchanted gazers mind.

† *Homer.*
* *Marlo.*

† When *Peter Aretines Lucretia* came first to *Rome*, and that the fame of her beauty *ad urbanarum deliciarum sectatores venerat, nemo non ad videndam eam, &c.* was spred abroad, they came in (as they say) *thicke and threefold* to see her, and houered about her gates, as they did of old to *Lais* of *Corinth*, and *Phryne* of *Thebes*,

* *Ad cuius iacuit Græcia tota fores,*

† *Pernodidascalo dial. Ital. Latin. donat. à Gasp. Barthio Germano.*
* *Propertius.*

† *Euery man sought to get her loue, some with gallant and costly apparell, some*

† *Vestium splẽdore & elegantia, ambitione incessus, donis, cantilenis &c. gratiam adipisci.*

with

with an affected pace, some with musicke, others with rich guifts, pleasant discourse, multitude of followers, others with letters, vowes and promises, to commend themselues and to be gratious in her eyes. Happy was hee that could see her, thrice happy that enioyed her company. *Charmides* in *Plato* was a proper young man, in comelinesse of person, *and all good qualities far exceeding others, whensoeuer faire Charmides came abroad, they seem'd all to bee in loue with him* (as *Critias* describes their carriage) *& were troubled as it were at the very sight of him, many came neere him many followed him whersoeuer he went*, As those * *formarum spectatores* did *Acontius*: if at any time hee walked abroad. Such louely sights doe not only please, entise, but ramish, and amaze. *Cleonymus* a delicate and tender youth, present at a feast which *Androcles* his vncle made in *Piræo* at *Athens*, when he sacrificed to *Mercury*, so stupified the guests, *Dineas*, *Aristippus*, *Agasthenes*, and the rest, (as *Charidemus* in † *Lucian* relates it) that they could not eat their meate, they sate all supper time gazing, glauncing at him, and admiring of his beauty. Many will condemne these men that are so enamored, for fools; but some againe commend them for it, many reiect *Paris* iudgement, and yet *Lucian* approues of it, and much admires *Paris* for his choice, he would haue done as much himselfe, and by good desert in his minde, Beauty is to be preferred; [a] *before wealth or wisdome.* [b] *Athenæus Dipnosophist. lib. 13. cap. 7.* holds it not such indignity for the *Troians* and *Greekes* to contend ten yeares, to spend so much labour, loose so many mens liues for *Helens* sake, [c] for so faire a Ladies sake.

Ob talem vxorem cui præstantissima forma,
Nihil mortale refert.

That one woman was worth a kingdome, 100000 other women, a world it selfe. The same testimony giues *Homer* of the old men of *Troy*, that were spectators of that single combate betwixt *Paris* and *Menelaus* at the *Scian* gate, when *Helena* her selfe stood in presence, they said all, the war was worthely prolonged and vndertaken [d] for her sake. When * *Venus* lost her son *Cupid*, she made proclamation by *Mercury*, that hee that could bring tidings of him should haue 7 kisses, a noble reward some say, and much better then so many golden talents, seauen such kisses to some men, were more pretious then seauen Cities, or so many Provinces. [e] Great *Alexander* married *Roxane*, a poore mans childe, onely for her person, 'twas well done of *Alexander*, and heroically done, I admire him for it: *Orlando* was mad for *Angelica*, and who doth not condole his mishap. *Thisbe* died for *Piramus*, *Dido* for *Æneas*, who doth not weepe, as [f] *Austin* did in commiseration of her estate; she died for him, *me thinkes* (as he said) *I could dye for her.*

But this is not the matter in hand, what prerogatiue this Beauty hath, of what power and soueraignty it is, and how farre such persons that so much admire, and dote vpon it, are to bee iustified, no man doubts: the question is how and by what meanes Beauty produceth this effect? By sight: the Eye betraies the soule, and is both Actiue and Passiue in this businesse; it wounds and is wounded, is an especiall cause and instrument, both in the subiect and in the obiect. † *As teares, it beginnes in the eyes descends to the breast*; It conuaies these beauteous rayes, as I haue said, vnto the heart. *Vt vidi vt perij.* ‡ *Mars videt hanc, visamq; cupit. Shechem* saw *Dinah* the daughter of *Leah*, and he defiled her. *Gen. 34. 2. Iacob, Rachel. 29. 17. for she was beautiful & faire:*

Dauid

* *Aristenetus epist. 10.*

† *Tom. 4 dial. mer. 10 respicientes & ad formam eius obstupescentes.*

[a] *In Charidemo. sapientiæ merito pulchritudo præfertur & opibus*

[b] *Indignū nihil est Troas fortes & Achivos tempore tam longo perpessos esse labores.*

[c] *Digna quidem facies pro quâ vel obiret Achilles, Vel Priamus belli causa probanda fuit. Proper. lib. 2.*

[d] Those mutinous Turkes that murmured at *Mahomet*, whē they saw *Irene*, excused his absence. *Knowles.*

* *Apul. milesi. lib. 4.*

[e] *Curtius lib. 5.*

[f] *Confess.*

† *Seneca. amor in oculis oritur, in pectus labitur.*

‡ *Ovid. Fastis.*

374 *David* espied *Bersheba* a farre off, 2. *Reg.* 11. 2. the Elders *Susanna*, & were captivated in an instant. *Viderunt oculi, rapuerunt pectora flammæ. Ammon* fell sicke for *Thamars* sake, 2. *Sam.* 13. 2. The Beauty of *Ester* was such, that shee found fauour not only in the sight of *Assuerus*, but of all those that looked vpon her. *Gerson, Origen*, & some others, contend that *Christ* himselfe was the fayrest of the sonnes of men, and *Ioseph* next vnto him, *speciosus præ filijs hominum*, and they will haue it litterally taken, his very person was such, that hee found grace and fauour of all those as looked vpon him. *Ioseph* was so faire, that as the ordinary Glosse hath it, *filiæ decurrerent per murum, & ad fenestras*, they ranne to the top of the walls, & to the windowes to gaze on him, as we doe commonly to see some great personage goe by: as *Mathew Paris* describes *Matilda* the Empresse going through *Cullin.* [h] *P. Morales* the Iesuite saith as much of the Virgin *Mary*. *Anthony* no sooner saw *Cleopatra*, but, saith *Appian. lib. 1.* he was enamored on her. [k] *Theseus* at the first sight of *Helen* was so besotted, that hee esteemed himselfe the happiest man in the world if hee might enioy her. † *Charicles* by chance espying that curious picture of smiling *Venus* naked in her temple, stood a great while gazing, as one amazed, at length he brake into that mad passionate speech, *O fortunate God* Mars, *that wast bound in chaines and made ridiculous for her sake*. Hee could not containe himselfe, but kissed her picture I knowe not how oft, and could haue heartily desired to be so disgraced as *Mars* was: and what did he but what his betters had done before him.

——— * *atq; aliquis de dijs non tristibus optat*
Sic fieri turpis— When *Venus* came first to heauen, her comelinesse was such, that (as my author saith) [l] *all the Gods came about, and saluted her, each of them went to Iupiter, and desired hee might haue her to be his wife.* When faire *Autilochus* came in presence, as a candle in the darke his beauty shined, and all mens eyes (as [m] *Xenophon* describes the manner of it) *were instantly fixed on him, and moued at the sight, insomuch that they could not conceale themselues, but that in gesture or lookes it was discerned & expressed.* Those other senses hearing, touching may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis medijs in armis movit Achillem, Achilles* was touched in the midst of a battle; *Iudith* captiuated that great Captaine *Holofernes*; *Dalilah, Sampson*; *Rosamund*, [n] *Henry* the 2d; *Roxolana, Solyman* the Magnificent, &c.

* Νικᾷ ὑ κὴ σίδηρον
Καὶ πῦρ καλή τις ἥτις.

A fayre woman ouercomes fire and sword.

[o] Nought vnder heauen so strongly doth allure,
The sense of man and all his minde possesse,
As beauties louelieſt bait, that doth procure
Great warriers erst their rigor to suppresse,
And mighty hands forget their manlinesse,
Driuen with the power of an heart-burning eye,
And lapt in flowres of a golden tresse,
That can with melting pleasure mollifie
Their hardned hearts inur'd to cruelty.

[p] *Clitiphon* ingeniously confesseth, that he no sooner came in *Leucippus* presence,

[h] *Lib. de pulchrit. Jesu & Mariæ.*
[l] *Antonius vbi venit in Asiam & vidit Cleopatram eandem exarsit.*
[k] *Lucian Charidemo, supra omnes mortales fœlicissimum sibi hâc frui posse.*
† *Lucian amor.* *Insanum quiddam ac furibundum exclamas. O fortunatissime deorum Mars qui propter hanc vinctus fuisti.*
* *Ovid. lib. 3. Met.*
[l] *Omnes dii cõplexi sunt, & in vxorem sibi petierunt, Nat. Comes de Venere.*
[m] *Vt cum lux noctu affulget, omnium oculos incurrit: sic Autiloquus, &c.*
[n] *Delevit omnes ex animo mulieres.*
* *Nam vincit & vel ignem, ferrumq; si qua pulchra est. Anacreon 2.*
[o] *Spencer* in in his Fairi: Queene.
[p] *Achilles Tatius lib. 1.*

sence,

sence, but that he did *corde tremere, & oculis lasciuius intueri*, [q] he was wounded at the first sight, his heart panted, and he could not possibly turne his eies from her. So doth *Calysiris* in *Heliodorus lib.2. Isis* Priest, a reuerent old man who by chance at *Memphis* seeing that *Thracian Rodophe*, could not hold his eyes off her, [r] *I will not conceale it, she ouercame me with her presence, & quite assaulted my continency, which I had kept vnto mine old age, I resisted a long time my bodily eyes, with the eyes of my vnderstanding, at last I was conquered, and as in a tempest carried headlong.* *Xenophiles* a Philosopher, rayled at women downe right for many yeares together, scorned, hated, scoffed at them, comming at last into *Daphnis*, a faire maides company, (as hee condoles his mishap to his friend *Demaretus*) was farre in loue, and quite ouercome vpon a sudden. *Victus sum fateor à Daphnide, &c.*

* *Sola hæc inflexit sensus, animumq; labentem*
Impulit ——— I could hold out no longer. No, saith [s] *Lucian*, of his mistris, she is so faire, that if thou dost but see her, *shee will stupefie thee, kill thee straight, and Medusa like turne thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron*, shee will carry thee bound headlong whether she will her selfe, infect thee like a Basiliske.

Obstupuit primo aspectu Sydonia Dido.

It holds both in men and women, *Dido* was amazed at *Æneas* presence; & as he feelingly verified out of his experience.

[t] *Quam ego postquam vidi, non ita amaui vt sani solent*
Homines, sed eodem pacto vt insani solent.
I lou'd her not as others soberly,
But as a mad man rageth, so did I.

So *Musæus* of *Leander*, *nusquam lumen detorquet ab illâ*, and [u] *Chaucer of Palamon.*

He cast his eye vpon Emilia,
And therewith he blent and cryed ha ha,
As though he had bin stroke vnto the harta.

If you desire to knowe more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold, loue is a fascination) thus in briefe. [x] *This comelinesse or beauty ariseth from the due proportion of the whole, or from each severall part.* For an exact delineation of which, I referre you to Poets, Historiographers, and those amorous writers, To *Lucians Imagines*, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius Catalectes*, *Heliodorus Charicl.a*, *Tatius Leucippe*, *Longus Sophista's Daphnis and Cloe*, *Aristænetus*, and *Philostratus* Epistles, *Balthasar Castilio*, *lib.4. de aulico*, *Laurentius cap.10. de melan.* *Æneas Sylvius* his *Lucretia*, and every Poet almost, which haue most accurately described a perfect beauty, an absolute feature, and that through every part, both in men and women. Each part must concurre to the perfection of it, for as *Seneca* saith, *Epist.33. lib.4. Non est formosa mulier cuius crus laudatur & brachium, sed illa, cuius simul vniuersa facies admirationem singulis partibus dedit.* Shee is no faire woman, whose arme, thigh, &c. are commended, except the face and all the other parts be correspondent, & the face especially giues a lustre to the rest. The Face is it that commonly denominates faire or fowle, *arx formæ facies*, the Face is Beauties Tower and though the other parts be deformed, yet a good face carries it (*facies non vx-*

[q] *Statim ac eã contemplatus sum, occidi, oculos à virgine auertere conatus sum sed illi repugnabant.*

[r] *Pudet dicere, non celabo tamẽ Memphim veniens me vicit, & continentiã expugnauit, quã ad senectutem vsq; seruãram, oculis corporis, &c.*

† *Nunc primum circa hanc anxius animi hæreo.* *Aristænetus, ep. 17.*

* *Virg. Æn.4.*

[s] *Imag. Polystrato. si illam saltem intueris, statuis immobiliore te faciet: si conspexeris eam non relinquetur facultas oculos ab ea amouendi, abducet te alligatum quocunq; voluerit, vt ferrum ad se trahere ferunt adamantem.*

[t] *Plaut. Mere.*

[u] In the Knights Tale.

[x] *Ex debita totius proportione aptaq; partium compositione.* *Piccolomineus.*

376 *or amatur*) that alone is most part respected, principally valued, and of it selfe able to captivate. † *Vrit te Glycera nitor*

Vrit grata protervitas

Et vultus nimium lubricus aspici.

Glycera's too faire a face was it that set him on fire, too faire to bee beheld. When † *Chærea* saw the singing wenches sweet face, he was so taken, that he cryed out. *O faciem pulchram, deleo omnes de hinc ex animo mulieres, tædet quotidianarum harum formarum.* O faire face, I'le neuer loue any but her, looke on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her the worse he is, —*vritq; videndo*, as in a burning glasse, the sunne beames are recollected in a center, the rayes of loue are proiected from her eyes. It was *Æneas* countenance rauished *Queene Dido*, *Os humeroq; Deo simili*, he had an angelicall face.

[2] *O sacros vultus Baccho vel Apolline dignos,*

Quos vir, quos tutò fœmina nulla videt.

O sacred lookes befitting Maiesty,

Which never mortall wight could safely see.

Although for the most part this beauty be most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamour. An high brow like vnto the bright heauens, *cæli pulcherrima plaga*, *Frons ubi vivit honor, frons ubi ludit amor.* white and smooth like the polished alablaster, a paire of cheekes of Vermilion colour, a corall lip, *suaviorum delubrum*, in which

Basia mille patent, basia mille latent.

gratiarum sedes gratissima, white and round necke, that *via lactea*, dimple in the chinne, blacke eye-browes, *Cupidinis arcus*, sweet breath, white and euen teeth, which some call the sale peece: a fine soft round pappe, which giues an excellent grace, † *Quale decus tumidis Pario de marmore mammis?* * and makes a pleasant valley betweene two white chaulkie hilles,

([a] *Forma papillarum quam fuit apta premi:* Againe

Vrebant oculos duræ stantesq; mamillæ.) A flaxen haire, golden haire was euer in great account, for which *Virgil* commends *Dido*,

Nondum sustulerat flavum Proserpina crinem, And *crines nodantur in aurum*. *Apollonius* (*Argonaut. lib. 4. Iasonis flava coma incendit cor Medeæ*) will haue *Iasons* golden haire, to bee the maine cause of *Medea's* dotage on him, *Castor* and *Pollux* were both yellow hair'd, *Paris*, *Menelaus*, & most amorous young men, haue bin such in all ages, *molles ac suaves*, as *Baptista Porta* inferres, † *Physiog. lib. 2.* louely to behold. *Homer* so commends *Helena*, makes *Patroclus* and *Achilles* both yellow haire'd. *Pulchricoma Venus*, & *Cupid* himselfe was yellow hair'd: for so *Psyche* spyed him asleepe, *Briseis*, *Polixena &c. flavicomæ omnes*, —and *Hero* the faire,

Whom yong *Apollo* courted for her haire.

Leland commends *Guithera*, King *Arthures* wife, for a faire flaxen haire: so *Paulus Æmilius*, *Clodeueus* louely that King of *France*. [c] *Synesius* holds euery effeminate fellow or adulterer is faire hair'd: & *Apuleius*, that *Venus* herselfe, Goddesse of Loue, cannot delight, [c] *Though shee come accompanied with the Graces, and all Cupids traine to attend vpon her, girt with her owne girdle, and smell of Cynamon and Bawme, yet if she be bauld or bad hair'd, she cannot please her*

Ter Eunuch. Act. 2. scen. 3.

Petronius Catell.

† *Læchæus.*

* *Arandus, vallis amenissima, è duobus montibus composita niveis.*

[a] *Ovid.*

† *Fol. 77. Dapsiles hilares amatores &c.*

[b] When *Cupid* slept. *Cæsariem auream habentem, ubi Psyche vidit, mollemq; ex ambrosiâ cervicem inspexit, crines crispos, purpureas genas, candidasq;, &c. Apuleius.*

[c] *In laudem calui: splendidâ comâ quisq; adulter est, allicit aurea coma.*

[c] *Venus ipsa non placeret comis nudata capite spoliata, si qualis ipsa Venus cùm fuit Virgo omni gratiarum choro stipata, & toto cupidinum populo concinnata, baltheo suo cincta, cinnama fragrans, & balsama, si calua processerit, placere non potest Vulcano suo.*

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[1] *Hor. Od. 19. lib. 1.*

her Vulcan. Which belike makes our *Venetian* Ladies at this day, to counterfeit yellow haire so much, to adorne their heads with spangles, pearles, and flowres, & all Courtiers to affect a pleasing grace in this kind; In a word, † *the haires are* Cupids *nets, to catch all commers, a brushie wood, in which* Cupid *builds his nest, and vnder whose shadowes, all Loues a thousand seuerall wayes sport themselues.*

† *Arandus. capilli retia cupidinis, sylua cædua, in quâ nidificat Cupido, sub cuius umbrâ amores mille modis se exercent.*

A litle hand, small, fine, long fingers, *Gratia quæ digitis——* t'is that which *Apollo* did admire in *Daphne,——laudat digitosq; manusq;:* a streight & slender body: a small foot, and well proportioned legge, hath an excellent lustre. *Clearchus* vowed to his friend *Amyander* in † *Aristænatus*, that the most attractiue part in his Mistris, to make him loue & like her first, was her pretty legge & foot: a soft & white skinne, &c. haue their peculiar graces, [d] *Nebula haud est mollior ac huius cutis est, ædepol papillam bellulam.* Though in men these parts are not so much respected; a grimme *Sarazen* sometimes, a martiall hirsute face pleaseth best, a blacke man is a pearle in a faire womans eye, & is as acceptable as * lame *Vulcan* was to *Venus*; for he being a sweaty fuliginous black smyth, was dearely beloued of her, when faire *Apollo*, nimble *Mercury* were reiected, and the rest of the sweet-fac'd gods forsakē. Many women (as *Petronius* obserues) *sordibus calent* (As many men are more moued with kitchin wenches, & a poore country market-maid, then with all these illustrious Court and City Dames,) will sooner dote vpō a slaue, a seruant, a durt-dawber, a Cooke, a Player, if they see his naked legges or armes, *thoracaq; brachia* † *&c.* though he be all in ragges, obscene & durty, then vpon a Noble Gallant, embroydered Courtiers all in Gold. [f] *Iustines* wife, a Citizen of *Rome*, fell in loue with *Pylades* a *Player*, and was ready to runne madde for him, had not *Galen* himselfe helped her by chance; *Faustina* the Empresse, on a Fencer.

[d] *Plautus Casi.*

* *Claudus optimè rem agit.*

[e] *Fol.5. Si seruum viderint, aut statorem altius cinctum, aut pulvere perfusum, aut histrionem in scenam traductum, &c.*

† *Me pulchrâ fateor carere formâ, verum mentula luculenta nostra est. Petronius de Priapo.*

[f] *Galen.*

There is not one of a thousand falls in loue, but there is some one part or other which pleaseth him most, and inflames him aboue the rest. † A company of Philosophers on a time, fell at variance, which part of a woman was most desiderable & pleased best, some said the forehead, some the teeth, some the eyes, cheekes, lippes, chinne, &c. the controversy was referred to *Lais* of *Corinth* to decide, but she smiling, said, they were a company of fooles; for suppose they had her where they would, what would they * first seeke? Yet this notwithstanding I doe easily grant, *neq; quis vestrum negaverit opinor,* All parts are attractiue, but especially the eyes,

† *Calcagninus Apologis. Quæ pars maximè desiderabilis, alius frontem, alius genas, &c.*

* *Interfœminiti.*

† *Amoris hami, duces, iudices, & indices, qui momento insanos sanant, insanos insanire cogunt. oculatissimi corporis excubitores, quid non agunt? quid non angunt?*

——*(videt igne micantes,*
Syderibus similes oculos)——

which are Loues Fowlers, [g] *Aucupium amoris*, the shooing hornes, *the hooks of Loue* (as † *Arandus* wil) *the guides, touchstone, Iudges, that in a moment cure madmen, and make sound folkes mad, the watchmen of the body, what doe they not?* how vexe they not? All this is true, and (as *Athenæus lib.13.dip.cap.5.* & *Tatius* hold) they are the chiefe seates of Loue, as *Iames Lernutius* hath facetely expressed in an elegant Ode of his,

[g] *Hensius.*

[h] *Sunt enim oculi præcipuè pulchritudinis sedes lib.6.*

[i] *Ocelli carm. 17. cuius & Lipsius epist. quæst. lib.3.cap 11. meminit ob elegantiam.*

Amorem ocellis flammeolis heræ
Vidi insidentem, credite posteri:
Fratresq; circumludibundos,
Cum pharetrâ volitare & arcu &c.

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I saw Loue sitting in my Mistris eyes
Sparkling, beleeue it all posterity,
And his attendants playing round about,
With bowe and arrowes ready for to fly.

Scaliger calls the eyes, [k] *Cupids arrowes, the tongue, the lightning of Loue, the pappes, the tents:* [l] *Balthasar Castilio*, the causes, the chariots, the lampes of Loue,

——*æmula lumina stellis,*
Lumina quæ possent sollicitare Deos.
Eyes emulating starres in light,
Entising Gods at the first sight.

Loues Orators. [n] *Petronius*

O blandos oculos, & ô facetos,
Et quâdam propriâ natâ loquaces,
Illic est Venus, & leves amores,
Atq; ipsa in medio sedet voluptas.
O sweet and pretty-speaking eyes,
Where *Venus* loue and pleasure lyes.

Loues Torches, Touch-box, and Matches. [p] *Tibullus.*

Illius ex oculis quum vult exurere divos,
Accendit geminas lampadas acer amor.
Tart loue when he will set the Gods on fire,
Lightens the eyes as Torches to desire.

Leander at the first sight of *Hero's* eyes, was incensed, saith *Musæus.*

Simul in [q] *oculorum radijs crescebat fax amorum,*
Et cor fervebat invicti ignis impetu,
Pulchritudo enim celebris immaculatæ fœminæ,
Acutior hominibus est veloci sagittâ.
Oculus verò via est, ab oculi ictibus
Vulnus dilabitur, & in præcordia viri manat.
Loues torches ganne to burne first in her eyes,
And set his heart on fire, which neuer dyes:
For the faire beauty of a Virgin pure,
Is sharper then a dart, and doth inure
A deeper wound, which pierceth to the heart,
By th'eyes, and causeth such a cruell smart.

[r] A moderne Poët brings in *Ammon* complaining of *Thamar,*

——*& me fascino*
Occîdit ille risus, & formæ lepos
Ille nitor, illa gratia, & verus decor,
Illæ æmulantes purpuram, & rosas genæ,
Oculiq; vinctæq; auro nodo comæ.——
It was thy Beauty, t'was thy pleasing smile,
Thy grace and comelinesse did me beguile,
Thy rose-like cheekes, and vnto purple faire
Thy louely eyes, and golden knotted haire.

[t] *Philostratus Lemnius* cryes out on his Mistris Basiliske eyes, they had so inflamed his soule, that no water could quench it. *what a tyranny* (saith hee) *what a penetration of bodies is this? thou draweſt me with violence, and swallowest*

[k] *Cynthia prima suis miserum me cepit ocellis, contactum nullis ante cupidinibus. Propert. l. 1.*

[l] *In Catalect.*

[p] *De Sulpitio lib. 4.*

[q] *Pulchritudo ipsa per occultos radios in pectus amantis dimanans amatæ rei formam insculpsit. Tatius lib. 3.*

[r] *Iacob. Cornelius Ammon tragœd. Act. 1. sc. 1.*

[s] *Rosa formosarum oculis nascuntur, & hilaritas vultus elegantiæ coronat. Philostratus delitys.*

[t] *Epist. & in delitys. Abi & oppugnationem relinque, quam flamma non extinguit, nam ab amore ipsa flamma sentit incendium. quæ corporum penetratio, quæ tyrannis hæc? &c.*

lowest me vp, as Charybdis *doth Saylers, with thy rockie eyes, hee that falls into this gulfe of Loue, can neuer get out.* The strongest beames of Beauty, are still darted from thy eyes,

† *Nam quis lumina, tanta, tanta,*
Posset luminibus suis tueri,
Non statim trepidans, palpitansq;,
Præ desiderij æstuantis aurâ &c.
For who such eies with his can see
And not forthwith inamored bee.

† *Lachem Panthea.*

And as men catch dotrels, by putting out a leg or an arme, by those mutuall glances of the eyes they first inveagle one another. Of all eyes (by the way) blacke are the most amiable, entising, & the faireſt, which the Poet obserues in commending of his Mistris,

ᵘ *Spectandam nigris oculis, nigroq; capillo.*

ᵘ *Ovid. amorū lib 2 eleg 4.*

which *Hesiod* admires in his *Alcmena*

† *Cuius à vertice ac nigritantibus oculis,*
Tale quiddam spirat ac ab aureâ Venere.
From her black eies, & from her golden face,
As if from *Venus* came a louely grace.

† *Scut. Herculis*

& * *Triton* in his *Milane,*

* *Calcagninus dial.*

—nigra oculos formosa mihi.

ˣ *Homer* vseth that Epithete of Oxe-eyed, in describing *Iuno*, because a round blacke eye is the best, and the farthest from the black, the worse: Which ʸ *Polidore Virgil* taxeth in our Nation, *Angli utplurimùm cæsiis oculis*, wee haue gray eyes for the most part. *Baptista Porta Physiognom. lib. 3.* puts gray colour vpon children; they be childish eyes, dull and heauy. Many commend on the other side *Spanish* Ladies, and those ᶻ *Greeke* Dames at this day, for the blacknesse of their eyes, as *Porta* doth his *Neapolitan* Wiues. *Sueton* describes *Iulius Cæsar* to haue beene *nigris, vegetisq; oculis micantibus*, of a blacke quicke sparkling eye; and although *Averroes* in his *Colliget* will haue such persons timorous, yet without question they are most amorous.

ˣ *Iliad. I.*
ʸ *Hist. lib. 1.*
ᶻ *Sands relations fol. 67.*

Now last of all, I will shew you by what meanes Beauty doth fascinate, bewitch, as some hold, and worke vpon the Soule of a man by the Eye. For certainely I am of the Poets mind, Loue doth bewitch and strangely change vs.

ᵃ *Ludit amor sensus, oculos perstringit, & aufert*
Libertatem animi, mirâ nos fascinat arte.
Credo aliquis dæmon subiens præcordia flammam
Concitat, & raptam tollit de cardine mentem.
Loue mocks our senses, curbs our liberties,
And doth bewitch vs with his Art and rings,
I thinke some Diuell gets into our entrals,
And kindles coales, and heaues our soules from the hinges.

ᵃ *Mantuan.*

Heliodorus lib. 3. proues at large, ᵇ that Loue is witch-craft, *it gets in at our eyes, pores, nostrils, and ingenders the same qualities, and affections in vs, as were in the party whence it came.* The manner of the fascination, as *Ficinus com. 10. cap. com. in Plat.* declares it, is thus. *Mortall men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, ioyne eye to eye, and so drink & suck in Loue between them, for the beginning of this disease is the Eye. And therefore hee that hath a cleare eye, though he be otherwise de-*

ᵇ *Amor per oculos, nares, poros influens, &c. Mortales tum summoperè fascinantur quando frequentissimo intuitu aciem visus ad aciem dirigentes, &c. Ideò si quis nitore palleat oculorum, &c.*

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formed, by often looking vpon him, will make one mad, and tye him fast to him by the eye. Leonard. Varius lib.1.cap.2.de fascinat. telleth vs, that by this interview, [c] *the purer spirits are infected*, the one Eye pierceth through the other with his rayes, which he sends forth, & many men haue those excellent piercing eyes, that which *Suetonius* relates of *Augustus*, their brightnesse is such, they compell their spectators to looke off, & they can no more endure them then the Sunne beames. [d] *Barradius lib.6.cap.10. de Harmoniâ Evangel.* reports as much of our Sauiour CHRIST, and [e] *Peter Morales* of the Virgin *Mary*, whom *Nicephorus* describes likewise to haue beene yellow hair'd, of a wheat colour, but of a most amiable and piercing eye. The rayes, as some thinke, sent from the eyes, carry some spirituall vapours with them, and so infect the other party. I know, they that hold *visio fit intra mittendo*, will make a doubt of this, but *Ficinus* proues it from bleare eyes, [f] *That by sight alone, make others bleare-eyed: and it is more then manifest, that the vapour of the corrupt blood doth get in together with the rayes, and so by the contagion, the spectators eyes are infected.* Other arguments there are of a Basiliske, that kills afarre off by sight alone, as that *Ephesian* did, of whom [g] *Philostratus* speakes, of so pernitious a sight, he poysoned all he looked steddily on: and that other argument, *menstruæ fœminæ*, out of *Aristotles Problems*, *morbosa Capivaccius* addes, that contaminates a looking-glasse with beholding it. [h] *So the beames come from the agents heart, by the eyes infect the spirits about the Patients*, and inwardly wound, and so the spirits infect the blood. To this effect shee complained in [i] *Apuleius*, *Thou art the cause of my griefe, thy eyes piercing through mine eyes to mine inner parts, haue set my bowels on fire, and therefore pitty me that am now ready to dye for thy sake.* *Ficinus* illustrates this with a familiar example of that *Marrhusian Phædrus & Lycias*. [k] Lycias *he stares on* Phædrus *face, and* Phædrus *fastens the balls of his eyes vpon* Lycias, *& with those sparkling rayes, sends out his spirits. The beames of* Phædrus *eyes are easily mingled with the beames of* Lycias, *and spirits are inioyned to spirits. This vapour begot in* Phædrus *heart, enters into* Lycias *bowels; and that which is a greater wonder,* Phædrus *blood is in* Lycias *heart, and thence come those ordinary loue speeches, my sweet heart* Phædrus, *and mine owne selfe, my deare bowels: And* Phædrus *againe to* Lycias, *O my light, my ioy, my soule, my life.* Phædrus *followes* Lycias, *because his heart would haue his spirits*, and Lycias *followes* Phædrus, *because he loues the seat of his spirits, both follow, but* Lycias *the more earnest of the two: The riuer hath more neede of the fountaine, then the fountaine of the riuer, as iron is drawne to that which is touched with a loadstone, but drawes not it againe, so* Lycias *drawes* Phædrus. *But how comes it to passe then, that a blind man loues, that neuer saw?* 'Tis true indeed of naturall and chaste loue, but not of this Heroicall passion, or rather brutish burning lust, of which we treat, we speak of wandring, wanton, adulterous eyes, which as [l] he saith, lye still in wait, *as so many souldiers, and when they spie one fixed on them, shoot him through, and presently bewitch him: Especially when they shall gaze and glote, as wanton Louers doe one vpon another, and with a pleasant eye-conflict, participate each others soules.* Hence you may perceiue how easily and how quickly we may bee taken in loue, since at the twinkling of an eye, *Phædrus*

[c] *Spiritus puriores fascinantur, oculus à se radios emittit, &c.*

[d] *Lib.de pulchr. Ies. & Mar.*

[e] *Lib.2 cap.23. colore triticum referente crine, flaua, acribus oculis.*

[f] *Lippi solo intuitu alios lippos faciunt, & patet unà cum radio vaporem corrupti sanguinis emanare, cuius contagione oculus spectantis inficitur.*

[g] *Vita Apollon.*

[h] *Sic radius à corde percutientis missus, regimen proprium repetit, cor vulnerat, per oculos & sanguinem inficit, & spiritus, subtili quâdam vi. Castil. lib.3. de aulico.*

[i] *Lib.10. Causa omnis & origo omnis præsentis doloris tute es. Isti enim tui oculi, per meos oculos ad intima delapsi præcordia, acerrimum meis medullis commouent incendium, ergo miserere tui causa pereuntis.*

[k] *Lycias in Phædri vultum inhiat, Phædrus in oculos Lysiæ scintillas suorum defigit oculorum cumq; scintillis, &c. Sequitur Phædrus Lyciam, quia cor suum petit spiritum, Phædrum Lycias, quia spiritus propriam sedem postulat. Verum Lycias, &c. mittunt, &c.*

[l] *Castillio de aulico lib.3. fol. 228. Oculi ut milites in insidijs semper recubant, & subitò ad visum sagittas e-*

spirits

spirits may so perniciously infect *Lycias* blood. [m] *Neither is it any wonder, if we but consider how many other diseases as closely, and as suddenly are caught by infection,* Plague, Itch, Scabs, Flux, &c. The spirits taken in, will not let him rest that hath receiued them, but egge him on.

[n] *Idq; petit corpus mens undè est saucia amore,*

as we may manifestly perceiue a strange eduction of spirits, by such as bleed at nose after they be dead, at the sight of the murderer; but read more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. observ. cap. 7. Valesius controv. Ficinus, Cardan &c.*

[m] *Nec mirum si reliquos morbos, qui ex contagione nascuntur consideremus pestem, pruritum, scabiem, &c.*

[n] *Lucretius.*

Memb. 2 Svbsect. 3.

Artificiall allurements of Loue, causes and prouocations to lust. Gestures, Cloathes, Dowre &c.

NAturall Beauty is a strong Loadstone of it selfe, as you haue heard, a great temptation, & pierceth to the very heart, but much more when those Artificiall entisements & prouocations of Gestures, Clothes, Jewels, Pigments, Exornations, shal be annexed vnto it, those other circumstances, opportunity of time and place shall concurre, which of themselues alone were all sufficient, each one in particular to produce this effect. It is a question much controverted by some wise men, *An formâ debeat plus arti an naturæ?* whether naturall or artificiall obiects be more powerfull, but not decided: for my part I am of opinion, that though beauty of it selfe be a great motiue, and giue an excellent lustre *in sordibus*, and in beggery, as a Iewel on a dung-hill, it will shine and cast his rayes, it cannot be suppressed, as *Heliodorus* faines of *Chariclia*, though she were in beggers weeds: yet as it is vsed, artificiall is of more force, much to be preferred. *Iohn Lerius* the *Burgundian, c. 8. hist. navigat. in Brasil.* is altogether on my side. For whereas (saith he) at our comming to *Brasile*, wee found both men and women naked as they were borne, without any couering, so much as of their priuities, and could not be perswaded by our Frenchmen that liued a yeare with them, to weare any: [p] *Many will thinke that our so long commerce with naked women, must needes be a great provocation to lust,* but he concludes otherwise, that their nakednesse did much lesse entice them to lasciuiousnesse, then our womens cloathes. *And I dare boldly affirme* (saith he) *that those glittering attires, counterfeit colours, head-geares, curled haires, plaited coates, cloakes, gownes, costly stomachers, garded and loose garments, and all those other acoutrements, wherewith our countrey women counterfeit a beauty, & so curiously set out themselues, cause more inconvenience in this kind, then that Barbarian homelines, although they be no whit inferiour vnto them in Beauty. I could evince the truth of this by many other arguments, but I appeale* (saith he) *to my companions at that present, which were all of the same minde.* His countrey-man *Montague* in his *Essayes*, is of the same opinion, and so are many others. Out of whose assertions thus much in briefe we may conclude, that Beauty is more beholding to Art then to Nature, and stronger prouocations proceede from outward ornaments, then such as Nature hath prouided. Is it true that those faire sparkling eyes, white neck, corall lips, turgent pappes, Rose coloured cheekes, &c. of themselues

[o] In Beauty, that of fauour is preferred before that of Colours, and decent motiõ is more then that of fauour *Bacons Essayes*

[p] *Multi tacitè opinantur commercium illud adeò frequens cum barbaris nudis, ac præsertim cum fœminis, ad libidinem provocare, at minus multò noxia illorum nuditas, quàm nostrarum fœminarum cultus. Ausim asseverare splendidum illum cultum, fucos &c.*

372 selues are potent entisers,but when a comely,artificiall,wel composed look, pleasing gesture,an affected carriage shall be added, it must needes bee farre more forcible then it was, when those curious needle-workes, variety of colours, lewels,spangles,pendants,lawne, faire and fine linnen, embroyderies, calamistrations,oyntments,&c. shall bee added, they will make the veriest doudy otherwise a Goddesse, when Nature shall bee furthered by Art.For it is not the eye of it selfe that entiseth to lust, but an *adulterous eye*, as *Peter* tearmes it 2,2.14.a wanton,a rolling lasciuious eye.A wandring eye,which *Isay* taxeth,3.16. *Christ* himselfe, and the Virgin *Mary*, had most beautifull eyes,as amiable eyes as any persons, saith [q] *Barradius*, that euer liued, but withall so modest, so chast, that whosoeuer looked on them, was freed from that passion of burning lust, if wee may beleeue [r] *Gerson* and [s] *Bonaventure*, there was no such Antidote against it,as the Virgin *Maries* face.T'is not the eye,but carriage of it,as they vse it,that causeth such effect, so she makes her bragges in a moderne Poet,

[q] *Harmo.evangel.lib.6. cap.9.*
[r] *Serm. de concep.virg physiognomia virginis omnes movit ad castitatem.*
[s] *3 sent.d.3.q 3 mirum, virgo formosissima; sed à nemine concupita.*

† *Soone could I make my brow to tyrannise,*
And make the World doe homage to mine eyes.

† Rosamonds complaint, by *Sam.Daniel.*

The eye is a secret Orator,the first bawde, and with priuate lookes,winking, glances & smiles,as so many dialogues they make vp the match many times, & vnderstād one anothers meanings,before they come to speak a word. [t] *Eurialus* & *Lucretia* were so mutually enamored by the eye,& prepared to giue each other entertainment,before euer they had conference: & that [u] *Thracian Rodophe* was so excellent at that dumbe rhetorick,*that if she had but looked vpon any one almost* (saith *Calisiris*) *she would haue bewitched him, & he could not possibly escape it*.For as [x] *Salvianus* obserues,*the eyes are the windowes of our soules,by which as so many channels, all dishoneſt concupiscences get into our hearts*.They reueale our thoughts, & as they say, *frons animi Index*, but the eye of the countenance, † *Quid procacibus intuere ocellis,&c.*

[t] Æneas Sylv.
[u] *Heliodor. l.2. Rodophe Thracia tam inevitabili fascino instructa, tam exactè oculis intuens attraxit, ut si in illam quis incidisset, fieri non posset quin sapereiur.*
[x] *Lib.3. de providentiâ. Animi fenestræ oculi,et omnis improba cupiditas per ocellos tanquam canales introit.*

† *Buchanan.*

I may say the same of smiling,gate, nakednesse of parts, plausible gestures, &c.To laugh is the proper passion of a man,an ordinary thing to smile; but those counterfeit,composed,affected, artificiall and reciprocall, those counter smiles,are the dumbe shewes and prognosticks of great matters,

Stultus quandò videt quòd pulchra puellula ridet,
Tum fatuus credit se quod amare velit.

When a foole sees a faire maid for to smile,
He thinkes she loues him,t'is but to beguile.

They make an Art of it,as the Poet telleth vs,

[y] *Quis credat, discunt etiam ridere puellæ.*
Quæritur atq; illis hac quoq; parte decor.

Who can beleeue? to laugh maides make an Art,
And seeke a pleasant grace in that same part.

[y] *Ovid. de arte amandi.*

And t'is as great an entisement as any of the rest.

[z] —*subrisit molle puella,*
Cor tibi ritè salit.——

She makes thine heart pant,with [a] a pleasing gentle smile of hers

[b] *Dulce ridentem Lalagen amabo,*
Dulce loquentem.

I loue *Lalage* as much for smiling,as for discoursing, *delectata illa risit tam blandum*,as he

[z] *Pers.3.Sat.*
[a] *Vel centum Charites ridere putaret, Museus of Hero.*
[b] *Hor. Od.22. lib.1.*

said

said in *Petronius* of his Mistris, being well pleased, shee gaue so sweet a smile. It wonne *Ismenius*, as he [c] confesseth, *Ismene subrisit amatorium, Ismene* smiled so louingly the second time I saw her, that I could not chuse but admire her. All other gestures of the body will enforce as much. *Daphnis* in † *Lucian* was a poore tottered wench, when I knew her first, said *Corbile, pannosa & lacera,* but now shee is a stately piece indeed, hath her maides to attend her, braue attires, mony in her purse &c. and will you know how this came to passe? *by setting out her selfe after the best fashion, by her pleasant carriage, affability, sweet smiling vpon all &c.* Many women dote vpon a man for his complement only, and good behauiour, they are wonne in an instant: and amongst the rest, an vpright, a comely grace, curtesies, gentle salutations, cringes, a mincing gate, a decent and an affected pace: Which the Prophet *Esay* obiected to the daughters of *Sion 3.16. they minced as they went, and made a tinkling with their feet.* To say the truth, what can they not effect by such meanes?

Whilest Nature deckes them in their best attires,
Of youth and beauty which the world admires,

and Art shall be annexed to it, when wiles and guiles shall concurre: (for to speake as it is, Loue is a kind of legerdemaine, meere juggling, a fascination) When they shew their faire hand, fine foot & leg withall, *magnum sui desiderium nobis relinquunt*, saith [d] *Balthasar Castilio lib.1.* they set vs a-longing. *& so when they pull vp their petty-coates, and outward garments*, as vsually they doe, to shew their fine stockings, gold fringes, laces, embroyderings, (it shall goe hard but when they goe to Church, or to any other place, all shall bee seene) t'is but a springe to catch Woodcockes; and as [e] *Chrysostome* telleth them downe-right, though *they say nothing with their mouthes, yet they speake in their gate, they speake with their eyes, they speake in the carriage of their bodies.* And what shal we say otherwise of that baring of their necks, shoulders, naked brests, armes & wrists, to what end are they, but onely to tempt men to lust? Nakednesse, as I haue said, is an odious thing of it selfe, *remedium amoris*, yet it may be so vsed in part, & at such times, that there can bee no such entisement as it is. *Dauid* so espied *Bersheba*, the Elders *Susanna*. *Apelles* was inamored with *Campaspe*, when he was to paint her naked. *Tiberius in Suet. cap. 42.* supped with *Sestius Gallus* an old leacher, *libidinoso sene, eâ lege ut nudæ puellæ administrarent*, some say as much of *Nero*, and *P. Huter* of *Carol. Pugnax*. Amongst the *Babylonians*, it was the custome of some lasciuious Q. to dance Friskin in that fashion, saith *Curtius l.5.* and [g] *Sardus de mor. gent. lib.1.* writes to that effect. The *Tuscans* at some set banquets, had naked women to attend vpon them, which *Leonicus de Varia hist. lib.3. c.96.* confirmes of some other bawdy Nations. *Nero* would haue filthy pictures still hanging in his Chamber, which is too commonly vsed in our times, & *Heliogabalus, Etiam coram agentes, ut ad Venerē incitarent:* So things may be abused. A seruant maide in † *Aristænetus*, spied her Master and Mistris through the key hole * merrily disposed, vpon the sight she fell in loue with her Master. *Antonius Caracalla* obserued his mother in law with her brests amorously laide open, he was so much moued, that he said, *Ah si liceret*, O that I might; which she by chance ouer-hearing, replied as impudently, *Quicquid libet licet*, thou maist doe what thou wilt: And vpon that temptation he married her: this obiect was not in cause, not the thing it selfe, but that vnseemely, vndecent carriage of it.

[c] *Eustathius l.5*

† *Tom.4. merit. dial. Exornando seipsam elegantèr, facilem & hilarem se gerendo erga cunctos, ridendo suaue ac blandum, quid &c.*

[d] *Vel si forte vestimentum de industria elevetur, ut pedum ac tibiarum pars aliqua conspiciatur, dum templū aut locum aliquem adierit.*

[e] *Sermone quòd non fœm. viris cohabitent. Non loquuta es linguâ, sed loquuta es gressu, non loquuta es voce, sed oculis loquuta es clarius quàm voce,*

† *Plin. lib 33.c 10. Campaspen nudam picturus Apelles amore eius illaqueatus est.*

[g] *In Tyrrhenis conviviis nudæ mulieres ministrabant.*

† *Epist. 7. lib.2.*

* *Amatoria miscentes vidit, & in ipsis complexibus audit. &c. emersit indè Cupido in pectus Virginis.*

[h] *Spartian.*

374 When you haue all done, *veniunt à veste sagittæ*, the greatest prouocations of lust are from our apparell. God makes, they say, man shapes, and there is no motiue like vnto it, a filthy knaue, deformed queane, a crooked carcasse, a maukin, a witch, a rotten post, an hedgestake may be so set out and tricked vp, that it may make all out as faire a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuriæ aucupium*, one calls it, the first snare of lust, [i] *Bossus aucupium animarum, lethalem arundinem*, a fatall reed, the greatest bawd, *forte lenocinium*. Not that comelines of clothes is therefore to be condemned, and those vsuall ornaments: there is a decency and *decorum* in this as well as in other things, and fit to be vsed, becomming seuerall persons, and befitting their estates, hee is onely phantasticall, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally receaued: but when they are so new fangled, so vnstaid, so prodigious in their attires, beyond their meanes and fortunes, vnbefitting their age, place, quality, conditiõ, what should we otherwise thinke of them? Why doe they adorne themselues with so many colours of hearbs, flowres, curious needleworkes, devices of sweet smelling odors, with those inestimable riches of pretious stones, pearles, diamonds, emeralds, &c. Why doe they crowne themselues with gold and siluer, vse coronets and tires of seuerall fashions, decke themselues with pendants, bracelets, earerings, chaines, girdles, rings, pins, spangles, embroderies, shadows, rebatoes, ribbands; why doe they make such glorious shewes with their feathers, fannes, maskes, furres, laces, launes, tiffanies, ruffes, falls, cals, cuffes, damaskes, velvets, tinsels, cloth of gold, siluer, tissue? with colours of heauens, starres, planets, the strength of mettals, stones, odors, flowres, birds, beasts, fishes, and whatsoever *Africke*, *Asia*, *America*, sea, land, art, and industrie of man can afford? Why doe they vse and couet such nouelty of inventions; such new fangled tyres, & spend such inestimable summes on them? *To what end are those crisped, false haires*, painted faces. as [k] the *Satyrist* obserues, *such a composed gate, not a step awry?* Why are they like so many *Sybarites*, or *Neroes Poppæa, Assuerus* concubines, so costly, so long a dressing, as *Cæsar* was marshalling his army, or an hawke in pruning? [l] *Dum moliuntur, dum comuntur, annus est*, [*] *Gardner takes not so much delight and paines in his garden, an horseman to dresse his horse, scoure his armour*, a Marriner about his ship, a Merchant his shop, and shopbooke, as they doe about their faces, and all those other parts: such setting vp with corkes, streightning with whale-bones; why is it but as a day-net catcheth larkes, to make young men stoupe vnto them. *Philocharus* a young man in *Aristænetus*, adviseth his friend *Polienus*, to take heed of such entisements, † *for it was the sweet sound & motion of his Mistris spangles and bracelets, the smell of her oyntments, that captinated him first. Quid sibi vult pixidum turba*, saith [m] *Lucian*, *To what vse are pinnes, pots, glasses, oyntments, irons, combes, bodkins, setting stickes, why bestow they all their patrimonies and husbands yearely reuenues on such fooleries*, † *bina patrimonia singulis auribus; why vse they dragons, waspes, snakes, for chaines*, inamelled Iewels on their neckes, eares, *dignum potius foret ferro manus istas religari, atq; vtinam monilia verè dracones essent*, they had more need some of them be tied in *Bedlam* with iron chaines, and haue a whip for a fanne, and haire-cloathes next to their skinns, insteed of wrought smockes, haue their cheeks

stigmatised

[i] *De immod. mulier. cultu.*

[k] *Petronius fol. 95. quò spectant flexæ comæ, quàm facies medicamine attrita, & oculorum mollis petulantia, quò incessus tam compositus? &c.*

[l] *Ter.*

[*] *Pet. Aretine. Hortulanus non ita exercetur visendis hortis, equites equis, armis, nauta navibus &c.*

† *Epist. 4. Sonus armillarum benè sonantium, dulce motarum, odor unguentorum &c.*

[m] *Tom. 4. dial. Amor. vascula plena multæ infelicitatis, omnem maritorum opulentiam in hæc impendunt, dracones pro monilibus habent, quis inam verè dracones essent. Lucian.*

† *Seneca.*

stigmatised with a hot iron, I say, some of them insteed of painting, if they were well serued. But why is all this labour, all this cost, preparation, riding, running, farre fetched, and deare bought stuffe? but as he saith, [n] *Because forsooth they would be faire and fine, and where nature is defective, supply it by art,*

Sanguine quæ vero non rubet, arte rubet, Ovid.

and to that purpose they annoint and paint *their faces, crush in their feet and bodies*, hurt and crucifie themselues, sometimes in laxe clothes, an hundred yardes I thinke in a gowne, a sleeue, and sometimes againe so close, *ut nudos exprimant artus.* [o] Now long tailes and traines, and then short, vp, downe, high, lowe, thicke, thinne &c. Why is all this, but with the whore in the Prouerbs, to intoxicate some or other:

Quòd pulchris Glycere sumas de pixide vultus,
Quòd tibi compositæ nec sine lege comæ,
Quòd niteat digitis adamas, Beryllus in aure,
Non sum divinus, sed scio quid cupias.

O *Glycere* in that you paint so much,
Your haire is so bedeck't in order such,
With rings on fingers, bracelets in your eare,
Although no Prophet, tell I can, I feare.

to be admired, to bee gazed on, to circumvent some novice? as many times they doe, that in stead of a Lady he loues a cap and feather, in stead of a maid that should haue *verum colorem, corpus solidum, & succi plenum*, as *Charea* describes his mistris in the † Poet, a painted face, a ruffe-band, faire & fine linnen, a coronet, a flowre. * *Naturæq; putat quod fuit artificis,* — a painted waste-coat, or a pied petticoat, in stead of a proper woman. T'is too commonly so,

[p] *Auferimur cultu, & gemmis, auroq; teguntur*
Omnia, pars minima est ipsa puella sui.

With gold and Iewels all is couered,
And with a strange tire we are wonne:
(While she's the least part of her selfe)
And with such baubles quite vndone.

Why doe they keepe in so long together, a whole winter sometimes, and will not be seene but by torch or candle-light, and come abroad with all the preparation may be, when they haue no businesse but onely to shew themselues? *Spectatum veniunt, veniunt spectentur ut ipsæ,*

† *For what is beauty if it be not seene,*
Or what is't to be seene if not admir'd,
And though admir'd, vnlesse in loue desir'd?

why doe they goe with such a counterfeit gate, which [q] *Philo Iudæus* reprehends them for, and vse such gestures, apish, ridiculous, vndecent attires, vse those perfumes, oyntments in publike: come to heare Sermons so frequent, is it for deuotion? or rather as [r] *Basil* tels them, to meet their sweet-hearts, & see fashions; for as he saith, commonly they come so prouided to that place, with such gestures and tires as if they should goe to a dancing-schoole, or to a stage-play, or baudie-house, fitter then a Church,

When such a shee Priest comes, her Masse to say,
Twenty to one they all forget to pray.

[n] *Castilio de aulic. lib. 1. mulieribus omnibus hoc imprimis in votis est, ut formosæ sint, aut si reipsa non sunt, videantur tamen esse, & si quâ parte naturæ defuit, artis suppetias adiungunt, unde illæ faciei unctiones, dolor & cruciatus in arctandis corporibus, &c.*

[o] *Modò caudatas tunicas, &c. Bossius.*

† *Ter. Eunuch. Act 2. Scen. 3.*

* *Stroza filius.*

[p] *Ovid.*

† *S. Daniel.*

[q] *Lib. de victimis. Fractio incessu, obtutu, lasciuo, calamistrata, cincinnata, fucata, recens lota, purpurissata, pretioso q; amictu, pallioloq; spirans unguenta, ut iuuenum animos circumueniat.*

[r] *Orat. in ebrios. Impudenter se masculorum aspectibus exponunt, insolenter comas iactantes, trahunt tunicas pedibus collidentes, oculoq; petulanti risu effuso, ad tripudium insanientes, omnem adolescentum intemperantiam in se prouocantes, idq; in templis memoriæ martyrum consecratis pomerium ciuitatis, officinam fecerunt impudentiæ.*

376 *They make those holy Temples consecrated to Gods martyrs, and religious vses, the shoppes of impudence, dennes of whoores and theeues, and little better then brothell-houses.* When we shall see these things dayly done, their husbands banckrupts, if not cuckolds, their wiues light huswiues, daughters dishonest; and heare of such dissolute acts, as daily we doe, how should we think otherwise, what is their end, but to deceiue and inveagle yong men? As tow takes fire, such entising obiects produce their effects, how can it bee otherwise? When *Venus* stood before *Anchises* (as [t] *Homer* faines in one of his Hymnes) in her costly robes, he was instantly taken,

[t] *Hymno Veneri dicato.*

Cùm ante ipsum staret Iouis filia, videns eam
Anchises, admirabatur formam, & stupendas vestes,
Erat enim induta peplo, igneis radijs splendidiore,
Habebat quoq; torques fulgidos, flexiles helices,
Tenerum collum ambiebant monilia pulchra,
Aurea, variegata.——

When *Venus* stood before *Anchises* first,
He was amaz'd to see her in her tires,
For she had on a hood as red as fire,
And glittering chaines, and Ivy twisted spires,
About her tender necke were costly bruches,
And neckelaces of gold, inamell'd ouches.

So when *Medea* came in presence, attended by her Nymphes and Ladies, as she is described by [u] *Apollonius*.

[u] *Argonaut l. 4.*

Cunctas verò ignis instar sequebatur splendor,
Tantum ab aureis fimbrijs resplendebat iubar,
Ascenditq; in oculis dulce desiderium,

A lustre followed them like flaming fire,
And from their golden borders came such beames,
Which in their eyes prouok'd a sweet desire.

Such a relation we haue in *Plutarch* in the life of *Anthony*, when the Queenes came and offered themselues to *Anthony*; [u] *with diuers Presents, and entising ornaments, Asiaticke allurements, with such wonderfull ioy and festiuity, they did so inveagle the* Romanes, *that no man could containe himselfe, all was turned to delight and pleasure. The women transformed themselues to* Bacchus *shapes, the men children to* Satyrs *and* Pans; *but* Anthony *himselfe was quite besotted with* Cleopatra's *sweete speeches, philters, beauty, pleasing tires: for when she sailed along the riuer* Cydnus, *with such incredible pompe in a guilded ship, her selfe dressed like* Venus, *her maides like the* Graces, *her Pages like so many* Cupids, Anthony *was amazed, & rapt beyond himselfe. Heliodorus lib. 1.* brings in *Dameneta* stepmother to *Cnemon, whom she saw in his robes and coronet, quite mad for the loue of him.* It was *Iudiths Pantofles* that rauished the eyes of *Olofernes*. And [x] *Cardan* is not ashamed to confesse, that seeing his wife the first time all in white, he did admire and instantly loue her. If these outward ornaments were not of such force, why doth [z] *Naomi* giue *Ruth* counsell how to please *Booz*? and *Iudith* seeking to please *Olofernes*, washed & anoynted her selfe with costly oyntments, dressed her haire, and put on costly attires? The riot in this kinde hath bin excessiue in times past, no man almost came abroad, but curled and anointed,

[u] *Regia domo ornatuq; certantes, sese ac formam suam Antonio offerentes, &c. Cum ornatu & incredibili pompâ per Cydnum fluvium navigaret aurata puppi, ipsa ad similitudinem Veneris ornata, puellæ Gratijs similes, pueri Cupidinibus, Antonius ad visum stupefactus.*

[x] *lib. de lib. prop.*

[y] *Amictum Chlamyde & corona, quum primum aspexit Cnemonem, ex potestate mentis excidit.*

[z] *Ruth. 3. 3.*

[a] *Cap. 9. 5.*

[b] *Et matutino sudans Crispinus amomo,*
Quantum vix redolent duo funera, one spent as much as two funeralls at once, and with perfumed haires, [c] *& rosa canos odorati capillos Assyriaq; nardo.* What strange things doth [d] *Sueton* relate in this matter of *Caligulas* riots and *Pliny, lib. 12. & 13.* Read more in *Dioscorides, Vlmus, Arnoldus, Randoletius de fuco & decoratione,* for it is now an art, as it was of old, as [e] *Seneca* records, *officinæ sunt odores coquentium.* Women are bad, & men are worse, no difference at all betwixt their and our times, [f] *Good manners, as* Seneca *complaines, are extinct with wantonnesse, in tricking vp themselues men goe beyond women, men weare harlots colours and doe not walke, but iet & dance,* hic mulier, hæc vir, more like Players, Butterflies, Baboons, Apes, Antickes then men, and so ridiculous we are in our attires, and for cost so excessiue, that as *Hierome* said of old, *Vno filo villarum insunt pretia, vno lino decies sestertium inseritur,* 'tis an ordinary thing to put a thousand Oakes, or an hundred Oxen into a sute of apparell, to weare a whole Mannor on his back. What with shooe-ties, hangers, points, cappes and feathers, scarffes, bands, cuffes, &c. in a short space their whole patrimonies are consumed. *Heliogabalus* is taxed by *Lampridius*, and admired in his age for wearing Jewells in his shooes, a common thing in our times, not for Emperours and Princes, but almost for seruingmen and taylers: all the flowres, starres, constellations gold and pretious stones do condescend to set out their shooes. To represse the luxurie of those *Romane* matrons, there was [g] *lex Valeria* and *Oppia*, and a *Cato* to contradict, but no lawes will serue to expresse the pride and insolency of our dayes, the prodigious riot in this kind. *Lucullus* wardrope is put downe by our ordinary cittizens, and a Coblers wife in *Venice*, a Curtesan in *Florence* is no whit inferiour to a Queene, if our Geographers say true, and why is all this, *Why doe they glory in their Iewells* (as [h] he saith) or exult and triumph *in the beauty of cloathes, why is all this cost? to incite men the sooner to burning lust.* They pretend decency and ornament, but let them take heed, least whilst they set out their bodies, they doe not damne their soules, 'tis [i] *Bernards* counsell: *shine in Iewels, stinke in conditions, haue purple robes, & a torne conscience.* Let them take heed of *Esayes* prophesie, that their slippers and tyres be not taken from them, sweet balles, bracelets, earerings, vailes, wimpells, crisping pinnes, glasses, fine linnen, hoods, lawnes, and sweete sauours, they become not bald, burnt, and stinke vpon a sudden. And let maids beware, as [k] *Cyprian* aduiseth, *least while they wander too loosely abroad, they loose not their maidenhead*: and like *Ægyptian* temples, seeme fayre without, but proue rotten carkasses within. How much better were it for them to follow that good counsell of *Tertullian*, [l] *To haue their eyes painted with chastitie, the word of God inserted into their eares, Christs yoke tyed to their haire, to subiect themselues to their husbands. If they would doe so, they should be comely enough, cloath themselues with the silke of sanctity, damaske of deuotion, purple of piety and chastity, and so painted, they shall haue God himselfe to bee a suiter: Let whores & queanes pranke vp themselues,* [m] *let them paint their faces with minion and ceruse, they are but fuell of lust, and signes of a corrupt soule: if yee be good, honest, vertuous and religious matrons, let sobriety, modesty and chasti-*

[b] *Iuuen. Sat. 6.*
[c] *Hor. lib. 2. od. 11.*
[d] *cap. 27.*
[e] *Epist. 90.*
[f] *Quecquid est bonis moris leuitate extinguitur, & politurâ corporis, muliebres munditias ante effimus, colores meretricios viri sumimus, tenero & molli gradu fluendimus gradum, non ambulamus. nat. quæst lib 7. cap. 31.*
[g] *Liu. l. 4. dec. 4*
[h] *Quid exultas in pulchritudine panni, quid gloriaris in gemmis ut facilius inuites ad libidinosum intendium. Mat. Bossius de immoder. mulier. cultu.*
[i] *Epist. 113. fulgent monilibus moribus sordent; purpurata veste, conscientia pannosa, cap. 3. 17.*
[k] *De virginali habitu: dum ornari cultius dum euagari virgines volunt, desinunt esse virgines. Clemens Alexandrinus lib. de pulchr. animæ, ibidem.*
[l] *Lib. 2 de cultu mulierum, oculos depictos verecundiâ, inserentes in aures sermonem dei, annectentes crinibus iugum Christi, caput maritis subiicientes, sic facilè & satius eritis ornatæ: vestite vos serico probitatu, byssino sanctitatis, purpurâ pudici-*

tie, taliter pigmentatæ deum habebitis amatorem. [m] *Suas habeant Romanæ lasciuias, purpurissa ac cerussa ora perungant, fomenta libidinum & corruptæ mentis indicia, vestrum ornamentum deus sit, pudicitiæ virtutis studium. Bossius.*

378 *ty be your honour, and God himselfe your loue and desire.* *Mulier rectè olet vbi nihil olet*, then a woman smells best, when shee hath no perfume at all, and more credit in a wise mans eye and iudgement they get by their plainenesse, and seeme more fayre then they, that are set out with bables, as a Butchers meat is with prickes, puffed vp and adorned like so many Jayes with variety of colours. It is reported of *Cornelia* that vertuous *Romane* Lady, great *Scipios* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Campanian*, a strange gentlewoman (some light huswife belike, that was dressed like a May Lady, & as most of our Gentlewomen are, *was more sollicitous of her head tires, then of her health, that spent her time betwixt a combe and a glasse, and had rather be faire then honest* (as he said) *and haue the commonwealth turned topsie turuie, then her tyres marred*) And she did nought but bragge of her fine robes and Iewels, & provoked the *Roman* Matron to shew hers. *Cornelia* kept her in talke til her children came from schoole, and these said she are my iewels, and so deluded & put off a prowd, vaine, phantasticall, idle huswife. How much better were it for our matrons to doe as she did, to goe civilly and decently, ° *Honestæ mulieris instar quæ vtitur auro pro eo quod est, ad ea tantum quibus opus est*, to vse gold as it is gold, and for that vse it serues, and when they need it, then to cõsume it in riot, begger their husbands, prostitute themselues, inveagle others and peraduenture damme their owne soules. How much more would it be for their honour and credit? so doing, as *Hierome* said of *Blesilla*, P *Furius did not so triumph ouer the Gaules, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance; pullâ semper veste, &c.* they should insult & domineere ouer lust, folly, vaine-glory, all such inordinate, furious and vnruly passions.

But I am ouer tedious, I confesse, & whilst I stand gaping after fine cloths there is another great allurement (in the in the worlds eyes at least) which had like to haue stolne out of sight: and that is mony, *veniunt à dote sagittæ*, mony makes the match; † Μονὸν ἄργυρον ἐλέησεν. Many men if they doe but heare of a great portion, a rich heire, are more mad then if they had all the beautious ornaments, and all those good parts that Art and Nature can afford, they care not for honesty, bringing vp, birth, beauty, person; but for mony. If she be rich, then she is faire, then he burnes like fire, they loue her dearely, like pigge & pie, and are ready to hang themselues if they may not haue her. Nothing so familiar in these dayes, as for a young man to marry an old wife, as they say, for a piece of good; and though she be an old crone, and haue neuer a tooth in her head, neither good conditions, nor good face, a naturall foole, but onely rich, she shall haue twenty yong gallants to be suiters in an instant. As she said in *Suetonius*, *non me, sed mea ambiunt*, 'tis not for her sake, but for her lands or mony; & an excellent match it were (as he added) if she were away. So on the other side, many a yong louely maide will cast away her selfe vpon an old, doting, decrepit dizard, that is rheumaticke and gouty, hath some twenty diseases, perhaps but one eye, one leg, neuer a nose, no haire on his head, wit in his braines, nor honesty, if he haue land or r mony, she will haue him before all her other suiters,

s *Dummodò sit dives barbarus ille placet.*

Jf he be rich, he is the man, a fine man, and a proper man, as *Philemasium* in

† *Ari-*

n *Solicitiores de capitis sui decore quàm de salute, inter pectinem & speculum diem perdunt, cõcinniores esse malunt quàm honestiores, & rempub. minus turbari curant quàm comam. Seneca.*

° *Lucian.*

P *Non sic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantiâ triumphauit, ac illa se vincendo in hac parte.*

† *Anacreon. 4. Solum intuemur eorum.*

r *Vxorem dũ dat Danaen, &c.*

s *Ouid.*

† *Aristænetus* told *Emmusus, absq; argento omnia vana*, hang him that hath no mony, *tis to no purpose to talke of marriage without meanes*, trouble me not with such motions, let others doe as they will, Ile be sure to haue one shall maintaine me fine and braue. Most are of her minde, ‡ *De moribus vltima fiet Quæstio*, for his conditions she shall enquire after them another time, or whē all is done, the match made, and every body gone home. † *Lucians Lycia* was a proper young maid, and had many fine Gentlemen to her suiters, *Ethecles* a Senators sonne, *Melissus* a Merchant, &c. but she forsooke them all for one *Passus* a base, hirsute, bald pated knaue, but why was it? *His father lately died, and left him sole heire of his goods and lands.* This is not amongst your dust-wormes alone, poore snakes that will prostitute their soules for money, but with this bait you may catch your most potent, puissant, & illustrious Princes. ᵘ *Iagello* the great Duke of *Lituania*, 1386, was mightily enamored on *Hedinga*, insomuch that he was turned Christian from a Pagan, and was baptized himselfe by the name of *Vladislaus*, and all his subiects for her sake, but why was it? she was daughter and heire of *Poland*, and his desire was to haue both kingdomes incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Empresse, but, saith ˣ *Zonoras, ob regnum*, to annexe the Empire of the East to that of the West. But what is the euent of all such matches, that are so made for money, goods, or by deceipt, or for burning lust, *quos fœda libido coniunxit*, what followes? they are almost mad at first, but 'tis but a flash, as chaffe and strawe soone fired, burne vehemently for a while, but out in a moment, so are all such matches made by those allurements of burning lust; where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, and insteed of loue, comes hate; for ioy, repentance, & desperation it selfe. *Franciscus Barbarus* in his first booke *de re vxoria cap. 5.* hath a story of one *Philip* of *Padua* that fell in loue with a common whore, and was now ready to runne madde for her; his father hauing no more sonnes, let him enioy her, ʏ *but after a few dayes, the young man began to loath her, could not so much as endure the sight of her, and from one madnesse fell into another.* Such euent cōmonly haue all such louers, and hee that so marries, and for such respects, let him looke for no better successe, then *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*, *Minos* with *Pasyphae*, and *Claudius* with *Messalina*; shame, sorrow, misery, melancholy, discontent.

† Epist. 14. *formam spectat alii per gratias, ego pecuniā &c. ne mihi negotiū facesse.*

‡ *Juvenalis.*

† *Tom. 4 merit. dial. multos amatores reiecit, quia pater eius nuper mortuus ac dominus ipse factus bonorum omnium.*

ᵘ *Alexander Gaguinus Sarmat. Europ. descript.*

ˣ *Tom. 3 annal*

ʏ *Libido statim deferbuit, fastidium cæpit, & quod in ea tantopere adamavit, aspernatur, & ab agritudine liberatus in angorem incidit*

Svbsect. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musicke, amorous tales, obiects, kissing, familiarity, tokens, presents, bribes, promises, protestations, teares, &c.

ALL these allurements hitherto are a farre off, and at a distance, I will come neerer to those other degrees of Loue, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, obiects, presents, &c. which as so many *Syrens* steale away the hearts of men & women

380 men. For as *Tatius* obserues lib.2. [z] *It is no sufficient triall of a maids affection by her eyes alone, but you must say something that shall be more auailable, and vse some other forcible engines. Therefore take her by the hand, wring her fingers hard, and sigh withall, if she take this in good part, and seeme not to be much averse, then call her mistris, take her about the necke and kisse her, &c.* But this cannot be done, except they first get opportunity of liuing, or comming together, ingresse, egresse, and regresse; letters and commendations may doe much, outward gestures, actions: but when they come to liue together in an house, loue is kindled on a sudden. Many a seruingman by reason of this opportunity and importunity, inueagles his masters daughter, many a gallant loues a Dowdie, many Ladies dote vpon their men, as the Queene in *Arioſto* did vpon the dwarfe, many matches are so made in hast and they compelled as it were by necessity, which had they beene free, come in company of others, or seene that variety which other places afford, or compar'd them to others, would neuer haue looked one vpon another. Or had not that opportunity of discourse & familiarity beene offered, they would haue loathed those and contemned, whom for want of better choice and other obiects, they are fatally driuen on, and by reason of their hot blood, idle life, full diet, &c. are forced to dote vpon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, & in whom they finde many faults, by this liuing together in a house, conference, kissing, colling, & such like allurements, begin at last to dote insensibly one vpon another.

It was the greatest motiue that *Potiphars* wife had to dote vpon *Ioseph*, & [a] *Clitiphon* vpon *Leucippe* his vnkles daughter, because the plague being at *Bizance*, it was his fortune for a time to soiourne with her, to sit next her at the table, as he telleth the tale himselfe in *Tatius* lib.2. (which though it bee but a fiction, is grounded vpon good obseruation, and doth wel expresse the passions of louers) hee had opportunity to take her by the hand, and handle her pappes, &c. [b] which made him almost mad. *Ismenius* the Orator makes the like confession in *Eustathius lib.1.* when he came first to *Sosthenes* house, and sate at table with *Cratistes* his friend, *Ismene Sosthenes* daughter, waiting on them *with her armes halfe bare*, after the *Greeke* fashion in those times, **—nudos media plus parte lacertos*, as *Daphne* was when she fled from *Phœbus*, (which moued him much) was euer ready to giue attendance on him, to fill him drinke, her eyes were neuer off him, but she was still smiling on him, and when they were risen, that shee had gotten a little opportunity, [c] *she came and drank to him, & withall trod vpon his toes, & would come and goe, and when she could not speake for the company, shee would wring his hand*, and blush when she met him: and by this meanes first she ouercame him, *bibens amorem hauriebam simul*, shee would kisse the cup and drinke to him, and smile, *and drinke where he dranke on that side of the cup*, by which mutuall compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sipt, and sipt, and sipt so long, till at length I was drunke in loue vpon a sudden. *Philocharinus* in † *Aristænetus*, met a faire maide by chance, a meere stranger to him, he looked backe at her, she looked backe at him againe, and smil'd withall.

* *Ille dies lethi primus, primusq; malorum*
Causa fuit——

It

z *De puellæ voluntate periculum facere solis oculis non est satis, sed efficacius aliquid agere oportet, ibiq; etiam machinâ alteram adhibere: taq; manus tange, digitos constringe, atq; inter stringendum suspira, si hæc agentem æquo se animo feret, neq; fabia huiusmodi aspernabitur, tum verò dominam appella, eiusq; collum suaviare.*

a *Tatius lib.1.*

b *In mammarum attractu, non aspernanda inest iucunditas, & attrectatus, &c.*

* *Ouid.1. Met.*

c *Manus ad cubitum nuda, coram astans fortius intuita. Tenuem de pectore spiritum ducens, digitum meum pressit, & bibens pedem pressit, mutuæ compressiones corporum, labiorum commixtiones, pedum connexiones, &c. Et bibit eodem loco, &c.*

† *Epist. 4. Respexi, respexit & illa subridens, &c.*

* *Virg. Æn.4.*

it was the sole cause of his farther acquaintance, and loue that vndid him.

* *O nullis tutum credere blanditijs.* * Propertius.

This opportunity of time and place, with their circumstances are so forcible motiues, that it is vnpossible almost for two young folkes equall in yeares to liue together, and not be in loue, especially in great houses, Princes Courts, where they are idle, *in summo gradu*, fare well, liue at ease, & cannot tell otherwise how to spend their time.

[d] *Illic Hippolitum pone, Priapus erit,* whenas I say, *nox, vinum, & adolescentia*, youth, wine, and night shall concurre, 'tis a wonder they bee not all plunged ouer head and eares in loue. If there be seauen seruants in an ordinary house, you shall haue three couple in some good liking at least, & amongst idle persons how shall it be otherwise? *Liuing at* † *Rome*, saith *Aratines Lucretia, in the flowre of my fortunes, rich, fayre young, and so well brought vp, my conversation, age, beauty, fortune, made all the world admire and loue me.* Night alone, that one opportunity is enough to set all a fire, and they are so cunning in great houses, that they make their best aduantage of it; Many a Gentlewoman, that is guilty to her selfe of her imperfections, paintings, impostures, will not willingly be seene in the day time, but as [e] *Castilio* noteth, in the night, *Diem vt glis odit, tædarum lucem super omnia mauult.* She hates the day like a dormouse, and aboue al things loues torches and candle light, and if she must come abroad in the day, she couets, as † in a Mercers shop, a very obtuscate and obscure sight. And good reason she hath for it. *Nocte latent mendæ*, and many an amorous gull is fetched ouer by that meanes. *Gomesius lib. 3. de sale cap. 22.* giues instance in a *Florentine* Gentleman, that was so deceaued with a wife, she was so radiantly set out with rings, and iewels, lawnes and laces, gold spangles, & gaudy deuices, that the young man tooke her to be a goddesse, (for he neuer saw her but by torch light) but after the wedding solemnities, when as he viewed her the next morning without her tyres, and in a cleare day, she was so deformed, aleane, yellow, riueld, &c. such a beastly creature in his eyes, that hee could not endure to looke vpon her. Such matches are frequently made in *Italy*, where they haue no other opportunity to wooe but when they goe to Church, or as [f] in *Turkie* see them at a distance, they must enterchange few or no wordes, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morib. gent.* and [g] *Bohemus* relate of these old *Lacedemonians*, *the Bride is brought into the chamber, with her haire girt about her, the Bridegroome comes in, and vnties the knot, & must not see her at all by day light, till such time as he is made a father by her.* In those hotter countries these are ordinary practises at this day, but in our Northerne parts amongst *Germans*, *Danes*, *Brittaines*, the continent of *Scandia* and the rest, we assume more liberty in such cases, wee allow them as *Bohemus* saith, to kisse comming and going, *& modo absit lasciuia, in cauponam ducere*, to talke merrily, sport and play, sing and dance, so that it be modestly done, and goe to the Alehouse and Tauerne together. And 'tis not amisse, though [h] *Chrysostome*, *Cyprian*, *Hierome*, and some other of the Fathers, speake bitterly against it: but that is the abuse which is commonly seene at some drunken matches, dissolute meetings, or great vnruly feastes. [i] *A young pitiuanted, trimbearded fellowe, saith Hierome, will come with a company of complementes, and hold you vp by the arme as you*

[a] *Ouid amor. lib. 2. eleg. 2.*

† *Romæ viuens flore fortunæ & opulentiæ meæ ætas forma gratia conuersationis maxime me fecerunt expetibilem, &c.*

[e] *De aulico lib. 1. fol. 63.*

† *Vt adulterina mercatorum panni.*

[f] *Busbeq. epist.*

[g] *Paranympha in cubiculum adducta capillos ad cutem referebat, sponsus inde ad eam ingressus cingulum solvebat, nec prius sponsam aspexit interdiu quam ex illa fœtus esset pater.*

[h] *Serm. cont. concub.*

[i] *Lib. 2. epist. ad filium & virginem & matrem viduam epist. 10. dabit tibi barbatulus quispiam manum, sustentabit lassam, & pressis digitis aut tentabitur aut tentabit, &c.*

382 *goe, and wringing your fingers, will so bee entised, or entise: one drinkes to you, another embraceth, a third kisseth, & all this while the fidler playes or sings a lascivious song, a fourth singles you out to daunce,* [k] *one speakes by beckes and signes, and that which he dares not say, signifies by passions: amongst so many & so great provocations of pleasure, lust conquers the most hard & crabbed mindes, and scarce can a man live honest, amongst feastings and sports, or at such great meetings.* For as he goes on, [l] *shee walkes along, and with the ruffling of her clothes, she makes men looke at her, her shooes creake, her pappes tied up, her waste pulled in to make her look small, she is straight girded, her haires hang loose about her eares, her upper garment sometime falls, and sometimes tarries, to shew her naked shoulders, and as if she would not be seene, she couers that in all haste, which voluntarily she shewed.* And not at Feasts, Playes, Pageants, and such assemblies, [m] but as *Chrysostome* obiects, these trickes are put in practise, *at Seruice-time in Churches, and at the Communion it selfe.* If such dumbe shewes, signes, & more obscure significations of Loue can so moue, what shall they do that haue full libertie to sing, dance, kisse, cull, to vse all manner of discourse and dalliance? The very Tone of some of their voyces, a pretty pleasing speech, an affected tone they vse, is able of it selfe to captiuate a young man; but when a good wit shall concurre, Art & eloquence, fascinating speech, pleasant discourse, sweet gestures, the *Syrens* themselues cannot so inchant. [n] *P. Iouius* commends his *Italian* Country-women, to haue an excellent faculty in this kind, aboue all other Nations, & amongst them the *Florentine* Ladies: some prefer *Romane* & *Venetian* Curtisans, they haue such pleasing tongues, & such [o] elegancy of speech, that they are able to ouercome a Saint,

Pro facie multis vox sua lena fuit.

Tantâ gratiâ vocis famam conciliabat, saith *Petronius* in his fragment of pure impurities, I meane his *Satyricon*, *tam dulcis sonus permulcebat aëra, ut putares inter auras cantare Syrenum concordiam*, Shee sang so sweetly, that she charmed the Aire, and thou wouldst haue thought thou haddest heard a consort of *Syrens*. *O good, God, when* Lais *speakes, how sweet it is! Philocolus* exclaimes in † *Aristænetus*. To heare a faire young Gentlewoman play vpon the Virginals, Lute, Viall, & sing to it, must needes bee a great entisement. *Parthenis* was so taken. O sister *Harpedona*, she laments, I am vndone, † *how sweetly hee sings, Ile speake a bold word, he is the properest man that euer I saw in my life: O how sweetly he sings, I dye for his sake, O that he would loue me againe!* If thou diddest but heare her sing, saith [p] *Lucian, thou wouldest forget father and mother, forsake all thy friends & follow her. Helena* is highly commẽded by [q] *Theocritus* the Poet, for her sweet voyce & musicke, none could play so well as she, and *Daphnis* in the same *Edyllion.*

Quàm tibi os dulce est, & vox amabilis ô Daphni,
Iucundius est audire te canentem, quàm mel lingere.

How sweet a face hath *Daphne*, how louely a voyce!
Hony it selfe is not so pleasant in my choyce.

A sweet voyce & musicke are powerfull intisers,

Centum luminibus cinctum caput Argus habebat,

Argus had an hundred eyes, all so charmed by one sillie pipe, that he lost his head. *Clitiphon* complaines in [r] *Tatius*, of *Leucippus* sweet tunes, *he heard her*

[k] *Loquetur alius nutibus, & quicquid metuit dicere, significabit affectibus. Inter has tantas voluptatum illecebras, etiam ferreas mentes libido domat. Difficile inter epulas seruatur pudicitia.*

[l] *Clamore vestium ad se iuvenes vocat, capilli fasciolis comprimuntur crispati, cingulo pectus arctatur, capilli vel in frontem, vel in aures defluvat, palliolum interdùm cadit, ut nudet humeros, & quasi videri noluerit, festinans celat, quod volens detexerit.*

[m] *Serm. contra concubin. In sancto & reverendo sacramentorum tempore multas occasiones, ut illis placeant, qui eas vident, præbent.*

[n] *Descript. Brit.*

[o] *Res est blanda canor discant cantare puellæ, pro facie &c. Ovid. 3. de arte amandi.*

† *Epist. lib. 1. Cum loquitur Lais, quanta O dij boni, vocis eius dulcedo.*

† *Aristænetus lib. 2. epist. 5. Quem suave canit, verbum audax dixi, omnium quos vidi formosissimus, utinam amare me dignetur.*

[p] *Imagines, si cantantem audieris ita demulcebere, ut parentum & patriæ statim obliviscaris.*

[q] *Edyl. 18. neq; sanè ulla sic Cytharam pulsare novit.*

[r] *Puellam cytharâ canentem vidimus.*

play

play by chance vpon the Lute, & sing a pretty song *to it in commendation of a rose, and that rauished his heart.* It was *Iasons* discourse as much as his beauty, or any other of his good parts, which delighted *Medæa* so much.

——— [r] *Delectabatur enim*
Animus simul formâ, dulcibusq; verbis

[r] *Apollonius. argonaut. lib. 3.*

It was *Cleopatra's* sweet voyce, & pleasant speech, which inveagled *Anthony*, aboue the rest of her entisements,

Verba ligant hominum, ut Taurorum cornua funes, as bulles hornes are bound with ropes, so are mens hearts with pleasant words. *Her words burne as a fire, Eccles. 9. 10. Roxolana* bewitched *Solyman* the magnificent; & *Shores* wife by this engine, ouercame *Edward* the fourth,

[t] *Omnibus unà omnes surripuit Veneres.*

[t] *Catullus.*

The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folke desire vs for richesse,
Some for shape, some for fatrenesse,
Some for that she can sing or daunce,
Some for gentlenesse, or for dalliance.

† *Peter Aretines Lucretia* telleth as much and more of her selfe, *I counterfeited honesty, as if I had beene* virgo virginissima, *more then a vestall virgin, I looked like a wife, I was so demure and chast, I did adde such gestures, tunes, speeches, signes and motions vpon all occasions, that my spectators and audi. ors were stupified, enchanted, fastned all to their places, like so many stockes and stones.* Many silly Gentlewomen are fetched ouer in like sort, by a company of gulles and swaggering companions, that haue nothing in them but a few players ends & complements, that can discourse at table of Knights & Lords combates, like † *Lucians Leontiscus*, of other mens trauels, braue aduentures, & such cõmon triuial newes, ride and dance, sing old ballad tunes, & weare their cloths in fashion, with a good grace; a fine sweet Gentleman, a proper man, who could not loue him? She will haue him though all her friends say no, though she beg with him. Some againe are incensed by reading amorous toyes, *Palmerin de Oliva, the Knight of the Sunne, &c.* or hearing such tales of louers, & descriptions of their persons, lasciuious discourses, set them on fire, with such like pictures or wanton obiects in what kinde soeuer; *no stronger engine then to heare or read of loue toyes, fables and discourses* ([x] one saith) *and many by this meanes are quite mad.* This belike made *Aristotle Polit. lib. 7. cap. 18.* forbid yong men to see Comedies, or to heare amorous tales. *Ismenius* as hee walked in *Sosthenes* garden, being now in loue, when hee saw so many [y] lasciuious pictures, *Thetis marriage*, and I know not what, was almost beside himselfe. And to say truth, with a lasciuious obiect who is not moued, to see others daily, kisse, dance? and much more when he shall come to be an Actor himselfe.

† *Parnodidascalo dial. Ital. Latin Interp. Gasp. Barthio Ger. Fingebam honestatem plusquam virginis vestalis, intuebar oculis uxorys, addebam gestus, &c.*

† *Tom. 4. dial. 1. meritr.*

[x] *Amatorius sermo vehemens vehementis cupiditatis incitatio est Tatius l. 1.*

[x] *Æneas Sylvius. Nulla machina validior quàm lectio lasciuæ historiæ, sæpè etiam bui usmodi fabulis ad furorem incenduntur.*

[y] *Eustathius l. 1. Picturæ parant animum ad Venerem &c.*

To kisse and to be kissed, which amongst other lasciuious provocations, is a burden in a song, and a most forcible Batterie, a great allurement, a fire it selfe, *proœmium aut anticœnium*, the prologue of burning lust (as *Apuleius* addes) lust it selfe, [z] *Venus quintâ parte sui nectaris imbuit.* A strong assault, that conquers Captaines, & those all-commanding forces,

[a] *Domas q; ferro sed domaris osculo:*

Horatius ad res venereas intemperantior traditur, nam cubiculo suo sic speculacula dicitur habuisse disposita, ut quocunq; respexisset imaginem coitus referrent. Suetonius vit. eius.

[z] *Hor.*

[a] *Hensius.*

† *Aretines Lucretia*, when shee would in kindnesse ouercome a suter of hers, and haue her desire of him, *tooke him about the necke and kissed him againe &*

† *Applico me illi proximius, & spisse deosculabar sagum pelo*

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againe, and to that which shee could not otherwise effect, shee made him so speedily and willingly condescend. And t'is a continuall assault, alwayes a-fresh, and ready to begin as at first, *basium nullo fine terminatur, sed semper recens est*, and hath a fierie touch with it.

[d] *Tenta modò tangere corpus,*
Iam tua mellifluo membra calore fluent.

Especially when they shall be lasciuiously giuen, as he feelingly said, *& me pressulùm deosculata Fotis.* † *Obtorto valgiter labello.*
* *Valgijs suavijs.*
Dum semiulco suavio,
Meam puellam suavior,
Anima tunc ægra & saucia,
Concurrit ad labia mihi.

The soule and all is moued, [f] *Iam pluribus osculis labra crepitabant, animarum quoq; mixturam facientes, inter mutuos complexus animas anhelantes:*
§ *Hæsimus calentes,*
Et transfudimus hinc & hinc labellis,
Errantes animas, valete curæ.

They breathe out their soules & spirits together with their kisses, saith [h] *Balthasar Castilio, change hearts and spirits, and mingle affections as they doe kisses, and it is rather a connection of the mind, then of the body.* And although these kisses be delightsome and pleasant, *Ambrosian* kisses,

† *Suaviolum dulci dulcius Ambrosiâ,*

such as *Ganymedes* gaue *Iupiter*, *Nectare suavius*, sweeter then Nectar, Balsome, hony,

[k] *Oscula merum amorem stillantia*, Loue dropping kisses, for

The Gilliflowre, the Rose is not so sweet,
As sugred kisses be when Louers meet.

Yet they leaue an irksome impression,

† *Vt mî ex Ambrosiâ mutatum iam foret illud*
Suaviolum, tristi tristius Helleboro.

At first Ambrose it selfe was not sweeter,
At last blacke Hellebor was not so bitter.

They are deceiptfull kisses. * *Quid me mollibus implicas lacertis?*
Quid fallacibus osculis inescas? &c.

Why do'st within thine armes me lap,
And with false kisses me intrap?

they are destructiue, and the more the worse.

[l] *Et quæ me perdunt, oscula mille dabat.*

They are the bane of these miserable Louers. There be honest kisses, I deny not, *osculum charitatis*, friendly kisses, modest kisses, officious and ceremonial kisses, &c. *Osculi sensus, brachiorum amplexus*, kissing and embracing, are proper gifts of Nature to a man: but these are too lasciuious kisses,

[m] *Implicuitq; suos circum mea colla lacertos, &c.*

too continuate, and too violent, [n] *Brachia non hederæ, non vincunt oscula conchæ.* [o] they cling like Ivy, close as an Oyster, billas Doues, meretricious kisses, biting of lips, *cum additamento: Tam impresso ore* (saith † *Lucian*) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoque & mammas attrectantes, &c.* such kisses as she gaue to *Gyton*, *innumera oscula*

dedit

[b] *Petronius Catalect.*
[c] *Catullus ad Lesbiam, da mihi basia mille, deinde centum, &c.*
[d] *Petronius.*
[e] *Apuleius lib. 10. & Catalect.*
† *Petronius.*
* *Apuleius.*
[e] *Petronius. Proseleos ad Circen.*
§ *Petronius.*
[h] *Animus coniungitur, & spiritus etiam noster per osculum effluit, alternatim se in utriusq; corpus infundentes commiscent. Animæ potius quàm corporis connectio.*
[i] *Lucian Tom. 4*
† *Catullus.*
[k] *Eustatbius l. 4.*
† *Catullus.*
* *Buchanan.*
[l] *Ovid. art. am. Eleg. 18.*
[m] *Ovid.*
[n] *Cum capita liment solitis morsiunculu, & cum mammillarum pressiunculis. Lip. od. ant. lec. lib. 3.*
[o] *Columbatimq; labia conferentes morsiunculis labiorum.*
† *Tom. 4. dial. meretr.*

dedit non repugnanti puero, ceruicem invadens, innumerable kisses, &c. More then kisses, or too homely kisses: as those that [p] he spake of, *Accepturus ab ipsa Venere, 7. suavia &c.* with such other obscenities, that vaine louers vse, which are abominable and pernitious. If as *Peter de Ledesmo cas. conf.* holds, euery kisse a man giues his wife after marriage, be *mortale peccatum*, a mortal sinne, or that of * *Hierome, Adulter est quisquis in uxorem suam ardentior est amator*, what shall become of all such [q] immodest kisses and obscene actions, the forerunners of brutish lust, If not lust it selfe? what shall become of the, that often abuse their owne wiues? but what haue I to doe with this?

That which I ayme at is to shew you the progresse of this burning lust: to epitomise therefore all this which I haue hitherto said, with a familiar example out of that elegant *Musæus*: Obserue but with me those amorous proceedings of *Leander* and *Hero*. They began first to looke one on the other with a lasciuious looke,

Oblique intuens inde nutibus,—
Nutibus mutis inducens in errorem mentem puellæ.
Et Illa econtra nutibus mutuis iuuenis
Leandri quod amorem non renuit &c. Inde
Adibat in tenebris tacitè quidem stringens
Roseos puellæ digitos, ex imo suspirabat
Vehementer—— Inde.
Virginis autem bene olens collum osculatus,
Tale verbum ait amoris ictus stimulo,
Preces audi & amoris miserere mei, &c.
Sic fatus recusantis persuasit mentem puellæ.

With becks and nods he first beganne,
To try the wenches minde,
With becks and nods and smiles againe
An answere he did finde.
And in the darke he tooke her by the hand,
And wrong it hard, and sighed grieuously,
And kissed her too, and wo'd her as he might,
With pitty me sweet heart, or else I dye,
And with such words and gestures as there past,
He wonne his Mistris fauour at the last.

The same proceeding is elegantly described by *Apollonius* in his Argonauticks, betwixt *Iason* and *Medæa*, by *Eustathius* in his ten bookes of the loues of *Ismenius* & *Ismene*, In *Achilles Tatius* betwixt his *Clitiphon* and *Leucippe*; and in that notable tale of *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all ouer *Asia* for her chastity, and that mourned for her husband: the Souldeir woed her with such Rhetoricke as Louers vse to doe,——*placitone etiam pugnabis amori, &c.* at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfie his lust, [r] but to hang her dead husbands body on the crosse, which hee watched, insteed of the theeues which was newly stolne away, whilst he woo'd her in her Cabin. These are tales you will say, but they haue most significant Moralls, and doe well expresse those ordinary proceedings of doting Louers.

Many such allurements there are, Nods, Iests, Winkings, Smiles, Wrastlings

[p] *Apuleius Milesi. 6. Et vnum blandientis linguæ admulsum longè mellitum. & post lib. 11. Arctius eam complexus cæpi suaviari, iamq; pariter patentis oris inhalitu cinnameo, & occurrantis linguæ illisu nectareo &c*

* *Lib. 1. adverss. Iovin. cap. 30.*

[q] *Oscula qui sumpsit, si non & cætera sumpsit, &c.*

[r] *Corpus placuit mariti sui tolli ex arca, atq; illi quæ vacabas cruci adfigi.*

385 lings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib.2.de amor.* would not haue women learne to write. Many such provocations are vsed when they come in presence, they will and will not. *Malo mea Galatea petit lasciua puella,*
Et fugit ad salices & se cupit ante videri.
My Mistris with an apple wooes me,
And hastely to couert goes,
To hide her selfe, but will be seene
With all her heart before, God knowes.

Hero so tripped away from *Leander* as one displeased,

[a] *Marlo.*

[a] *Yet as she went full often lookt behinde,*
And many poore excuses did she finde,
To linger by the way,——

yet if he chance to ouertake her, she is most averse, nice and coy,

Denegat & pugnat sed vult super omnia vinci,
She seemes not wonne, but wonne she is at length,
In such warres women vse but halfe their strength,

Sometimes they lye open and are most tractable & comming, apt, yeelding and willing to embrace, at such seasons, and to some, as they spy their aduantage; and then close againe, not a looke, not a smile, not a kisse for a kingdome. [b] *Aretines Lucretia* was an excellent Artisan in this kinde, as shee tells her one tale, *Though I was by nature and art most beautifull & faire, yet by these trickes I seem'd to be farre more amiable then I was. For that which men earnestly seeke and cannot attaine, drawes on their affection with a most furious desire.* I had a suiter lou'd me dearely (saith she) and the [c] more he gaue me, the more eagerly he woed me, the more I seem'd to neglect, to scorne him, and which I commonly gaue others, I would not let him see mee, converse with me, no not haue a kisse. To gull him the more and fetch him ouer (for him only I aymed at) I personated my owne seruant to bring in a present from a *Spanish* Count, whilst he was in my company, as if he had beene the Counts seruant, which he did excellently well performe. [d] *Comes de monte Turco my Lord and Master, hath sent your Ladiship a small present, and part of his hunting, a peece of Venison, a Phesant, a fewe Partridges, &c. (all which shee bought with her owne mony) commends his loue and seruice to you, desiring you to accept of it in good part, and he meanes very shortly to come and see you.* With all she shewd him rings, gloues, scarfes, coronets, &c. which others had sent her, when there was no such matter but only to circumuent him. [e] By these meanes (as shee concludes) *I made the poore Gentleman so mad, that he was ready to spend himselfe, and venture his deerest blood for my sake. Philinna* in [f] *Lucian*, practised all this long before, as it shall appeare vnto you by her discourse, for when *Diphilus* her sweetheart came to see her (as his daily custome was) she frowned vpon him, would not vouchsafe him her company, but kissed *Lamprias* his corriuall, at the same time [g] before his face, but why was it? to make him (as she telleth her mother that chid her for it) more iealous, to whetten his loue, to come with a greater appetite, & to knowe that her fauour was not so easie to be had. Many other trickes she vsed besides this (as she there cõfesseth) for she would fall out with him and anger him of set purpose, picke quarrells vpon no occasion, because she would be reconciled to him againe.

[b] *Parnodidascalo dial. Ital. Latin donat. à Gasp. Barthio Germano. quanquam naturâ & arte eram formosissima, isto tamen astu tanto speciosior videbar. quod enim oculis cupitum egrè præbetur, multò magis affectus humanos incendit.*

[c] *Quò maioribus me donis propitiabat eò peioribus illum modis tractabã, ne basium impetrauit &c.*

[d] *Comes de mõte Turco Hispanus has de Venatione suâ partes misit iussitque peramanter orare vt hoc qualecunq; donũ suo nomine acciperas.*

[e] *His artibus hominem ita excantabam, vt pra me ille ad omnia paratus, &c.*

[f] *Tom.4 dial. merit.*

[g] *Reflecto illo, egrè ipsi interim faciens & omninò difficilis.*

Amantium

Amantium iræ amoris redintegratio, as the old saying is, the falling out of lovers is the renuing of loue; and according to that of *Aristinatus*, *iucundiores amorum post iniurias delitiæ*, loue is increased by iniuries, as the sun beames are more gratious after a clowde. And surely this Aphorisme is most true, for as *Ampelis* infor mes *Crisis* in the said *Lucian*, [h] *If a louer be not iealous, angry, waspish, apt to fall out, sigh and sweare, he is no true louer.* To kisse and coll, hang about her necke, protest, and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*, but if he be iealous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine owne, yet if you let him alone, humour him, and please him, &c. and that hee perceaue once hee hath you sure without any corriuall, his loue will languish, and he will not care so much for you. Hitherto (saith she) can I speake out of experience; *Demophantus* a rich fellow, was a suiter of mine, I seem'd to neglect him, and gaue better entertainement to *Calliades* the painter before his face, *principio abijt verbis me insectatus*, at first he went his waies all in a chase, cursing & swearing, but at last he came submitting himselfe, vowing and protesting that hee loved me most dearely, I should haue all he had, & that he would kill himselfe for my sake. Therefore I aduise thee (deere sister *Crisis*) and all maides, not to vse your suiters ouer kindly, *insolentes enim sunt hoc cùm sentiunt*, 'twill make them prowd and insolent, but now and then reiect them, estrange thy selfe, *Vt sime audies semel atq; iterum exclude*, shut him out of doores once and twice, follow my counsell, and by this meanes you [i] shall make him madde, come off roundly, stand to any conditions, & doe what soeuer you will haue him. These are the ordinary practises, yet in the said *Lucian*, *Melissa* mee thinkes, had a trick beyond all this; for when her suiter came coldly on, to stir him vp, she writ one of his corriuals names and her owne in a paper, *Melissa amat Hermotimum, Hermotimus Melissam*, and caused it to be stucke vpon a post, for all gazers to behold, and lost in the way which hee vsed to walke; which when he perceaued, *statim vt legit credidit*, instantly apprehended it was so, came rauing to me, &c. [k] *and so when I was in despaire of his loue, foure months after I recouered him againe.* But who can repeat halfe their deuises? what *Aratine* experienced, what conceited *Lucian*, or wanton *Aristænetus*? They will deny and take, stiffly refuse and yet earnestly seeke the same, [l] repel to make them come with more eagernesse, flye from you if you follow, but if you be averse, as a shadowe they will follow you againe, and haue a thousand such seuerall intisements. for as he saith,

[t] *Non est forma satis, nec quæ vult bella videri,*
Debet vulgari more placere suis.
Dicta, sales, lusus, sermones, gratia, risus
Vincunt naturæ candidioris opus.
'Tis not enough though she be faire of hewe,
For her to vse this vulgar complement,
But pretty toyes and iests, and sawes and smiles,
Are farre beyond what beauty can attempt.

[u] For this cause belike *Philostratus* in his Images, makes diuers loues, *some young, some of one age, some of another, some winged, some of one sexe, some of another, some with torches, some with golden apples, some with darts, ginnes, snares, and other engins in their hands*, as *Propertius* hath prettely painted the

out

[h] *Si quis enim nec Zelotypus inscitur, nec pugnat aliquando amator, nec periurat, non est habendus amator. &c. Totus hic ignis Zelotypia constat. & ex maximi amores inde nascuntur. Sed si persuasum illi fuerit, te solum habere, elanguescit illico amor suus.*

[i] *Venientem videbis ipsum denud inflamatum & prorsus insanientem.*

[k] *Et sic cum ferè de illo desperassem, post menses 4, ad me redijt.*

[l] *Petronius Catal.*

[u] *Imagines deorum, fol. 327. varios amores facit quos aliqui interpretantur multiplices affectus & illecebras, alios puellos, puellas, alatos, alios faces habentes manibus, alios pomæ aurea, alios sagittas, alios laqueos, &c.*

388 out, *lib. 2. & 29.* & which some interpret, diuers entisements, or diuerse affections of Louers, which if not alone, yet ioyntly may batter & ouercome the strongest constitutions.

It is reported of *Decius*, & *Valerianus*, those two notorious persecuters of the Church, that when they could inforce a yong Christian by no meanes (as [x] *Hierom* records) to sacrifice to their Idoles, by no torments or promises, they tooke another course to tempt him: they put him into a faire Garden, & set a young Curtesan to dally with him, [y] *shee tooke him about the neck and kissed him, and that which is not to be named, manibusq; attrectare, &c.* & all those entisements which might bee vsed, that whom Torments could not, Loue might batter. But such was his constancy, shee could not ouercome, & when this last engine would take no place, they left him to his own wayes. At [z] *Barclye* in *Glocestershire*, there was in times past a famous Nunnery (saith *Gualterus Mapes*, an olde Historiographer, that liued 400 yeares since) *Of which there was a noble and a faire Lady Abbesse*: Godwin *that subtill Earle of Kent, trauelling that way, (seeking not her but hers) leaues a Nephew of his, a proper yong Gallant (as if he had beene sicke) with her, till he came backe againe, and giues the young man charge so long to counterfeit, till hee had deflowred the Abbesse, and as many besides of the Nunnes as he could: and leaues him with all rings, iewels, girdles, and such toyes to giue them still, when they came to visit him. The young man willing to vndergoe such a businesse, plaid his part so well, that in short space he got vp most of their bellies, and when hee had done, told his Lord how he had sped.* [a] *His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdie house, procures a visitation, gets them to be turned out, and begges their Lands to his owne vse.* This story I doe therfore repeat, that you may see of what force such entisements are, if they be opportunely vsed, & how hard it is euen for the most auerse & sanctified soules to resist such allurements. *Iohn Maior* in the life of *Iohn* the Monke, that liued in the dayes of *Theodosius*, commends the Eremite to haue beene a man of singular continency, & of a most austere life; but one night by chance the Diuell came to his Cell in the habite of a young market wench, that had lost her way, and desired for Gods sake some lodging with him, [b] *The old man let her in, and after some common conference of her mishap, she began to inveagle him with lasciuious talke, and iests, to play with his beard, to kisse him, and doe worse, till at last she quite ouercame him. As he went to addresse himselfe to that businesse, she vanished on a suddaine, and the Diuels in the Aire laughed him to scorne.* Whether this be a true story, or a tale, I will not much contend, it serues to illustrate this which I haue said.

Yet were it so, that these of which I haue hitherto spoken, and such like entising baites bee not sufficient, there bee many others which will of themselues intend this passion of burning lust, amongst which, *Dancing* is none of the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis, Petrarch* calls it, the spurre of lust, *A* † *circle, of which the Diuell himselfe is the center.* [c] *Many women that vse it, haue come dishoneſt home, most indifferent, none better.* [d] Another tearmes it *the companion of all filthy delights and entisements, and 't is not easily told what inconveniences come by it, what*

[x] *Epist. lib. 3. vita Pauli Eremitæ.*

[y] *Meretrix speciosa cæpit delicatius stringere, colla complexibus, & corpore in libidinem concitato &c.*

[z] *Camden in Glocestershire. Huic præfuit nobilis & formosa Abbatissa, Godwinus comes in dolo subtilis, non ipsam, sed sua cupiens, reliquit nepotem suum, formâ elegantissimum, tanquam infirmum donec reverteretur, instruit, &c.*

[a] *Ille impiger regem adit Abbatissam & suas prægnantes edocet, explaratoribus missis probat, & iis electis à domino suo manerium accepit.*

[b] *Post sermones de casu suo suavitate sermonis conciliat animum hominis, manu, inter colloquia & risus ad barbam protendit, & palpare cepit cervicem suam, & oculari. quid multa? captivum ducit militem Christi. Complexura evanescit, dæmones in aere monachum vidêre.*

† *Chorea circulus, cujus centrum diabolus.*

[c] *Multæ indè impudicæ domum redière, plures ambiguæ, melior nulla pariat colloquia, mores, risos, inconditos gestus, &c.*

[d] *Turpium delitiarum comes est externa saltatio, neq; certè facilè dictu quæ mala hinc visus hauriat, & quæ*

scurrile

scurrile talke, obscene actions, and many times such monstrous gestures, such lasciuious motions, such wanton tunes, meretricious kisses, homely embracings,

——*vt Gaditana canoro*
Incipiat prurire choro, plausuq; probatæ
Ad terram tremula descendant clune puellæ,
Irritamentum Veneris languentis——

That it will make the Spectators mad. When that Epitomizer of † *Trogus* had to the full described and set out King *Ptolomies* riot, as a chiefe engine and instrument of his ouerthrow, he addes *tympanum & tripudium*, fidling & dancing; *the king was not a spectator onely, but a principall Actor himselfe*. A thing neuertheless frequently vsed, & part of a Gentlewomans bringing vp, to sing and dance, & play on the Lute or some such instrument, before she can say her *Pater noster*, or ten Commandements. T'is the next way their Parents thinke, to get them husbands, they are cõpelled to learne, & by that meanes, [f] *Incestos amores De tenero meditantur ungue*; T'is a great allurement as it is often vsed, & many are vndone by it. *Thais* in *Lucian*, inveagled *Lampias* in a dance. *Herodias* so far pleased *Herod*, that shee made him sweare to giue her what she would aske, *John Baptists* head in a platter. [g] *Robert Duke of Normandy*, riding by *Falais*, spied *Arlette* a faire maid, as shee was dancing on a greene, & was so much enamored with the obiect, that [h] he must needs lye with her that night. *Owen Tudor* wonne Queene *Catharines* affection in a dance, falling by chance with his head in her lappe. Who cannot parallell these stories out of his experience? *Speusippus* a noble Gallant in † that Greek *Aristænetus*, seeing *Panareta* a faire yong Gentlewoman dancing by chance, was so farre in loue with her, that for a long time after he could think of nothing but of *Panareta*, he came raging home full of *Panareta*: *Who would not admire her, who would not loue her, that should but see her dance as I did? O admirable, O diuine* Panareta! *I haue seene old and new* Rome, *many faire cities, many proper women, but neuer any like to* Panareta, *they are drosse, dowdies all to* Panareta, *O how she danced, how she tript, how she turn'd, with what a grace! happy is that man shall inioy her. O most incomparable onely* Panareta! When *Xenophon* in *Symposio* or Banquet, had discourst of Loue, & vsed all the engines that might be deuised, to moue *Socrates*, amongst the rest, to stirre him the more, he shuts vp all with a pleasant Enterlude or dance of *Dionysius* & *Ariadne*. [i] *First* Ariadne *dressed like a Bride, came in and tooke her place, and by and by* Dionysius *entred, dancing to the Musicke. The spectators did all admire the yong mans carriage*, and Ariadne *her selfe was so much affected with the sight, that she could scarce sit. After a while* Dionysius *beholding* Ariadne, *and incensed with Loue, bowing to her knees, embraced her first, & kissed her with a grace; she embraced him againe, and kissed with like affection & c. as the daunce required: but they that stood by and saw this, did much applaud and commend them for it. And when* Dionysius *rose vp, he raised her vp with him, and many pretty gestures, and embraces, and kisses, and loue complements passed betweene them; which when they saw faire* Bacchus *and beautifull* Ariadne *so sweetly & so vnfainedly kissing each other, so really embracing, they swore they loued indeed, and were so inflamed with the obiect, that they beganne to rouse vp themselues,*

[c] *Iuv. Sat. 11.*
† *Iustin. lib. 30. Adduntur instrumenta luxuriæ, tympana & tripudia, nec tam spectator rex, sed nequitiæ magister, &c.*
[f] *Hor lib. 5. od. 6.*
[g] *Hauarde vitâ eius.*
[h] Of whom he begat *William* the *Conqueror*, by the same token shee tore her smock downe, saying &c.
† *Epist. 26. quis non miratus est saltantem? quis non vidit & amauit? veterem & nouam vidi Romam, sed tibi similem non vidi Panareta, felix qui Panareta fruetur, &c.*
[i] *Principio Ariadne velut sponsa prodijt, ac sola recedit, prodiens illico Dionysius ad numeros cantante tibiâ saltabat, admirati sunt omnes saltantem iuuenẽ, ipsamq; Ariadne; ut vix potuerit conquiescere, postea verò cum Dionysius eam aspexit, &c. Vt autem surrexit Dionysius, exsurrexit simul Ariadnem, licebatq; spectare gestus osculantium, & inter se complectentium, qui autem spectabant, &c. Ad extremum videntes eos mutuis amplexibus implicatos & iamiam ad thalamum ituros, qui non duxerant uxores, iurabant uxores se ducturos, qui autem duxerant, consensis equis incitatis, ut isdem fruerentur, domum festinârunt.*

selues,

† Lib. 4 de contemnend. amoribus.
* Ad Anysium ep. 57.
† Intempestiuũ enim est, & à nuptys abhorrens inter saltantes podagricum videre senem, & Episcopum.
* Rem omnium in mortalium vitâ optimam innocenter accusare.
k Quæ honestâ voluptatem respicit, aut corporis exercitium, contemni non debet.
* elegantissima res est, quæ & mentem amat, corpus exerceat, & spectantes oblectet, multos gestus decoros docens, oculos, aures, animum ex æquo demulcens.
l Apuleius l. 10 Pueli, puellæq; viuenti florentes ætatulâ, formâ conspicui, veste nitidi, incessu gratiosi, græcanicam saltantes pyrrhicam, dispositis ordinationibus, decoros ambitus inerrabant, nunc in orbem flexi, nunc in obliquam seriem connexi, nunc in quadrũ cuneati, nunc inde separati, &c.
m Lib. 1 cap. 11.
† Vit. Epaminondæ.
* Lib. 5.
† Read P. Martyr Ocean Decad. Benzo, Leuius, Hacluit, &c.

selues, as if they would haue flowne. At the last when they saw them still, so willingly embracing, and now ready to goe to the Bride-chamber, they were so rauished with it, that they that were vnmarried, swore they would forthwith marry, and those that were married, called instantly for their horses, and galloped home to their wiues. What greater motiue can there be to this burning lust? what so violent an oppugner? Not without a good cause therfore so many graue men speake against it, *Vse not the company of a woman*, saith *Syracides 8. 4. that is a singer or a dancer, neither heare, lest thou be taken in her craftinesse. In circo non tam cernitur quàm discitur libido*, as † *Hadus* holdes, lust in theaters is not seen, but learned. *Gregory Nazianzen* that eloquent diuine (* as hee relates the story himselfe) when a noble friend of his solemnely inuited him with other Bishops, to his daughter *Olympia's* wedding, refused to come; † *For it is absurd to see an old gowty Bishop sit amongst dancers*, he held it vnfit to bee a Spectator, much lesse an Actor. *Nemo saltat sobrius*, *Tully* holdes, hee is not a sober man that danceth; and for that reason belike, *Domitian* forbade the *Roman* Senators to dance, & for that fact, remoued some of them from the Senate. But these, you will say, are lasciuious dances, & t'is the abuse that causeth such inconvenience. And I doe not well therefore to condemne, speake against, or *innocently to accuse the best and pleasantest thing* (so * *Lucian* calls it) *that belongs to mortall men*. You misinterpret, I condemne it not; I hold it notwithstanding an honest disport, a lawfull recreation, if it bee moderatly & soberly vsed. I am of *Plutarchs* minde, k *that which respects pleasure alone, honest recreation, or bodily exercise, ought not to bee reiected and contemned*: I subscribe to * *Lucian*, *t'is an elegant thing, which cheareth vp the minde, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the eares, eyes and soule it selfe*. *Salust* discommends singing & dancing in *Sempronia*, not that she did sing or dance, but that she did it in excesse, t'is the abuse of it: & *Gregories* refusall doth not simply condemne it, but in some folks. Many wil not allow men & women to dance together, because it is a prouocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut downe all Vines, forbid the drinking of wine, because it makes some men drunke. I see no such inconuenience, but that they may so dance, if it be done at due times, and by fit persons. Let them take their pleasures, and as l he said of old, *yong men and maides flourishing in their age, faire and louely to behold, well attired, and of comely carriage, daunced a Greeke Galliard, and as their dance required, kept their time, now turning, now tracing, now a-part, now altogether, now a curtesie, then a caper, &c.* and it was a pleasant sight. Our greatest Counsellours, & staid Senators, at some times dance, as *Dauid* did before the arke. The greatest Souldiers, as * *Quintilianus*, † *Æmilius Probus*, * *Celius Rhodiginus* haue proued at large still vsed it in *Greece*, *Rome*, and the most worthie Senators, *cantare, saltare*, &c. In this our age it is in much request in those Countries, as in all ciuill Common-wealthes, † amongst the *Barbarians* thẽselues nothing so precious, all the World allowes it. m *Plato* in his commõwealth, will haue dancing-schooles to be maintained, *that young folkes might meet, be acquainted, see one another, and be seen*; nay more, he would haue thẽ dance naked, and laughes at those that laugh at it. But *Eusebius præpar. Evan-*

m 10. Leg. τὴν γὰρ τοιαύτης σπουδῆς ἄνεσιν, &c. huius causa oportet disciplinam constitui, ut tam pueri quàm puellæ choreas celebrent, spectenturq; ac spectent. &c.

gel.lib.13.cap.11. and *Theodoret lib.9.curat.grec.affect.* worthily lash him for it, and well they might: for as one saith, [n] *The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirres vp both men and women to burning lust*, There is a meane in all things, this is my censure in briefe. Dancing is a most pleasant recreation of body and minde, if conveniently vsed; a furious motiue to burning lust, if abused. But I proceed.

[n] *Aspectus enim nudorum corporum, tam mares quam fœminæ irritare solet ad enormes lasciviæ appetitus.*

If these allurements doe not take place, for * *Simierus* himselfe, that great master of dalliance shall not behaue himselfe better, the more effectually to moue others, and satisfie their lust, they will sweare & lye, promise, protest, forge, counterfeit, bragge, bribe, flatter and dissemble of all sides. 'Twas *Lucretia's* counsell in *Aretine*, *Si vis amica frui, promitte, finge, iura periura, iacta, simula, mentire*, and they put it well in practise, as *Apollo* to *Daphne*,

* *Camden. Annal A° 1578. fol 276. Amatorius facetijs & illecebris exquisitissimus.*

† *mihi Delphica tellus*
Et Claros & Tenedos, Patareag; regia seruit,
Iuppiter est genitor——
Delphos, Claros and *Tenedos* serue me,
And *Iupiter* is knowne my Sire to be.

† *Met.1. Ovid.*

The poorest swaines will doe as much,

* *Molle pecus niuei sunt & mihi vallibus agni.* I haue a thousand sheepe, good store of Cattle, and they are all at her commande,

† *Tibi nos, tibi nostra supellex,*
Ruraq; seruierint.—— house, land, goods, they are all at her seruice, as he is himselfe. *Dinomachus*, a Senators sonne in [a] *Lucian*, in loue with a wench inferiour to him in birth and fortunes, the sooner to accomplish his desire, wept vnto her, and swore hee loued her with all his heart, & her alone, and that as soone as euer his father died (a very rich man & almost decrepit) he would make her his wife. The maide by chance made her mother acquainted with the businesse, who being an old fox, well experienced in such matters, told her daughter, now ready to yeeld vnto his desire, that he meant nothing lesse, for dost thou thinke that hee will euer care for thee being a poore wench, [b] that may haue his choice of all the beauties in the Citty, one noble by birth, with so many talents, as young, better qualified, & fairer then thy selfe? Daughter beleeue him not: the maid was abasht, and so the matter broke off. It is an ordinary thing too in this case to belie their age, which widdowes vsually doe, that meane to marry againe, & batchelours too sometimes to say they are younger then they are. *Charmides* in the said *Lucian* loued *Philematium*, an old maide of 45 yeares, [c] she swore to him she was but 22. next December. But to dissemble in this kinde, is familiar of all sides, and often it takes.

* *Erasmus egl. mille mei Siculis errant in montibus agni. Virg.*

† *Lucheus.*

[a] *Tom.4 merit. dial. amare se iurat & lachrimatur, dicitq; vxorem me ducere velle quum pater oculos clausisset.*

[b] *Quum dotẽ alibi multò maiorem aspiciet, &c.*

† *Fallere credentem res est operosa puellam.* tis soone done, no such great mastery, *Egregiam verò laudem & spolia ampla.*——

[c] *Deierauit illa secundum supra vigesimum ad proximum Decembrem completorum se esse.*

† *Ovid.*

And nothing so frequent as to belye their estates, to preferre their suites, and to aduance themselues. Many men to fetch ouer a young woman, widdowes, or whom they loue, will not sticke to giue out, as he did in *Petronius*, that he was master of a ship, and kept so many seruants, and to personate their part the better, take vpon them to be Gentlemen of good houses, well descended and allied, and hire apparell at brokers, some Scauingers, or prick-louse Tailers to attend vpon them for the time, sweare they haue great

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possessiõs, [o] bribe, lye, cog, & foist, how dearely they loue, how brauely they will maintaine her, like any Lady, Countesse, Dutches, Princesse, or Queene, they shall haue gownes, tires, iewels, coaches, and caroches, choice diet,

The heads of Parrats, tongues of Nightingales,
The braines of Peacocks, and of Estriches,
Their bath shall be the iuyce of Gilliflowres,
Spirit of Roses, and of Violets,
The milke of Vnicornes, &c.

as old *Volpone* courted *Celia* in the [d] Comœdy, when as they are no such men, not worth a groat, but meere sharkers, to make a fortune, to get their desire, or else pretend loue to spend their idle houres to be welcome, and for better entertainement. The conclusion is, they meane nothing lesse,

[p] *Nil metuunt iurare, nihil promittere curant.*
Sed simul ac cupidæ mentis satiata libido est,
Dicta nihil metuêre, nihil periuria curant.

Oathes, vowes, promises, are much protested,
But when their minde and lust is satisfied,
Oathes, vowes, promises, are quite neglected.

When Louers sweare, *Venus* laughes, *Venus hæc periuria ridet.* [q] *Iuppiter* smiles, and pardons it withal, as [e] *Plato* giues out, for of all periury, that alone for loue matters is forgiuen by the Gods. If promises, lyes, oathes, and protestations will not availe, they fall to bribes, tokens, gifts, and such like feates. [r] *Plurimus auro conciliatur amor:* as *Iuppiter* corrupted *Danae* with a golden showre, they will fall in her lappe. And so must hee certainely doe that will speed, make many feasts, banquets, inuitations, send her some present or other euery foot. *Summo studio parentur epulæ* (saith [f] *Hædus*) *& crebræ fiant largitiones*, he must be very bountifull, and liberall, not to her only, but to all her followers, frends, and familiars, fidlers, panders, parasites, and household seruants, to all, of all sorts, messengers, porters, carriers, no man must bee vnrewarded. I had a suiter (saith [g] *Aretines Lucretia*) that when hee came to my house, flung gold and siluer about, as if it had beene chaffe. Another suiter I had was a very cholericke fellowe, but I so handled him, that for all his fuming, I brought him vpon his knees. If there had beene an excellent bit in the market, any nouelty, fish, fruit, or fowle, muskadell, or malmsey, or a cup of neat wine in all the Citty, it was presented presently to me, though neuer so deare, hard to come by, but I had it: the poore fellowe was so fond at last, that I thinke, if I would, I might haue one of his eyes out of his head. A third suiter was a Merchant of *Rome*, and his manner of woing was with exquisite musicke, costly banquets, poems, &c. I held him off till at length hee protested, promised, and swore *pro virginitate regno me donaturum*, I should haue all he had, house, goods, and lands *pro concubitu solo*; [h] Neither was there euer any coniurer I thinke to charme his spirits that vsed such attention, or such mighty words, as he did exquisite phrases, to get the loue of me. Thus men are actiue & passiue, & women are not farre behinde them in this kind.

† For halfe so boldly there can non
Sweare and lye as women can.

[i] They can cracke, counterfeit and collogue as well as the best, with handkerchiefs, and wrought nightcaps, purses, poesies, and such toyes, as he in thy com-

[o] *Nam donis vincitur omnis amor Catullus, l. 1. eleg. 5.*

[d] *Fox. act. 3. sc. 7*

[p] *Catullus.*

[q] *Periuria ridet amantum Iupiter & ventos irrita ferre iubet, Tibul. lib. 3. & 6.*

[e] *In Philebo, peierantibus hiis soli ignoscunt*

[r] *Catul.*

[f] *Lib. 1. de contemnendis amoribus.*

[g] *Dial. Ital. argentum vt paleas proiciebat. Bilioſum habui amatorem qui supplex flexis genibus, &c. Nullus recens allatus terræ fructus nullum cupediarum genus tam carum erat, nullum vinum Creticum pretiosum, quin ad me ferret illico, credo alterum oculum pignori daturus, &c.*

[h] *Post musicam opiparas epulas & tantis iuramentis, donis, &c. Nunquam aliquis vmbratil coniurator tanta attentione tamq; potentibus verbis vsus est, quam ille exquisitis mihi dictis, &c.*

† *Chaucer.*

[i] *Ah crudele genus, nec tutum fœmina nomen Tibul. l. 3. eleg. 4*

complained, [t] *Cur mittis violas? nempe vt violentius vrar,*
Quid violas violis me violenta tuis? &c
Why dost thou send me Violets my deare,
To make me burne more violent I feare,
With Violets too violent thou art,
To violate and wound my heart.

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[t] *Iouianus Pon.*

When nothing else will serue, their last refuge is their teares. *Hæc scripsi (testor amorem) mixta lachrymis & suspiriis*, 'twixt teares and sighs I write this (I take loue to witnesse) saith * *Chelidonia*, to *Philonius*. *Aretines Lucretia*, when her sweet heart came to towne † wept in his bosome, *that he might be perswaded those teares were shed for ioy of his returne*. *Quartilla* in *Petronius*, when nought would moue, fell a weeping, and as *Balthasar Castilio* paints them out, [u] *To these Crocodiles teares, they will adde sobbes, fiery sighs, and sorrowfull countenance, pale colour, leanenesse, & if you doe but stirre abroad, these fiends are ready to meet you at euery turne, with such a sluttish neglected habit, deiected looke, as if they were now ready to dye for your sake and how, saith he, shall a young novice thus beset, escape?* But beleeue them not.

——* *animam ne crede puellis,*
Namq; est fœmineâ tutior vnda fide.

On the other side, as I haue said, men are as false, let them sweare, protest, and lye;

[x] *Quod vobis dicunt, dixerunt mille puellis.*

They loue some of them those eleuen thousand Virgins at once, and make them beleeue each particular, he is besotted on her, or loue one till they see another, and then her alone: like *Milo's* wife in *Apuleius, lib.2. Si quem conspexerit speciosæ formæ iuvenem, venustate eius sumitur, & in eum animum intorquet*. 'Tis their common complement in that case, they care not what they say or doe. One while they slight them, care not for them, rayle downe right and scoffe at them, and then againe they will runne mad, hang themselues, stab and kill, if they may not enioy them. These trickes and counterfeit passions are more familiar with women, *finem hic dolori faciet aut vitæ dies; miserere amantis*, quoth *Phædra* to *Hippolitus*. *Ioessa* in [b] *Lucian*, told *Pythias* a young man, to moue him the more, that if he would not haue her, she was resolu'd to make away her selfe. *There is a Nemesis, and it cannot choose but grieue and trouble thee to heare that I haue either strangled, or drowned my selfe for thy sake*. Nothing so common to this sex, as oathes, vowes, and protestations, and as I haue already said teares, which they haue at command, their eyes are like rocks, which still dropp water, *diariæ lachrimæ & sudoris in modum turgere promptæ*, saith [c] *Aristænetus*, they wipe away their teares like sweat, weepe with one eye, laugh with the other; or as children [d] weepe and cry they can both together.

[y] *Neve puellarum lachrymis moueare memento,*
Vt flerent oculos erudiêre suos.
Care not for womens teares I counsell thee,
They teach their eyes as much to weepe, as see.

When *Venus* lost her sonne *Cupid*, shee sent a Cryer about, to bid euery one that met him take heed.

[z] *Si flentem aspicias, ne mox fallare, caveto,*
Sin arridebit, magis effuge, & oscula si fors

* *Aristænetus lib.2. epist 13.*
† *Suaviter flebam, vt persuasum haberet lachrimas præ gaudio illius reditus mihi emanare.*
[u] *Lib.3. His accedunt vultus subtristis, color pallidus, gemebunda vox, ignita suspiria, lachrimæ prope innumerabiles. Istæ sestatim vmbræ offerunt tanto squalore et in omni fere diverticulo, tantâ macie, vt illas iam iam moribundas putes.*
* *Petronius.*
[x] *Ovid.*
[b] *Tom.4. dial. merit Tu verò aliquando mœrore afficieris, vbi audieris me à meipsa laqueo tui causâ suffocatam aut in puteum, præcipitatam.*
* *Seneca. Hippol.*
[c] *Epist. 20. l.2.*
[d] *Matronæ flet duobus oculis moniales quatuor, virgines vno meitrices nullo.*
[y] *Ovid.*
[z] *Imagines deorum fol.332. & Moschi Amore fugitivo, quem Politianus Latinum fecit.*

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Ferre volet, fugito, sunt oscula noxia, in ipsis
Sunt q; venena labris, &c.
Take heed of *Cupids* teares I thee advise,
And of his smiles and kisses I thee tell,
If that he offer't, for they be noxious,
And very poyson in his lippes doth dwell.

[a] A thousand yeares, as *Castilio* conceaues, *will scarce serue to reckon vp those allurements and guiles, that men and women vse to deceaue one another with.*

[a] Lib.3. Mille vix anni sufficerent ad omnes illas machinationes dolosq; commemorandos, quos viri & mulieres vt se inuicem circumvenant, excogitare solent.

SVBSECT. 5.

Bawdes, Philters causes.

WHen all other engins fayle, that they can proceed no farther of themselues, their last refuge is to flye to Bawds, Panders, Magicall Philters, and receipts, rather then fayle, to the Diuell himselfe.

Flectere si nequeunt superos Acheronta mouebunt.

And by those indirect meanes many a man is ouercome, and precipitated into this malady, if he take not good heed. For these Bawds first, they are every where so common, and so many, that as he said of old *Croton*, [b] *omnes hic aut captantur aut captant*, ether inveagle, or be inveagled, we may say of most of our Citties, there be so many professed, cunning Bawds in them. Besides bawdery is become an art, or a liberall science, as *Lucian* calls it, and there be so many tricks and subtleties, so many nurses, old women Panders, letter cariers, beggers, Physitians, Friers, Confessors employed about it, that *nullus tradere stylus sufficiat*, one saith, ——*trecentis versibus*
Suas impuritias traloqui nemo potest.

Such occult notes, [c] Steganography, Polygraphy, cunning conveyances in this kinde, that neither *Iuno's* Jealosie, nor *Danaes* custody, nor *Argo's* vigilancy can keepe them safe. 'Tis the last and common refuge to vse a [d] bawds helpe, an old woman in the businesse, as [e] *Myrrha* did when shee doted on *Cyniras*, and could not compasse her desire, the old Jade her Nurse was ready at a pinch, *dic, inquit, opemq; Me sine ferre tibi— & in hac mea (pone timorem) Sedulitas erit apta tibi*, feare it not, if it bee possible to be done, I will effect it: let him or her be neuer so honest, watched, and reserued, 'tis hard but one of these old women will get accesse: and scarce shall you finde, as [f] *Austin* obserues, in a Nunnery a maide alone, *if shee cannot haue egresse before her window, you shall haue an old woman, or some prating Gossip tell her some tales, of this Clearke, and that Monke, describing, or commending some young Gentleman or other vnto her.* As I was walking in the street (saith a good fellow in *Petronius*) to see the Towne seru'd one euening, [g] *I spied an old woman in a corner selling of Cabbages and Roots* (as our Hucksters sell Plummes, Apples, and such like fruits) *mother* (quoth he) *can you tell where I dwell? she being well pleased with my foolish vrbanity, replied, and why sir should I not tell? with that she rose vp and went before me; I tooke her for a wise woman, and by & by she led me into a by lane, & told me there I should dwell; I replied againe I knew not the house, but I perceaued on a sudden by the naked queanes, that I was now come into a Bawdy house, and then too late I beganne to curse the treachery of this old*

[b] Petronius.
† Plautus.
[c] Tritemius.
[d] Catul. eleg.5. lib.1. *Venit in exitium callida lena meum.*
[e] Ouid.10.met
[f] De vit. Erem. c.3. *ad sororem. Vix aliquam reclusarum huius temporis solam invenies, ante cunas fenestram non anus garrula, vel nugigerula mulier sedet, quæ eam fabulis occupet, numeribus pascat, huius vel illius monachi, &c.*
[g] *Agreste olus anus vendebat, & rogo inquam mater nunquid scis vbi ego habitem? delectata illa vrbanitate tam stultâ, & quid ni sciam inquit? consurrexit, & cæpit me præcedere; diuinam ego putabam, &c. nudas video meretrices, & in lupanar me adductum, serò execratus anicule insidias.*

old Iade. Such trickes you shall haue in many places, and amongst the rest it is ordinary in *Venice*, and in the Iland of *Zante*, for a man to be Bawde to his owne wife. No sooner shall you land or come on shore, but as the Comical Poet hath it, [h] *Morem hunc meretrices habent;*

Ad portum mittunt seruulos, ancillulas,
Si qua peregrina navis in portum aderit,
Rogent cuiatis sit, quod ei nomen siet.
Post ille extemplò sese adplicent.

[h] *Plautus Menech.*

These white Diuels haue their Panders, Bawds and Factors in euery place to seek about, and bring in customers, to tempt and way-lay silly trauellers. And when they haue them once within their clutches, as *Ægidius Maserius* in his Comment vpon *Valerius Flaccus* describes them, [i] *with promises and pleasant discourse, with gifts, tokens, & taking their opportunities, they lay nets which* Lucretia *cannot avoid, and baits that* Hippolitus *himselfe would swallow, they make such strong assaults and batteries, that the Goddesse of Virginity cannot withstand them: giue gifts, & bribes to moue* Penelope, *& with threats able to terrify* Susanna. *How many* Proserpina's *with those catchpoles doth* Pluto *take? These are the sleepy rods with which their soules touched descend to hell, thus the glew or lime with which the winges of the minde once touched cannot fly away; the Diuells ministers to allure, entice, &c.* Many young men and maids without all question are inueagled by these *Eumenides*, and their associates. But these are triuiall and well knowne. The most slye, dangerous, & cunning Bawdes, are your knauish Physitians, Empyrickes, Masse-priestes, Monkes, Iesuits, and Friers. Though it be against *Hippocrates* oath, some of them will giue a dramme, and promise to restore maidenheads, and doe it without danger, make an abort if need be, keepe downe their pappes, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselues. No Monastery so close, or house so priuate, or prison so kept, but these honest men are admitted to censure & aske questions, to feele their pulse beat at their bed side, and all vnder pretence of giuing Physicke. Now as for Monkes, Confessors, and Friers, as he said,

[i] *Præmissis euerberant, molliunt dulciloquiis & opportunum tempus aucupantes laqueos ingerunt quos vix Lucretia vitaret, escam parant quam vel satur Hippolitus sumeret, &c. Hæ sanè sunt virgæ soporiferæ quibus contactæ animæ ad Orcum descendant, hoc gluten quo compactæ mentium alæ evolare nequeunt, dæmonis ancillæ, quæ sollicitant, &c.*

[k] *Non audet Stygius Pluto tentare quod audet*
Effrænis Monachus, plenaq; fraudis anus.

[k] *Æn. Sylvius.*

That *Stygian* Pluto dares not tempt or doe,
What an old Hag or Monke will vndergoe.

Either for himselfe to satisfie his own lust, or for another, if he be hired thereto, or both at once, hauing such excellent meanes. For vnder colour of visitation, auricular confession, comfort and pennance, they haue free egresse & regresse, and corrupt God knowes how many. They haue so many trades some of them, to practise Physicke, to vse exorcismes, &c.

[l] That whereas was wont to walke an Elfe,
There now walkes the Limiter himselfe,
In euery bush and vnder every tree,
There needs no other Incubus but he.

[l] *Chaucer* in the wife of Bathes tale.

[m] In the mountaines betwixt *Dauphine* and *Sauoy*, the Friers perswaded the good wiues to counterfeit themselues possessed, that their husbands might giue them free accesse, and were so familiar in those dayes with some of thē, that, as one [n] obserues, *wenches could not sleepe in their beds for Necromantick Friers*: and the good Abbesse in *Bocace* may in some sort witnesse, that mis-

[m] *H. Stephanus Apol. Herod. lib. 1. cap. 21.*

[n] *Bale Puellæ in lectis dormire non poterant.*

tooke

396 tooke and put on the Friers Breeches insteed of her vaile or hat. You haue heard the story, I presume, of *Paulina*, a chast matrone in *Æsippus*, whom one of *Isis* Priests did prostitute to a young knight, and made her beleeue it was their God *Anubis*. Many such prancks are plaied by our *Iesuits*, sometimes in their owne habits, sometimes in others, like souldiers, courtiers, cittizens, Schollers, Gallants, & women themselues. *Proteus*-like in al formes, and disguises, they goe abroad in the night, to inescate & beguile young women, or to haue their pleasure of other mens wiues: And if we may beleeue o some relations, they haue wardropes of seuerall suits in their Colleges for that purpose. How soeuer in publike they pretend much zeale, and seeme to be very holy men, and bitterly preach against adultery, fornication; there are no verier Bawds or whoremasters in a countrey, p *Whose soules they should gaine to God, they sacrifice to the Diuell.* But I spare these men for the present.

o *Liber edit. Augustæ Vindelicorum Ao. 1608.*

p *Quorum animas lucrari debent deo sacrificant diabolo.*

The last battering Engins, are Philters, Amulets, Spells, Charmes, Images, and such vnlawfull meanes, if they cannot preuaile of themselues by the helpe of Bawds, Panders, and their adherents, they will fly for succour to the Diuell himselfe. I knowe there bee those that deny the Diuell can doe any such thing, as *Crato lib. 2. epist. med.* and many Divines, that there is no other fascination then that which comes by the eyes, of which I haue formerly spoken, and if you desire to be better informed, read *Camerarius oper. subtiss. cent. 2. c. 5.* It was giuen out of old that a *Thessalian* wench, had bewitched King *Philip* to dote vpon her, and by Philters enforced his loue, but when *Olympia* the Queene saw the maid of an excellent beauty, well brought vp, and qualified, these, quoth she, were the Philters which inueagled King *Philip*. Those the true charmes, as *Henry* to *Rosamund*,

† *One accent from thy lippes the blood more warmes*
Then all their Philters, exorcismes, and charmes.

† *M. Drayton Her Epist.*

† *Parnodidascalo dial. Ital. latin. fact à Gasp. Barthio. Plus sim quàm omnes Philosophi, Astrologi, Necromantici, &c. sola salivâ inungens 1. amplexu & basiis tam furiosè furere, tam bestialiter obstupefieri coegi, ut instar Idoli me adorârint.*

with this alone *Lucretia* bragges in † *Aretine*, shee could doe more then all Philosophers, Astrologers, Alcumists, Necromancers, Witches, and the rest of that crew. As for Herbes & Philters, I could neuer skill of them, *The sole philter that euer I vsed, was kissing and Embracing, by which alone I made men raue like beasts stupified, and compelled them to worship me like an Idole.* In our times 'tis a common thing, saith *Erastus* in his booke *de Lamijs*, for Witches to take upon them the making of these Philters, q *to make men and women loue & hate whom they will, to cause tempests, diseases, &c.* by Charmes, Spels, Characters, Knots. St *Hierome* proues that they can doe it, (& in *Hilarius* life, *epist. l. 3.*) he hath a story of a yong man, that with a Philter made a maid mad for the loue of him, which maide was after cured by *Hilarian*. *Plutarch* records of *Lucullus* that he died of a Philter; & that *Cleopatra* vsed Philters to inveagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Panormitan. lib. 4. de gest. Alphons.* hath a story of one *Stephan* a *Neapolitan* Knight, that by a Philter was forced to run mad for Loue. But of all others, that which † *Petrarch epist. fam. lib. 1. 5. ep.* relates of *Charles* the Great, is most memorable: He foolishly doted vpon a woman of meane fauour & condition, many yeares together, wholly delighting in her company, to the great griefe & indignation of his friends & followers. When she was dead, he did embrace her corpes, and caused her Coffin (richly embalmed & decked with Iewels) to be carried about with him, ouer which

q *Sage omnes sibi arrogant notitiam & facultatem in amore alliciendi quos velint, odia inter coniuges serendi, tempestates excitandi, morbos asfligendi, &c.*

† *Idem refert Hen. Kornmannus de mir. mort. lib. 1. cap. 14. Perdite amavit mulierculam quandam, illius amplexibus acquiescens, summâ cum indignatione suorum & dolore.*

ſtill lamented. At laſt a venerable Biſhop that followed his Court, pray'd earneſtly to God, (commiſerating his Lord and Maſters caſe) to know the true cauſe of this mad paſſion, & whence it proceeded. It was reuealed to him in fine, *that the cauſe of the Emperors mad loue lay vnder the dead womans tongue.* The Biſhop went haſtily to the carcaſſe, and took a ſmall ring thence; vpon the remoueall, the Emperour abhorr'd the Corſe, & in ſteed * of it, fell as furiouſly in loue with the Biſhop, he would not ſuffer him to be out of his preſence: which when the Biſhop perceiued, he flung the ring into the middeſt of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houſes, dwelt at † *Ache* built a faire houſe in the midſt of the Marſh, to his infinite expence, and a * Temple by it, in which after hee was buried, and in which city all his poſterity euer ſince vſe to bee crowned. *Marcus* the Heretick is accuſed by *Irenæus* to haue inueagled a young maide by this meanes; & ſome writers ſpeak hardly of the Lady *Catherine Cobham*, that by the ſame Art ſhee circumvented *Humfrey Duke of Glocester* to bee her husband. *Sycinius Æmilianus* ſummoned ‡ *Apuleius* to come before *Cneius Maximus*, Proconſull of *Africke*, that he being a poore fellow, *had bewitched by Philters* Pudentilla *an ancient rich matron to loue him*, and being worth ſo many thouſand ſeſterces, to be his wife. *Agrippa lib.1.cap.48.occult.philoſ.* attributes much in this kind to Philters, Amulets, Images, and *Salmutz com.in Pancirol.Tit.10.de Horol. Leo Aſer lib.3.* ſaith, 'tis an ordinary practiſe at *Fez* in *Africke*. *Præſtigiatores ibi plures, qui cogunt amores & concubitus.* But *Eraſtus, Wierus*, & others, are againſt it; they grant ſuch things indeed may bee done, but (as *Wierus* diſcourſeth *lib.3.de Lamijs cap.37.*) not by Charmes, Incantations, Philters, but the Diuell himſelfe; *lib.5.cap.2.* he contends as much; So doth *Freitagius noc.med.cap.74. Andreas Ciſalpinus cap.5.* and ſo doth *Sigiſmundus Scheretzius cap.9.de hirco nocturno*, proue at large. † *Vnchaſt women by the helpe of theſe Witches, The diuels kitchin maides, haue their Loues brought to them in the night, and carried backe againe by a phantaſme flying in the Aire in the likeneſſe of a goate. I haue heard* (ſaith he) *many confeſſe, that they haue bin ſo carried on a goates backe to their ſweet-hearts, many miles in a night.* Many are of opinion, that theſe feats, which moſt ſuppoſe to be done by Charmes and Philters, are meerely done by naturall cauſes, as by *Mala inſana*, Mandrake roots, Mandrake-apples, precious ſtones, dead mens clothes, candles, *mala Bacchica, panis porcinus, Hippomanes, &c.* of which *Rhaſis, Dioſcorides, Porta, Wecker, Rubeus, Mizaldus, Albertus* treat: of a ſwallowes heart, duſt of a Doues heart, &c. which are as forcible, & of as much vertue, as that fountaine *Salmacis* in ‖ *Vitruvius*, that made all ſuch madde for Loue that dranke of it; or *Venus* inchanted girdle, in which ſaith *Natales Comes*, *Loue toyes and dalliance, pleaſantneſſe, ſweetneſſe, perſwaſions, ſubtilties, gentle ſpeeches, and all witchcraft to enforce loue, was contained.* Read more of theſe in *Agrippa de occult.philoſ.lib.1.cap.50.& 45. Malleus maleſic.part.1.quæſt.7. Delrio tom.2.quæſt.3.lib.3. Wierus, Pomponatius cap.8.de Incantat. Ficinus lib.13. Theol.Plat, Calcagninus &c.*

* *Et indè totius in Epiſcopum furere, ubi m colere.*

† *Aquiſgranum vulgo Aixe. Immenſo ſumptu templum & ædes, &c.*

‡ *Apolog. Quod Pudentillam viduam ditem & proiectioris ætatis fœminam, cantaminibus in animum ſui pellexiſſet.*

† *Impudice mulieres operâ veneficarum, diaboli coquarum, amatores ſuos ad ſe noctu ducunt & reducunt, miniſterio birci in aere volantis: multos noui qui hoc faſſi ſunt &c.*

‖ *Mandrake apples. Lemnius lib.herb.bib.c.2.*

‖ *Lib.11. cap.8. Venere implicat eos, qui ex eo bibunt.*

‖ *Baltheus Veneris, in quo ſuauitas & dulcia colloquia, benevolentiæ & blãditiæ, ſuaſiones, fraudes, & veneficia includebantur.*

Memb. 3 Svbsect. 1.

Symptomes or Signes of Loue Melancholy, in body, Minde, good, bad, &c.

SYmptomes are either of Body or Minde; of body, paleneſſe, leanneſſe, drineſſe, &c. [x] *Pallidus omnis amans, color hic eſt aptus amanti,* as the Poet deſcribes Louers: *fecit amor maciem,* Loue cauſeth leanneſſe. [y] *Auicenna de Iliſhi cap.23. makes hollow eyes, drineſſe, Symptomes of this diſeaſe, to goe ſmiling to themſelues, or acting, as if they ſaw or heard ſome delectable obiect. Valleriola lib.3. obſervat. cap.7. Laurentius cap.10. Ælianus Montaltus de Her. amore. Langius epiſt.24. lib.1. epiſt. med.* deliuer as much, *corpus exangue pallet, corpus gracile, oculi cavi,* leane, pale,

——ut nudis qui preſsit calcibus anguem,

hollow-eyed. their eyes are hidden in their heads,

† *Tenerq; nitidi corporis cecidit decor,* they pine away,

Et qui tenebant ſigna Phebea facis
Oculi, nihil gentile nec patrium micant.

and looke ill with waking, cares, ſighes, groanes, griefe, ſadneſſe, dulneſſe, ——* *Nulla iam Cereris ſubit*
Cura aut ſalutis—— want of appetite, &c. A reaſon of all this, [z] *Iaſon Pratenſis* giues, *becauſe of the diſtraction of the ſpirits, the Liuer doth not performe his part, nor turnes the aliment into blood as it ought, and for that cauſe the members are weake for want of ſuſtenance, they are leane and pine, as the hearbes in my garden doe this month of May for want of raine.* The greene ſickneſſe for this cauſe often happeneth to yong women, a Cacexia, or an euill habit to men, beſides their ordinary ſighs, complaints and lamentations, which are too frequent. as droppes from a Still,

——ut occluſo ſtillat ab igne liquor, doth *Cupids* fire prouoke teares from a true Louers eyes. †*——ignis diſtillat in undas.*

Teſtis erit largus qui rigat ora liquor. with many ſuch like paſſiõs. When *Chariclia* was inamored on *Theagines*, as [a] *Heliodorus* ſets her out, *ſhe was halfe diſtracted, and ſpake ſhe knew not what, ſighed to her ſelfe, lay much awake, and was leane vpon a ſudden:* and when ſhe was beſotted on her ſonne in law, † *pallor deformis, marcentes oculi* &c. ſhe had vgly paleneſſe, hollow eyes, reſtleſſe, ſhorr winde &c. [b] *Eurialus* in an Epiſtle ſent to *Lucretia* his Miſtris, complaines amongſt other grieuances, *tu mihi & ſomni, & cibi uſum abſtuliſti,* thou haſt taken my ſtomacke and my ſleepe from me. So he deſcribes it aright.

† *Chaucer* in the Knights tale.

His ſleepe, his meat, his drinke is him bereft,
That leane he wareth, and dry as a ſhaft,
His eyes hollow and griſly to behold,
His hew pale and aſhen to vnfold,
And ſolitary he was euer alone,
And waking all the night making mone.

Theocrytus Edyl.2. makes a faire maide of *Delphos* in loue with a young man of *Minda*, confeſſe as much.

x *Ovid. Facit hunc amor ipſe colorem, Met.4.*
y *Signa eius profunditas oculorum, priuatio lachrymarum, ſuſpiria, ſepè rident ſibi, ac ſi quod delectabile viderent aut audirent.*
† *Seneca Hippol.*
* *Seneca Hippol.*
z *De morbis cerebri de erot. amore. Ob ſpirituum diſtractionem, hepar officio ſuo non fungitur, nec vertit alimentum in ſanguinem, ut debet Ergò membra debilia, & penuriâ alibilis ſucci marceſcunt, ſqualentq; ut herbæ in horto meo hoc menſe Maio Zeriſeæ, ob imbrium defectum.*
† *Amator Emblem 3.*
a *Lib. 4. Animo errat, & quidvis obvium loquitur vigiliis abſq; cauſâ ſuſtinet, & ſuccum corporis ſubitò amiſit.*
† *Apuleius.*

Vt vidi ut insanij, ut animus mihi malè affectus est,
Miseræ mihi forma tabescebat, neq; amplius pompam
Vllam curabam, aut quandò domum redieram
Novi, sed me ardens quidam morbus consumebat,
Decubui in lecto dies decem, & noctes decem,
Defluebant capite capilli, ipsaq; sola reliqua
Ossa & cutis.——

No sooner seene I had, but mad I was,
My beauty fail'd, and I no more did care
For any pomp, I knew not where I was,
But sick I was, and euill I did fare,
I lay vpon my bed ten dayes and nights,
A Sceleton I was in all mens sights.

All these passions are well expressed by [e] that Heroicall Poet in the person of *Dido*. *At non infelix animi Phœnissa, nec unquam*
Solvitur in somnos, oculisq; aut pectore amores
Accipit, ingeminant curæ, rursusq; resurgens
Sævit amor, &c.——

Vnhappy *Dido* could not sleepe at all,
But lyes awake, and takes no rest:
And vp she gets againe, whilst care & griefe,
And raging loue torments her brest.

[e] *Virg.2. Æn.*

[f] *Dum vagæ passim sydera fulgent, numeras longas tetricus horas, & sollicito nixus cubito suspirando viscera rumpis.*

[g] *Saliebat crebrò tepidum cor ad aspectum Ismenes.*

[h] *Gordonius c. 20. amittunt sæpè cibum, potum, & maceratur indè totum corpus.*

[i] *Ter. Eunuch. Dij boni quid hoc est? adeone homines mutari ex amore, ut non cognoscas eundem esse?*

[k] *Ad eius nomen rubebat, & ad aspectum pulsus variabatur.*

[l] *Epist.13.*

[m] *Barck. lib.1. Oculi modico tremore errabant.*

[n] *Pulsus eorum velox & inordinatus, si mulier quam amat, fortè transeat.*

Accius Sanazarius Egloga 2. de Galatea, in the same manner faines his *Lycoris* tormenting of her selfe for want of sleepe, sighing, sobbing, and lamenting. And *Eustathius* in his *Ismenus* much troubled, and [g] *panting at heart at the sight of his mistris*, hee could not sleepe, his bed was thornes. [f] All make leanesse, want of appetite, want of sleepe ordinary Symptomes, & by that meanes they are brought often so low, so much altered and changed, that as [i] he jested in the Comedy, *one can scarce know them to be the same men.*

Attenuant iuvenum vigilatæ corpora noctes,
Curaq;, & immenso qui fit amore dolor.

Many such Symptomes there are of the Body to discerne Louers by,

Plus quàm mille notis Nymphæ sensisse feruntur.

but two of the most notable are obserued by the Pulse and Countenance. When *Antiochus* the sonne of *Seleucus* was sicke for *Stratonice* his mother in law, & would not confesse his griefe, or the cause of his disease, *Erasistratus* the Physitian found him by his Pulse and countenance to be in loue with her, [k] *because that when she came in presence, or was named, his pulse varied, and he blushed besides.* In this very sort was the loue of *Callicles*, the sonne of *Polycles*, discouered by *Panaceus* the Physitian, as you may read the story at large in † *Aristænetus*. By the same signes *Galen* bragges, that hee found out *Iusta Boëthius* the Consuls wife, to dote on *Pylades* the Player, because at his name still she both altered Pulse and Countenance, as † *Poliarchus* did at the name of *Argenis*. *Franciscus Valesius l.3. controv.13. med. contr.* denies that there is any such *pulsus amatorius*, or that Loue may be so discerned; but *Avicenna* confirmes that of *Galen* out of his experience, *lib.3, Fen.1.* and *Gordonius cap.20.* [l] *Their pulse he saith is inordinate, and swift, if shee goe by whom he loues, Langius epist.24. lib.1. med. epist. Nevisanus lib.4. numer.66. syl. nuptialis,*

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alis, Valescus de Taranta, Guianerius, Tract.15. sets downe this for a Symptome,[k] *difference of pulse, neglect of businesse, want of sleepe, often sighes, blushings, when there is any speech of their mistris, are manifest signes.* But amongst the rest, *Iosephus Struthius* that *Polonian*, in the fifth booke *cap.17.* of his doctrine of Pulses, holdes that this, and all other passions of the minde, may be discouered by the Pulse.[l] *And if you will know*, saith he, *whether the men suspected be such or such, touch their arteries, &c.* And in his 4. booke, 14 chapt. he speaks of this particular pulse,[m] *loue makes an vnequal pulse &c.*[n] he giues instance of a Gentlewoman, a Patient of his, whom by this meanes hee found to be much inamored, and with whom: he named many persons, but at the last when his name came whom he suspected,[o] *her pulse began to vary, and to beat swifter, & so by often feeling her pulse, he perceiued what the matter was.* *Apollonius Argonaut. lib. 4.* poetically setting downe the meeting of *Iason* & *Medæa*, makes them both to blush at one anothers sight, and at the first they were not able to speake.

——— † *totus Parmeno*
Tremo, horreoq; postquam aspexi hanc.

Phædria trembled at the sight of *Thaïs*, others sweat, blow short, are troubled with palpitation of heart vpon the like occasion, *cor proximum ori*, saith * *Aristænetus*, their heart is at their mouth, leapes, &c. they looke pale, red, & cõmonly blush at their first cõgresse; which very signe ‖ *Eustathius* makes an argument of *Ismenes* affection, that when she met her sweet-hart by chance, she changed her countenance. 'Tis a common thing amongst Louers, as ¶ *Arnulphus* that merry-conceited Bishop, hath well expressed in an Epigram of his,

Alterno facies sibi dat responsa rubore,
Et tener affectum prodit vtrinq; pudor, &c.
Their faces answere and by blushing say,
How both affected are they doe bewray.

But the best coniectures are taken from such symptomes as appeare when they are both present; all their speeches, actions, lasciuious gestures will bewray them, they cannot containe themselues, but that they will bee still kissing. First a word, and then a kisse, then some other complement, and then a kisse, then an idle question, and then a kisse, and when hee hath pumped his wits dry, and can say no more, kissing and colling are neuer out of season,

———* *Hoc non deficit incipitq; semper,* neuer at an end, † another kisse, and then another, another, and another, &c.

‡ *Centum basia centies,*
Centum basia millies,
Mille basia millies,
Et tot millia millies,
Quot gutta Siculo mari,
Quot sunt sydera cœlo,
Istis purpureis genis,
Istis turgidulis labris,
Ocellisq; loquacibus,
Figam continuo impetu.

As *Catullus* to *Lesbia*

[k] *Signa sunt cessatio ab omni opere inducto, priuatio somni, suspiria crebra, rubor cùm sit sermo de re amatâ, & commotio pulsus.*
[l] *Si noscere vis an homines suspecti tales sint, tangito eorum arterias.*
[m] *Amor facit inæquales, inordinatos.*
[n] *In nobilis cuiusdam vxore quum subolfaceret adulteri amore fuisse correptam, & quâ maritus, &c.*
[o] *Cæpit illicò pulsus variari & ferri celerius, & sic inveni.*
† *Eunuch. Act. 2 scen. 2.*
* *Epist. 7. lib. 2. Tener sudor, & creber anhelitus, palpitatio cordis &c.*
‖ *Lib. 1.*
¶ *Lexouiensis Episcopus.*
* *Petron. Catal.*
† *Sed unum ego vsq; & vnum Petam à tuis labellis, Postq; vnã & vnum & vnum, Vnum dari rogabo. Lucbens Anacreon.*
‡ *Heuseus.*

Da mihi basia mille, deinde centum,
Dein mille altera, da secunda centum,
Dein vsq; altera millia, deinde centum.

——first giue an hundred,
Then a thousand, then another
Hundred, then vnto the other
Adde a thousand, and so more, &c.

* Translated or imitated by M. B Iohnson our arch-Poet, in his 119 Ep.

Till you equall with the store all the grasse, &c. As *Venus* did by her *Adonis*, the *Moone* by *Endimion*, they are still dallying and culling, as so many doues,

Columbatimq; labra conserentes labijs,

and that with alacrity and courage,

[a] *Affligunt auidè corpus, iunguntq; saliuas*
Oru, & inspirant prensantes dentibus ora.

[a] Lucret. lib. 4.

[b] *Tam impresso ore vt vix inde labra detrahant, cervice reclinata, as* Lampri-as *in* Lucian *kissed* Thais, Philippus *her* [c] *in* Aristænetus, *amore lymphato tam furiosè adhæsit, vt vix labra soluere esset, totumq; os mihi contriuit;* [d] *Aretines Lucretia*, by a suiter of hers was so saluted, & tis their ordinary fashion.

[b] Lucian dial. Tom. 4. merit, sed & aperientes, &c.
[c] Epist 16.
[d] Deducto ore longo me basio demulcet.

——*dentes illudunt sæpè labellis,*
Atq; premunt arctè adfigentes oscula.—

They cannot, I say, containe themselues, they will be still not only ioyning hands, kissing, but embracing, treading on their toes, &c. diuing into their bosomes, and that *libenter & cum delectatione*, as [e] *Philostratus* confesseth to his mistris; & *Lampri-as* in *Lucian*, *mămillas premens, per sinum clă dextrâ, &c.* feeling their paps, and that scarce honestly sometimes: as the old man in the [f] Comedy well obserued of his sonne, *Non ego te videbam manum huic puellæ in sinum inserere?* Did not I see thee put thy hand into her bosome? goe to; with many such loue tricks. *Iuno in Lucian, deorum dial. 3. Tom. 3.* complaines to *Iupiter of Ixion*, [g] *he looked so attentiuely on her, and sometimes would sigh and weepe in her company, and when I dranke by chance and gaue* Ganymede *the cup, he would desire to drinke still in that very cup that I dranke of, and in the same place where I dranke, and would kisse the cup, and then looke steadily on me, and sometimes sigh, and then againe smile.* If it be so they cannot come so neere to dally, or haue not that opportunity, familiarity, or acquaintance to conferre & talke together, yet if they come in presence, their eye will bewray them: *vbi amor ibi oculus*, as the common saying is.

[e] In delitijs mămastuas tango, &c.
[f] Tom. 4. meris. dial
[g] Terent.

[h] *Alter in alterius iactantes lumina vultus,*
Quærebant taciti nostri vbi esset amor.

They cannot look off whom they loue, they will *impregnare eam ipsis oculis*, be still gazing & smiling, glancing at her, as *Apollo* on *Leucothoe*, the *Moone* on her † *Endimion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be staied. They must all stand and admire, or if she goe by, look after her as long as they can see her, she is *animæ auriga*, as *Anacreon* calls her, they cannot goe by her dore or windowe, but as an adamant, she drawes their eyes to it, though she be not there present, they must needs glance yet that way, & look backe to it. *Aristænetus* of *Exithemus*, *Lucian* in his *Imagin.* of himselfe, & *Tatius* of *Clitiphon* say as much, *Ille oculos de* Leucippe, † *nunquam deijciebat*, & many louers confesse when they came in their mistresse presence, they could not hold off their eyes. There is a pleasant story to this purpose in *Nauigat.*

[h] Attentè adeò in me aspexit, & interdum ingemiscebat & lachrymabatur. Et si quando bibens, &c.
[i] Quique omnia cernere debes Leucothoen spectas, & virgine figis in vnâ, quos mundo debes oculos, Ou. Met 4.
† Lucian. Tom. 3. quoties ad Cariam venis curvum sistis, & desuper aspectas, * Ex quo te primum vidit Pythia, aliò oculos vertere non fuit.
† Lib. 4.

402 *Vertom.l.3.c.5.* The Sultan of *Sanas* wife in *Arabia*, becauſe *Vertomannus* was faire and white,could not looke off him from ſunne-riſing to ſunne-ſetting,ſhe could not deſiſt,ſhe made him one day come into her chamber, *& geminæ horæ ſpatio intuebatur, non à me vnquam aciem oculorum avertebat, me obſervans veluti Cupidinem quendam*, for two houres ſpace ſhee ſtill gazed on him. A young man in † *Lucian* fell in loue with *Venus* picture, hee came every morning to her temple,& there continued all day long,* from ſunne-riſing to ſun-ſet; vnwilling to goe home at night, ſitting ouer againſt the Goddeſſe picture,he did continually looke vpon her,and mutter to himſelfe I knowe not what. If ſo be they cannot ſee them whom they loue,they wil ſtill be walking and waiting about their miſtris dores,taking all opportunity to ſee them,as in *Longus Sophiſta*, *Daphnis* and *Cloe* too louers, were ſtill hovering at one anothers gates,he ſought all occaſions to be in her company, to hunt in ſummer, and catch birdes in the froſt about her houſe in winter, that ſhe might ſee him, and he her. † *A Kings palace was not ſo diligently attended*, ſaith *Aretines Lucretia*, *as my houſe was when I lay in Rome*, the porch and ſtreet was euer full of ſome walking or riding on ſet purpoſe to ſee me, their eye was ſtill vpon my window,as they paſſed by,they could not chooſe but looke backe to my houſe when they were paſt, and ſometime *hem*, or cough; or take ſome impertinent occaſion to ſpeake aloude, that I might looke out and obſerue them. T'is ſo in other places,t'is common to euery louer, T'is all his felicity to be with her,to talke with her,he is neuer well but in her company,and will walke ‖ *ſeuen or eight times a-day through the ſtreete where ſhe dwels, and make ſleeueleſſe errands to ſee her*; And when hee is gone, he thinkes euery houre as long as a day,till he ſee her againe,

† *Tempora ſi numeres benè quæ numeramus amantes.*

And if thou be in loue,thou wilt ſay ſo to,reſtleſſe and impatient; for *Amor non patitur moras*, Loue brookes no delayes: The time's quickly gone that's ſpent in her company,the miles ſhort,the way pleaſant, all weather is good whileſt he goes to her houſe, heate or colde, though his teeth chatter in his head,he moues not,wet or dry,t'is all one,wet to the skinne,he feeles it not, cares not at leaſt for it,but will eaſily endure it,and much more, becauſe it is done with alacrity, & for his Miſtris ſweet ſake, let the burden bee neuer ſo heauy,Loue makes it light. * *Iacob* ſerued ſeuen yeares,and it was quickely gone becauſe he loued her. None ſo merry,if he may happily enioy her company,he is in heauen for the time,& if he may not,deiected in an inſtant,ſolitary,ſilent,weeping,lamenting,ſighing,complaining.

But the Symptomes of the minde in Louers, are almoſt infinite, & ſo diuerſe,that no Art can comprehend them,though they be merry ſometimes, and rapt beyond themſelues for ioy, yet moſt part, Loue is a plague, a torture,a hell,a bitter ſweet paſſion at laſt,† *Amor melle & felle eſt fœcundiſsimus, guſtum dat dulcem & amarum*. The *Spaniſh* Jnquiſition is not comparable to it, *a torment* & ‖ *execution*, as he calls it,in the Poet, an vnquenchable fire,& what not; ‖ From it, ſaith *Auſtin*, ariſe *biting cares, perturbations, paſsions, ſorrowes, feares, ſuſpitions, diſcontents, contentions, diſcords, warres, treacheries, enmities, flattery, coſening, riot, luſt, impudence, cruelty, knauery*, &c. Theſe be the companions of Louers, and their ordinary Symptomes, as the Poet repeates them.

† *Dial. Amorum*
* *Ad occaſum Solis ægrè domũ rediens, atq; totum diem ex adverſo deæ ſedens, rectos in ipſam perpetuò oculorum ictus direxit, &c.*
‖ *Lib.3.*
† *Regium palatium non tam diligenti cuſtodiâ ſeptum fuit, ac ædes meæ ſtipabant, &c.*

‖ *Vno & eodem die ſex vel ſepties ambulant per eandem plateam, ut vel unico amicæ ſuæ fruantur aſpectu lib.3. Theat. Mundi.*
† *Ovid.*

* Gen. 29.20
† *Plautus Ciſtel.*
‖ *Plautus credo ego ad hominis carnificinam amorem inventũ eſſe.*
‖ *De civitat. lib. 22. cap. 20. Ex eo oriuntur mordaces curæ, perturbationes, mœrores, formidines, inſana gaudia, diſcordiæ, lites, bella, inſidiæ, iracundiæ, inimicitiæ, fallaciæ, adulatio, fraus, furtum, nequitia, impudentia.*

[b] *In amore hæc sunt vitia,*
Suspiciones, inimicitiæ, audacia,
Bellum, pax rursum &c.
Insomnia, ærumna, error, terror, & fuga,
Excogitantia, excors immodestia,
Petulantia, cupiditas & malevolentia,
Inhæret etiam aviditas, desidia, iniuria,
Inopia, contumelia, & dispendium, &c.
Jn loue these vices are, suspitions,
Peace, warre, and impudence, detractions,
Dreames, cares, and errors, terrours and affrights,
Immodest prankes, deuices, sleights and flights,
Heart-burnings, wants, neglects, desire of wrong,
Losse continuall, expence and hurt among.

[b] *Ter. Eunuchus*
[c] *Plautus Mercat.*

Euery Poet is full of such catalogues of Loue symptomes, but feare and sorrow may iustly challenge the chiefe place. Though *Hercules de Saxoniâ cap. 3. Tract. de melanch.* will exclude Feare from Loue Melancholy, yet J am otherwise perswaded,

[d] *Res est solliciti plena timoris amor.*

[d] *Ouid.*

T'is full of feare, anxietie, doubt, care, peeuishnesse, suspition. They are apt to mistake, too credulous sometimes, and then again very iealous, vnapt to beleeue or entertaine any good newes. The Comicall Poet hath prettily painted out this passage amongst the rest in a † Dialogue betwixt *Mitio* & *Æschines*, a gentle father, and a loue-sicke sonne. *M. Be of good cheare my sonne, thou shalt haue her to wife. Æ. Ah father, doe you mocke me now? M. I mocke thee, why? Æ. That which I so earnestly desire, I more suspect and feare.* M. *Get you home, and send for her to be your wife. Æ. What now a wife, now father, &c.* These doubts, anxieties, suspitions, are the least part of their torments, they break many times from passions to Actions, speake faire, & flatter, now most obsequious & willing, by and by they are auerse, wrangle, fight, sweare, quarrell, laugh, weepe: and he that doth not so by fittes, * *Lucian* holdes, is not throughly touched with this Lodestone of Loue. So their Actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share, Loue to many is bitternesse it selfe, *rem amaram, Plato* cals it, a bitter potion, a plague.

† *Adelp. Act 4. scen. 5. M. Bonoanimo es, duces uxorem hanc Æschines. Æ. Hem pater, num tu ludis me, nunc? M. Egone te, quamobrem? Æ. Quod tam miserè cupio &c.*
* *Tom. 4. dial. amorum.*

[e] *Aristotle 2. Rhet.* puts loue therefore in the irascible part. *Ovid.*

Eripite hanc pestem perniciemq́, mihi;
Quæ mihi subrepens imos ut torpor in artus,
Expulit ex omni pectore lætitias.
O take away this plague, this mischiefe from me,
Which as a numnesse ouer all my body,
Expels my ioyes, and makes my soule so heauy.

Phædria had a true touch of this, when he cryed out,

——† *O Thaïs, Vtinam esset mihi*
Pars æquæ amoris tecum, ac pariter fieret, ut
Aut hoc tibi doleret itidem, ut mihi dolet.
O *Thaïs* would thou hadst of these my paines a part,
Or as it doth me now, so it would make thee smart.

† *Ter. Eunuch. Act. 1. scen. 2.*

So had that yong man, when he roared againe for discontent,

* *Iactor,*

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[f] *Plautus.*

* *Iactor, crucior, agitor, stimulor,*
Versor in amoris rota miser,
Exanimor, feror, distrahor, deripior,
Vbi sum, ibi non sum; ubi non sum, ibi est animus.
I am vex't and toss'd, and rack't on Loues wheele,
Where not, I am; but where am, doe not feele.

[a] *Tom.3.*

The *Moone* in [a] *Lucian*, made her mone to *Venus*, that shee was almost dead for Loue, *pereo equidem amore*, and after a long tale, she broke off abruptly, and wept, [b] *O Venus, thou knowest my poore heart. Charmides* in [c] *Lucian*, was so impatient, that he sob'd and sighed, and tore his haire, and said he would hang himself, *I am vndone, O sister Tryphena, I cannot endure these loue pangs, what shall I doe? Vos ô dij Averrunci, solvite me his curis*: O yee gods, free me from these cares and miseries, out of the anguish of his Soule, [d] *Theocles* prayes. Shall I say, Most part a Louers life is full of anxiety, feare and griefe, complaints and sighes, suspicions, cares and discontents, except at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistris smile vpon him, giue him a good looke, a kisse, or that some comfortable message be brought him, his seruice is accepted &c. then there is no happinesse in the world comparable to this.

[b] *Scis quod posthac dicturus fuerim.*
[c] *Tom.4.dial. meret. Tryphena. Amor me perdit, neq; malum hoc amplius sustinere possum.*
[d] *Aristænetus lib.2.epist.8.*

[e] *Catullus de Lesbiam.*

* *Quis me uno vivit fœlicior? aut magis hâc est*
Optandum vitâ dicere quis poterit.
Who liues so happy as my selfe? what blisse
In this our life may be compar'd to this?

He will not change fortune in that case with a King,

[g] *Hor ode 9. lib.3.*

[g] *Donec gratus eram tibi,*
Persarum vigui rege beatior.

[e] *Act.3.scen.5. Eunuch. Ter.*

The *Persian* Kings are not so loviall as he is, *O* [e] *festus dies hominis*, O happy day, as *Chærea* exclaimes when he came from *Pamphila* his sweet-heart, well pleased, *Nunc est profectò interfici cum perpeti me possem,*
Ne hoc gaudium contaminet vita aliquâ ægritudine.
He could finde in his heart to be killed instantly, lest if hee liue longer, some sorrow or sickneſſe should contaminate his ioyes. A little after, hee was so merrily set vpon the same occasion, that he could not containe himselfe.

[f] *Act.5.scen.9.*

* *O populares, ecquis me vivit hodiè fortunatior?*
Nemo hercle quisquam, nam in me dij planè potestatem
Suam omnem ostendêre. Is't possible (O my Countreymen) for any liuing, to be so happy as my selfe? No sure it cannot be, for the gods haue shewed all their power, all their goodnesse in me. Yet by and by when this yong Gallant was crossed in his wench, he laments and cryes, and roares downe-right. *Occidi*——— I am vndone,

[g] *Lib.1. de concem. amoribus: Si quem alium respexerit amica suavius & familiarius, si quem alloquuta fuerit, si nutu nuncio &c. statim cruciatur.*

Neq; virgo est usquam, neq; ego, qui è conspectu illam amisi meo,
Vbi quæram, ubi investigem, quem percuncter, quam insistam viam?
The Virgin's gone, and I am gone, shee's gone, shee's gone, and what shall I doe? where shall I seeke her, where shall I finde her, whom shall I aske? what way, what course shall I take? what will become of me? T'is not *Chæreas* case this alone, but his and his, & his, and euery Louers in the like state. If he heare ill newes, haue bad successe in his sute, shee frowne vpon him, or that his Mistris in his presence, respect another more (as [g] *Hædus* obserues) *preferre a-*

nother

nother suter, speake more familiarly to him, or vse more kindly then himselfe; If by nod, smile, message, she disclose her selfe to another, he is instantly tormented, none so deiected as he is. [h] *Aretines Lucretia* made very good proofe of this, as she relates it her self. *For when I made some of my suters beleeue I would betake my selfe to a Nunnery, they tooke on, as if they had lost father & mother, because they were for euer after to want my company. Omnes labores leues fuêre*, all other labour is light; but this might not be endured. And so at other times when an importunate suter came, [i] *If I had bid my maide say that I was not at leasure, not within, busy, could not speake with him, he was instantly astonished, and stood like a pillar of marble, another went swearing, chafing, cursing, foaming; but he to whom I gaue entertainment, was in the Elysian fieldes, rauished for ioy, quite beyond himselfe.* T'is the generall humor of all Louers, she is their sterne *Cynosura*, Polestarre.

[k] *Delitiumq; animi, deliquiumq; fuit-*

As a Tulipant to the Sunne (which our Herbalists call *Narcissus*) when it shines, is *admirandus flos ad radios solis se pandens*, a glorious flowre exposing it selfe, [l] but when the Sunne settes, or a tempest comes, it hides it selfe, pines away, and hath no pleasure in it (which *Carolus Gonzaga*, Duke of *Mantua*, in a cause not vnlike, sometimes vsed for an Impresa) doe all inamorates to their Mistris, she is their Sunne, their *Primum mobile*: which [m] one elegantly expressed by a wind mill, still moued by the winde, which hath otherwise no motion of it selfe,

Sic tua ni spiret gratia truncus ero.

He is wholly animated from her breath, his fortune ebbes & flowes with her fauour, a gracious or bad aspect turnes him vp or downe,

Mens mea luceseit Lucia *luce tuâ.*

Howsoeuer his presenr state bee pleasing or displeasing, t'is continuate so long as he loues, he can doe nothing, thinke of nothing else but her; desire hath no rest, she is his *Cynosure*, his goddesse, his mistris, [i] his life, his soule, his euery thing, dreaming, waking, shee is alwayes in his mouth; his heart, eyes, eares, and all his thoughts are full of her. when [a] *Thais* tooke her leaue of *Phædria*,

——*mi* Phædria, *& nunquid aliud vis?* Sweet-heart (she said) will you command me any further seruice? he readily replyed, and gaue this in charge,

——*egone quid velim?*

Dies, noctesq; ames me, me desideres,
Me somnies, me expectes, me cogites,
Me speres, me te oblectes, mecum tota sis,
Meus fac postremò animus, quandò ego sum tuus.

Dost aske (my deare) what seruice I will haue?
To loue me day and night is all I craue,
To dreame on me, to expect, to thinke on me,
Depend and hope, still couet me to see,
Delight thy selfe in me, be wholly mine,
For know my Loue, that I am wholly thine.

But all this needed not, you will say, if she loued him, she will, she can, she must thinke and dreame of nought els but him, continually of him, as did *Orpheus* on his *Euridice*,

Te dulcis coniux, te solo in littore mecum,
Te veniente die, te discedente canebam.

[h] *Parnodidasc. dial. Ital. Patre & matre se singuli orbos ceuebant, quòd meò contubernio carendum esset.*
† *Ter. tui carendum quod erat.*
[i] *Si resp onsum esset dominam occupatam esse alysq; vacaret, ille statim vix hoc audito, velut in marmor obriguit, alii se damnare, &c at ei fauebam, in campis Elysiis esse videbatur, &c.*
[k] *Lœcheus.*
[l] *Sole se occultante, aut tempestate veniente, statim claudit ur ac langescit.*
[m] *Emblem. amat. 33.*
[i] *Anima non est ubi animat, sed ubi amat.*
[a] *Ter. Eunuch. Act. 1. sc. 2.*

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On thee sweet wife was all my song,
Morne, Euening, and all along.

And *Dido* vpon her *Æneas.*

——*& quæ me insomnia terrent,*
Multa viri virtus, & plurima currit Imago.

And euer and anon, she thinkes vpon the man,
That was so fine, so faire, so blith, so debonaire.

Clitiphon in the first booke of *Achilles Tatius*, complaineth how that his Mistris *Leucippe* tormented him much more in the night, then in the day. [k] *For all day long hee had some obiect or other to distract his sences, but in the night all ranne vpon her. All night long he lay* † *awake, and could thinke of nothing else but her, he could not get her out of his mind, towards morning, sleepe tooke a little pitty on him, he slumbred a while, but all his dreames were of her.*

—— † *te nocte sub atrâ*
Alloquor, amplector, falsâq; in Imagine somni,
Gaudia sollicitam palpant evanida mentem.

In the darke night I speake, embrace and finde,
That fading ioyes deceiue my carefull minde.

The same complaint *Eurialus* makes to his *Lucretia*, *day & night I thinke of thee, I wish for thee, I talke of thee, call on thee, looke for thee, hope for thee, delight my selfe in thee, day and night I loue thee.*

[m] *Nec mihi vespero*
Surgente decedunt amores,
Nec rapidum fugiente solem.

Morning, Euening, all is alike with me, I haue restlesse thoughts,

[n] *Te vigilans oculù, animo te nocte requiro.*

Still I thinke on thee. *Anima non est ubi animat, sed ubi amat*, I liue & breath in thee, I wish for thee, * *O niuiam quæ te poterit mihi reddere lucem,*
O mihi felicem terq; quaterq; diem.

O happy day that shal restore me to thy sight. In the meane time he raues on her, & that so violently sometimes, with such earnestnes & eagernesse, such continuance, so strong an imagination, that at length hee thinkes he sees her indeed, he talkes with her, he embraceth her, *Ixion*-like, *pro Iunone nubem*, a cloud for *Iuno*, as he said, *Nihil præter Leucippen cerno, Leucippe mihi perpetuò in oculis & animo versatur*, I see & meditate of nought but *Leucippe*, be shee present or absent, all is one, † *Et quamvis aberat placida præsentia formæ,*
Quem dederat præsens forma, manebat amor.

That impression of her beauty is still fixed in his mind,

——* *hærent infixi pectore vultus.*

as hee that is bitten with a mad dog, thinkes all he sees dogges, dogges in his meat, dogges in his dish, dogges in his drinke, his mistris is in his eyes, eares, heart, in all his senses. *Valleriola* had a merchant his Patient in the same predicament; & [o] *Vlricus Molitor* out of *Austin*, hath a story of one, that through vehemency of his loue passion, still thought he saw his mistris present with him, she talked with him; *Et commisceri cum eâ vigilans videbatur*, still embracing him.

Now if this passion of loue can produce such effects, if it be pleasantly intended, what bitter torments shall it breede, when it is with feare and continuall sorrow, suspicion, care, as commonly it is, still accompanied, what an intolle-

[k] *Interdiu oculi & aures occupatæ, distrahunt animum, at noctu solus iactor, ad auroram, somnus paulùm misertus, nec tamen ex animo puella abijt, sed omnia mihi de Leucippe somnia erant.*

† *Totâ hac nocte somnum hisce oculis non vidi. Ter.*

† *Buchanan. Sylu.*

[l] *Æneas Sylvius. Te dies, noctesq; amo, te cogito, te desidero, te voco, te expecto, te spero, tecum obtecto me, totus in te sum.*

[m] *Hor. lib. 2. ode 9.*

[n] *Petronius.*

* *Tibullus lib. 3 Eleg. 3.*

† *Ovid. Fast. 2. ver. 775.*

* *Virg. Æn. 4.*

[o] *De Pythonissa*

tollerable? paine must it be?

——Non tam grandes
Gargara culmos, quos demerso
Pectore curas longâ nexas
Vsq; catenâ, vel quæ penitùs
Crudelis amor vulnera miscet.

Mount *Gargarus* hath not so many stemmes,
As Louers brest hath grieuous wounds,
And linked cares, with loue compounds.

p Iuno nec ira dcum tantum, nec tela, nec hostis, quantum tute potes animis illapsus Silius Ital. 15. bel. Punic. de amore.

When the King of *Babylon* would haue punished a courtier of his, for louing of a young Lady of the royall blood, and farre aboue his fortunes, q *Apollonius* in presence, by all meanes perswaded to let him alone, *For to loue and not enioy, was a most vnspeakable torment*, no tyrant could invent the like punishment; as a gnat at a candle, in a short space he would consume himselfe. For Loue is a perpetuall r *flux, angor animi*, a warfare, *militat omnis amans*, a grieuous wound is loue still, and a Louers heart is *Cupids* quiuer, a consuming s fire, † *accede ad hanc ignem, &c.* an inextinguible fire.

——t alitur & crescit malum,
Et ardet intus, qualis Ætnæo vapor
Exundat antro——

As *Ætna* rageth, so doth Loue, & more then *Ætna*, or any materiall fire.

——u Nam amor sæpè Lyparæo
Vulcano ardentiorem flammam incendere solet.

No water can quench this fire.——x *In pectus cæcos absorbuit ignes,*
Ignes qui nec aquâ perimi potuêre, nec imbre
Diminui, neq; graminibus, magicisq; susurris.

A fire he tooke into his brest,
Which water could not quench,
Nor herbe, nor Art, nor Magicke spells,
Could quell, nor any drench.

q Philostratus vitâ eius. Maximum tormentum quod excogitare vel docere te possum, est ipse amor.
r Ausonius, c. 35
s Et cæco carpitur igne. Et mihi sese offert ultro meus ignis Amyntas.
† Ter. Eunuch.
t Seneca Hyppol.
u Theocritus edyl. 2. Iouibus cur est violabile telis.
x Mantuanus egl. 2.

It strikes like Lightning, which made those old *Græcians* paint *Cupid* in many of their Temples, with *Iupiters* thunder-bolts in his hands, for it wounds, & cannot be perceiued how, whence it came, where it pierced.

z *Vrimur, & cæcum pectora vulnus habent,*

And can hardly be discerned at first. ——a *Est mollis flamma medullas,*
Et tacitum insano vivit sub pectore vulnus.

A gentle wound, an easie fire it was,
And slie at first, and secretly did passe.

But by and by it began to rage and burne amaine.

——b *Pectus insanum vapor*
Amorq; torret, intus sævus vorat
Penitus medullas, atq; per venas meat
Visceribus ignis mersus, & venis latens,
Vt agilis altas flamma percurrit trabes.

This fiery vapour rageth in the veines,
And scorcheth entralls, as when fire burnes
An house, it nimbly runs along the beames,
And at the last the whole it ouerturnes,

y Imagines deorum.
z Ouid.
a Æneid. 4.
b Senec.

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† Cor totum combustum, iecur suffumigatum, pulmo arefactus, ut credā miseram illam animam his eli xam aut combustam, ob maximum ardorem quem patiuntur, ob ignem amoris

* Emblem. Amat 4. & 5.

† Grotius.

c Lib. 4. nam istius amoris neq; principia neq; media aliud habent quid, quam molestias, dolores cruciatus defatigationes, adeo vt miserum esse merore, gemitu, solitudine torqueri, mortem optare, semperq; debacchari, sunt certa amantiū signa & certæ actiones.

* Virg. Æn. 4.

† Seneca Hippol. act.

d Edyll. 14.

e Mant. eclog. 2

f Ovid metā. 13 de Polyphemo vritur oblitus pecorum antrorumq; suorum Iamq; tibi formæ &c.

† Ter. Eunuch.

* Qui quæso. Amo.

g Qui olim cogitabat quę vellet & pulcherimis Philosophiæ præceptis operam insumpsit, qui vniversi circuitiones cæliq; naturam, &c. Hanc vnam intendit operam, de sola cogitat noctes & dies se componit ad hanc, & ad acerbam seruitutem redactus animus.

Abraham Hosemannus lib. 1. amor. coniugal. cap. 2. pag. 22. relates out of *Plato*, how that *Empedocles* the Philosopher was present at the cutting vp of one that died for Loue, † *his heart was combust, his Liuer smoakie, his lungs dryed vp, in so much that he verily beleeued his soule was either sod or rosted, through the vehemency of Loues fire.* Which belike made a moderne Writer of Amorous Emblemes, expresse Loues fury by a pot hanging ouer the fire, and *Cupid* blowing the coales. As the heate consumes the water,

* *Sic sua consumit viscera cæcus amor.*

so doth Loue dry vp his radical moisture. Another compares Loue to a melting Torch, which stood too neere the fire.

† *Sic quo quis propior suæ puellæ est,*
Hoc stultus propior suæ ruinæ est.
The neater he vnto his Mistris is,
The neerer he vnto his ruine is.

So that to say truth, as c *Castilio* describes it. *The beginning, middle, ende of loue is nought else but sorrow, vexation, torment, irksomenesse, wearisomenes, so that to be squalid, vgly, miserable, solitary, discontent, deiected, to wish for death, to complaine, raue, and to be peeuish, are the certaine signes, and ordinary actions of a loue sicke person.* This continuall paine and torture, makes them forget themselues, if they be farre gone with it, in doubt, despaire of obtaining, or eagerly bent, to neglect all ordinary businesse.

——* *pendent opera interrupta, minæq;*
Murorum ingentes, æquataq; machina cælo.

Louesicke *Dido* left her works vndone, so did † *Phædra*, —*Palladis telæ vacant*
Et inter ipsas pensa labuntur manus. And tis the humour of them all, To be careless of their persons, and their estates, as the sheepherd in d *Theocritus*, *Et hæc barba inculta est squalidiq; capilli*, their beards flagge, and they haue no more care of pranking themselues, or of any businesse, they care not as they say, which end goes forward.

e *Oblitusq; greges, & rura domestica totus*
f *Vritur, & noctes in luctum expendit amaras.*
Forgetting flockes of sheepe and country farmes,
The silly shepheard alwaies mournes and burnes.

Louesicke † *Chærea* when he came from *Pamphila's* house, and had not so good welcome as he did expect, was all amort, *Parmeno* meets him, *quid tristis es?* why art thou so sad man, *vnde es?* whence com'st, how doest? but he sadly replies, *Ego hercle nescio neq; vnde eam, neq; quorsum eam, Ita prorsus oblitus sum mei.* I haue so forgotten my selfe, I nether knowe where I am, nor whence I come, nor whether I will, what I doe. *P.* * *How so? Ch. I am in loue.* g *He that erst had his thoughts free* (as *Philostratus Lemnius* in an Epistle of his, describes this fiery passion) *and spent his time like an hard student, in those delightsome Philosophicall precepts, hee had with the Sunne and Moone wandred all ouer the world, with Starres themselues ranged about, and left no secret or small mystery in nature vnsearched, since he was inamored, can doe nothing now but thinke and meditate of loue matters, day and night composeth himselfe how to please his mistris, all his study, endeauor, is to approue himselfe to his mistris, to winne his mistris fauour, to compasse his desire, to be counted her seruant.* Now to this end and purpose, if there bee any hope of obtaining his suit, to

prosecute

prosecute his cause, he wil spend himselfe, goods, fortunes for her, & though he lose and alienate all his friends, be cast off, and disinherited, vtterly vndone by it, goe a begging, yet for her sweet sake, to inioy her, he will willingly beg, hazard all he hath, goods, lands, and life it selfe.

Non recedam neq; quiescam noctu & interdiu,
Prius profecto quam aut ipsam, aut mortem inuestigauero,
Jle never rest or cease my sute,
Till she or death doe make me mute.

Parthenis in † *Aristænetus* was fully resolued to doe as much. *I may haue better matches I confesse, but farewell shame, farewell honour, farewell honestly, farewell friends and fortunes, &c. O Harpedona keepe my counsell, I will leaue all for his sweet sake, I will haue him say no more, contra gentes, I am resolued, I will haue him.* 'Tis a common humour this a generall passion of all louers to be so affected, and which *Æmilia* told *Aratine* a courtier in *Castilios* discourse, [h] *surely Aratine, if thou wer't not so indeed, thou didst not loue, ingeniously confesse, for if thou hadst beene throughly enamored, thou wouldst haue desired nothing more then to please thy mistris. For that is the law of loue, to will and nill the same,* † *Tantum velle & nolle, velit nolit quod amica.*

† *Epist. lib. 6. Valeat pudor, valeat honestas, valeat honor, &c.*

h *Lib. 2. Certè vix credam, & bonâ fide fatear Aratine, te non amasse adeo vehementer, si enim verè amasses, nihil prius aut potius optasses, quàm amatæ mulieri placere. Ea enim amoris lex est idem velle & nolle.*

Vndoubtedly this may be pronounced of them all they are very slaues, drudges for the time, mad men, fooles, and disards, † *atrabiliarij*, beside themselues, and as blinde as beetles. Their [i] dotage is most eminent, *Amare simul & sapere ipsi Ioui non datur*, as *Seneca* holds *Iupiter* himselfe cannot loue and be wise both together, the very best of them all, if once they bee ouertaken with this passion, the most staid and discreet, graue, generous and wise, otherwise able to gouerne themselues, in this commit many absurdities, many indecorums, vnbefitting their grauity and persons. *Sampson, David, Solomon, Hercules, Socrates, &c.* are iustly taxed of indiscreation in this point, the middle sort are betwixt hawke and buzzard, & although they doe perceaue and acknowledge their owne dotage, weakneese, furie, yet they cannot withstand it; as well may witnesse those expostulations, and confessions of *Dido* in *Virgil* [a] *Incipit effari mediaq; in voce resistit.* *Phædra* in *Seneca*, [b] *Quod ratio poscit, vincit ac regnat furor,* *Potiensq; tota mente dominatur deus.* *Myrrha* in * *Ovid.*

† *Stroza fil. Epig.*

† *Quippe hæc omnium ex atrâ bile & amore proueniunt. Iason Pratensis.*

i *Immensus amor ipsa stultitia est. Cardan lib. 2 de sapientiâ.*

a *Virg. Æn. 4.*
b *Seneca Hyppol.*
* *Met. 10.*

Illa quidem sentit, fœdoq; repugnat amori,
Et secum quo mente feror, quid molior, inquit,
Dij precor, & pietas, &c.
She sees & knowes her fault, and doth resist,
Against her filthy lust she doth contend,
And whither goe I, what am I about?
And God forbid, yet doth it in the end.

Againe

——Per vigil igne,
Carpitur indomito, furiosaq; vota retractat,
Et modò desperat, modò vult tentare, pudetq;,
Et cupit, & quid agat, non invenit, &c.
With raging lust she burnes, and now recals
Her vow, & then despaires, & when t'is past,
Her former thoughts she'l prosecute in hast,
And what to doe she knowes not at the last.

410 She will and will not, abhorres; and yet as *Medæa* did, doth it.

——Trahit invitam nova vis, aliudq; cupido
Mens aliud suadet, video meliora, proboq;,
Deteriora sequor.——
Reason pulls one way, burning lust another,
She sees and knowes what's good, but she doth neither.

† Buchanan. † *O frans, amorq;, & mentis emotæ furor,*
Quò me abstuliſtis?

The major part of louers are carried headlong like so many brute beasts, reason counsels one way, their friends, fortunes, shame, disgrace, danger, & an Ocean of cares that will certainely follow; yet this furious lust, *præcipitates*, counterpoiseth, weighes downe on the other: though it bee their vtter vndoing, perpetuall infamy, losse, yet they will doe it, & become at last, *insensati* voide of sense; degenerate into dogs, hogges, asses, brutes; as *Iupiter* into a Bull, *Apuleius* an Asse, *Lycaon* a wolfe, *Tereus* a Lap-wing, [k] *Calisto* a beare, *Elpenor* & *Grillus* into Swine by *Circe*. For what els may we thinke those ingenious Poets to haue shadowed in their witty fictions & Poems, but that a man once giuen ouer to his lust (as [l] *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tereus*) *is no better then a beast.*

[k] An immodest woman is like a Beare.
[l] *Feram induit dum rosas comedat, i. dum ad se redeat.*

Rex fueram, sic crista docet, sed sordida vita,
Immundam è tanto culmine fecit avem.
I was a king, my Crowne a witnesse is,
But by my filthinesse am come to this.

[m] *Alciatus de vpupâ Embl. Animal immundum vpupa stertora amans, ave hâc nihil fœdius, nihil ibidinosius Sabin. in Ovid, Met.*

Their blindnesse is all out as great, as manifest as their weaknes & dotage, or rather an inseparable companion, an ordinary signe of it. [n] Loue is blind, as the saying is, *Cupids* blind, and so are all his followers.

[n] Loue is like a false glasse which represents euery thing fairer then it is.

Quisquis amat ranam, ranam putat esse Dianam.

Euery Louer admires his Mistris, though shee be very deformed of her selfe, ill fauoured, wrinkled, crooked, dry, bald, gogle-eyed, or squint-eyed, sparrow mouthed, hooke nosed, or haue a sharpe foxe nose, a red nose, great nose, a nose like a promontory, gubber-tushed, rotten teeth, beetle-browed, a Witches beard, her breath stink all ouer the roome, her nose drop winter & summer, with a *Bavarian* poke vnder her chin, a sharpe chin, laue eared, *pendulis mammis, her dugges like two double iugges*, bloody-falne-fingers, she haue filthy long vnpared nailes, scabbed hands or wrists, a tanned skinne, a rotten carkasse, crooked backe, lame, splea-footed, *as slender in the middle as a cow in the waste*, gowtie legges, her ankles hang ouer her shooes, her feete stinke, she breed lice, a very monster, an ause imperfect, her whole complexion sauours, an harsh voice, incondite gesture, vile gate. (*siqua latent meliora puta*) and to thy iudgement lookes like a marde in a lanthorne, whom thou couldest not fancy for a world, but hatest, loathest, & wouldest haue spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy, a slut, a nasty, filthy, beastly queane, dishonest peradventure, obscene, base, beggerly, foolish, vntaught, peeuish: if he loue her once, he admires her for all this, he takes no notice of any such errors or imperfections, of body or mind, he had rather haue her then any woman in the world. If he were a king she alone should be his Queene, his Empresse. O that hee had but a carran of Diamonds, a chaine of pearle, a cascanet of Jewels, (a paire of calfe skinne

gloues

gloues of 4^{d} a paire were fitter) or some such toy) to send her for a token, the should haue it with all his heart, he would spend myriades of Crownes for her sake. *Venus* her self, *Panthea*, *Tarquins Tanaquil*, or * *Mary* of *Burgundy* if she were aliue. († *Vincet vultus hæc Tyndaridos,*
Qui mouerunt horrida bella. Let *Paris* himselfe be iudge) *Helena* come short; your counterfeit Ladies were neuer so faire as she is. † *Quicquid erit placidi, lepidi, grati, atq; faceti,*
Vivida cunctorum retines Pandora *deorum;*
What e're is pretty, pleasant, facete, well,
What e're *Pandora* had, she doth excell.

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* The daughter and heire of *Carolus Pugnax.*

† *Seneca in octavia.*

† *Lucheus.*

Ephemerus in *Aristænetus*, so farre admireth his Mistris good parts, that hee makes proclamation of them, & challengeth all commers in her behalfe. † *Who euer saw the Beauties of the East, or of the West, let them come from al quarters, all, and tell truth, if euer they saw such an excellent feature as this is.* Most of your louers are of his opinion. She is *nulli secunda*, a rare creature, a *Phœnix*, the sole Commander of his thoughts, his onely delight, as * *Triton* now feelingly sings, that loue-sicke Sea-god,

Candida Leucothoe placet & placet atra Melæne,
Sed Galatea placet longè magis omnibus una.
Faire *Leucothoe* black *Melæne* please me wel,
But *Galatea* doth by oddes the rest excell.

† *Epist. 12. Quis unquam formas vidit orientis, quis occidentis, veniant undiq; omnes, & dicant veraces, an tam insignem viderint formam.*
* *Caleagnini dial. Galat.*

All the gracious elogies, Metaphors, Hyperbolicall comparisons of the best things in the world, the most glorious names, whatsoeuer, I say, is pleasant, amiable, sweet, gratefull, and delicious, are too little for her.

Phœbo pulchrior & sorore Phœbi
His Phœbe is so faire, she is so bright,
She dimmes the Sunnes lustre, and Moones light.

Starres, Sunnes, Moones, Mettals, sweet smelling flowres, Odours, perfumes Colours, Gold, Silver, Iuory, Pearles, pretious Stones, Snow, painted Birds, Downes, Hony, Suger, Spice, cannot expresse her, ° so soft, so radiant, sweet, so faire is she.

° *Catullus.*

——*Mollior cuniculi capillo &c.*
Lydia bella, puella candida,
Quæ benè super as lac & lilium,
Albamq; simul rosam & rubicundam,
Et expolitum ebur Indicum.
Fine *Lydia* my mistris white and faire,
The milke the lilly doe not thee come neere,
The rose so white, the rose so red to see,
And *Indian* Ivory comes short of thee;

P *Petronij Cæsis &.*

Such a description our English *Homer* makes of a fayre Lady.

† That Emilia that was fairer to seene,
Then is Lilly vpon the stalke greene:
And fresher then May with flowres new,
For with the Rose colour strout her hew,
I not which was the fairer of the two.

† *Chaucer in the Knights tale.*

In this very phrase ¶ *Polyphemus* courts his *Galatea.*
Candidior folio nimes Galatea liguſtri,

¶ *Ouid. met. 13.*

Floridior

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Floridior prato, longâ procerior alno,
Splendidior vitro, tenero lasciuior hædo, &c.
Mollior & cigni plumis, & lacte coacto.
Whiter *Galat* then the white withy-winde,
Fresher then a field, higher then a tree,
Brighter then glasse, more wanton then a kidde,
Softer then Swannes downe, or ought that may be.

To thy thinking she is a most lothsome creature, thou hadst as leiue haue a snake in thy bosome, a toad in thy dish, and callest her witch, diuell, hagge, & all the filthy names thou canst inuent, he admires her on the other side, shee is his Idole, Lady, Mistris, Queene, the quintescence of beauty, an Angell, a [r] Starre, a Goddesse, * *Thou art my Vesta, thou my Goddesse art,*
Thy hollowed temple only is my hart.

[r] *Quantò quam Lucifer, aurea Phœbe, Tanto virginibus conspexior omnibus Horæ. Ouid.*
* *M.D. Son. 30*
* *Martial. lib. 5 Epig. 38.*

the fragrancie of a thousand Curtesans is in her face: *Nec pulchra effigies hæc Cypridis aut Stratonices*, Tis not *Venus* picture that as you suppose, but his diuine mistris, to whose seruice he is wholly consecrate, whō he alone admires.

* *Cui comparatus indecens erit pavo,*
Inamabilis sciurus, & frequens Phœnix.
To whom confer'd a Peacocks vndecent,
A Squirrels harsh, a Phœnix too frequent.

all the graces, veneres, elegances, pleasures, attend her. Hee preferres her before a Myriade of Court Ladies.

[t] *Arioste.*

[t] *He that commends Phillis or Nerea,*
Or Amarillis, or Galatea.
Tityrus or Melibœa, by your leaue,
Let him be mute, his loue the prayses haue.

All the bumbast Epithetes. adiuncts, incomparably faire, curiously neat, diuine, sweet, dainty, delitious, &c. diminitiues, *vorculum, suauiolum, &c.* pleasant names may be inuented, bird, mouse, lambe, pus, pigeon, pigsney, kidde, loue, doue, &c. he puts on her. And as [x] *Rhodomant* courted *Isabella*,

[x] *Arioste, l. 29. hist. 8.*

By all kinde words, and gestures that he might,
He calls her his deare heart, his sole beloued,
His ioyfull comfort, and his sweet delight.
His mistris, and his goddesse, and such names,
As louing Knights apply to louely dames.

Every cloath shee weares, euery fashion pleaseth him aboue measure, her hand, *ô quales digitos, quas habet illa manus,* pretty foot, pretty coronets, her sweet carriage, sweet voice, tone, her diuine and louely lookes, her euery thing, louely, sweet, amiable, and pretty: euery action, site, habit, gesture, he admires, whether she play, sing, or dance, in what tyres soeuer she goeth, how excellent it was, how well it became her, neuer the like seene or heard. [u] *Mille habet ornatus, mille decenter habet.*

[u] *Tibullus.*

Let her weare what she will, doe what she will, say what she wil, he applauds and admires every thing she weares, saith, or doth.

[z] *Illam quicquid agit, quoquò vestigia vertit,*
Compositum furtim subsequiturq; decor;
Seu soluit crines, fusis decet esse capillis,
Seu compsit, comptis est reuerenda comis.

[z] *Tibullus lib. 4. de 4 Sulpitia.*

What

What ere she doth, or whether ere she goe,
A sweet & pleasing grace attend forsoth,
Or loose or binde her haire, or combe it vp,
She's to be honourd in what she doth.

[a] *Vestem induitur, formosa est, exuitur, tota forma est.* Let her be dressed or vndressed, all is one, she is excellent still, beautifull, faire, and louely to behold. Women doe as much by men. Nay much more, farre fonder, weaker, and that by many parasanges. *Come to me my deare Lycias* (saith *Musarium* in [b] *Aristænetus*) *come quickly sweet heart, all other men are Satyres, meere clownes, blockheads to thee, no body to thee*: thy lookes, words, gestures, actions, &c. *are incomparably beyond all others.* I could repeat centuries of such. Now tell me what greater dotage, or blindnesse can there be then this in both sexes? and yet their *slauery* is more eminent, a greater signe of their folly then the rest.

They are commonly slaues, captiues, voluntary seruants, *amator amicæ mancipium*, as [y] *Castilio* tearmes him, his mistris seruant, her drudge, prisoner, bondman, what not? *Hee composeth himselfe wholy to her affections to please her, and as* Æmilia *said, makes himselfe her lacky. All his cares, actions, all his thoughts, are subordinate to her will and command*, her most deuote, obsequious, affectionate seruant and vassall. *For loue* (as [z] *Cyrus* in *Xenophon* well obserued) *is a meere tyranny, and worse then any disease, and they that are troubled with it desire to be free and cannot; but they bee harder bound then if they were in yron chaines.* For what greater captiuity or slauery can there be (as [c] *Tully* expostulates) then to be in loue? *Is he a free man ouer whom a woman domineers, to whom she prescribes laws, commands, forbids what shee will her selfe? that dares deny nothing she demands; she askes, he giues; she cals, he comes; she threatens, he feares*; nequissimum hunc seruum puto, *I account this man a very drudge.* And as he followes it, [d] *Is this no small seruitude for an inamorate to be euery houre combing his head, stifning his beard, perfuming his haire, washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked, and apparelled?* Yet these are but toyes in respect to goe to the Barber, Bath, Theatres, &c. hee must attend vpon her where euer she goes, runne along the streets, and by her dores and windowes to see her, & come every day to her house (as he will surely doe if he be truely enamored) and offer his seruice, and follow her vp and downe from roome to roome, as *Lucretia's* sutors did, he cannot containe himselfe but hee will doe it, he must and will be where she is, next her, talking with her. [e] *If I did but let my gloue fall by chance* (as the said *Aratines Lucretia* bragges) *I had one of my suiters, nay two or three at once ready to stoupe and take it vp, to kisse it, and with a lowe congye deliuer it vnto me, If I would walke, another was ready to sustaine me by the arme. A third to prouide fruits, peares, plummes, cherries, or what soeuer I would eat or drinke.* All this and much more he doth in her presence, and when he comes home tis all his meditation to recount with himselfe all her actions, words, gestures, what entertainement hee had, how kindly she vsed him in such a place, how shee smil'd, how shee graced him, & that infinitely pleased him, or else how she reiected his seruice, denied him a kisse, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt combe and glasse, &c. these his cogitations till hee see her againe. But all this is easie and gentle, and the least part of his labour and

[a] *Aristænetus Epist. 1.*

[b] *Epist. 24. veni citò charissime Lycia, citò veni, præ te Satyri omnes videntur non homines, nullo loco, solutes, &c.*

[y] *Lib. 3. de aulico. alterius affectui se totum componit, totus placere studet, & ipsius animæ amatæ pedissequam facit.*

[z] *Cyroped lib 5. amor seruitus, & qui amant, optant eo liberari, non secus ac alio quouis morbo, neq; liberari tamen possunt, sed validiore necessitate ligati sunt quàm si in ferrea vincula coniecti fuerent.*

[c] *In paradoxis. An ille mihi liber videtur cui mulier imperat? cui leges imponit, præscribit, iubet, vetat quod videtur. Qui nihil imperanti negat, nihil audet, &c. poscit? dandum, vocat? veniendū, minatur? extimescendum.*

[d] *Illane parua est seruitus amatorem singulis fere horis pectine capillum, calamistroq; barbam componere, faciem aquis redolentibus diluere, &c.*

[e] *Si quando in pauimentum incautius quid mihi excidisset, elevare idem quàm promptissimè, nec nisi osculo compacto mihi remendare, &c.*

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bondage, no hunter will take such paines for his game, fowler for his sport, or souldier to sacke a citty, as he will for his mistris fauour, goe, runne, ride many a mile to meet her, day and night, in a very darke night endure heate, cold, wait in frost and snowe, tempests, sustaine hunger, thirst,

(Roscida per tenebras Faunus ad antrâ venit) for her sweet sake he feeles it not. *What shall I say* (saith *Hædus*) *of their great dangers they vndergoe, single combats they vndertake, how they will venture their liues, creepe in at windowes, gutters, climbe ouer walls to come to their sweet hearts, and if they be surprised, leap out at windowes, cast themselues headlong downe, bruising or breaking their legges or armes, and sometimes losing life it selfe.* Heare some of their owne confessions, protestations, complaints, proferres, expostulations, wishes, brutish attempts, labours in this kinde. *Hercules* serued *Omphale*, put on an aporne, tooke a distaffe and spunne. *Thraso* the souldier was so submisse to *Thais* that he was resolued to doe what soeuer she enioyned. † *Ego me Thaidi dedam, & faciam quod iubet*, I am at her service. *Philostratus* in an Epistle to his mistris, [a] *I am ready to dye sweet heart if it be thy will, slay his thirst whom thy starre hath scorched and vndone, the fountaines and riuers deny no man drinke that comes, the fountaine doth not say thou shalt not drinke, nor the apple thou shalt not eat, nor the faire meddowe walke not in me, but thou alone wilt not let me come neere thee, or see thee, contemned and despised I dye for griefe.* *Polienus* when his mistris *Circe* did but frowne vpon him in *Petronius*, drewe his sword, and bad her [b] kill him or stabbe him, or whippe him to death, and he would strip himselfe naked and not resist. * *Galeatus* of *Mantua* did a little more: for when he was almost mad for loue of a faire maid in the citty, she to trye him belike what he would doe for her sake, bad him in iest leape into the riuer *Po* if he loued her, he forthwith did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his mistris by chance (thinking no harme, I dare sweare) bad him goe hang, the next night at her dores hanged himselfe. [c] *Money*, (saith *Xenophon*) *is a very acceptable & welcome gueſt, yet I had rather giue it my deare* Clinia, *then take it of others, I had rather serue him, then command others, I had rather bee his drudge, then take my ease, vndergoe any danger for his sake, then liue in security. For I had rather see* Clinia *then all the world besides, and had rather want the sight of all other things, then him alone, I am angry with the night and sleepe that I may not then see him, and thanke the light and Sunne because they shewe me my* Clinia. *I will runne into the fire for his sake, and if you did but see him, I knowe that you likewise would runne with me.* So *Philostratus* to his mistris. *Command me what you will I will doe it, bid mee goe to Sea, I am gone in an instant, take so many stripes, I am ready, runne through the fire, and lay downe my life and soule at thy feet, 'tis done.* So did *Æolus* to *Iuno*.

Tuus ô regina quod optas,
Explorare labor mihi iussa capessere fas est.
O Queene it is thy paines to inioyne me still,
And I am bound to execute thy will.

And *Phædra* to *Hippolitus*.

[c] *Me vel sororem* Hippolite *aut famulam voca,*

* *Lib.1 de contem. amor: quid referam eorum pericula & clades, qui in amicarum ædes per feneſtras ingreſſi ſtillicidiaq; egreſſi indeq; deturbati ſe dant precipites, membra frangunt, collidunt, aut animam amittunt.*

† *Ter. Eunuch. Act.5.Sc.8.*

[a] *Paratus ſum ad obeundam mortem, ſi tu iubeas, hanc ſitim æſtuantis ſeda, quem tuum ſydus perdidit, aquæ & fontes non negant, &c.*

[b] *Si occidere placet ferrum meum vides. ſi verberibus contenta es, curro nudus ad pœnam.*

* *Gaſper Ens. puellam miſerè deperiens, per iocum ab ea in Padum deſilire iuſſus, ſtatim è ponte ſe præcipitavit. Alius Ticini inſano amore ardens, ab amicâ iuſſus ſe ſuſpendere illicò fecit.*

[c] *Intelligo pecuniam, rem eſſe iucundiſſimam meam tamen libentius darem* Cliniæ *quam ab alio acciperem, libentius huic ſerirem, quam aliis imperarem, &c. Noctem & ſomnũ accuſo, quod illum non videam, luci autem & ſoli gratiam habeo quod mihi* Cliniam *oſtendant. Ego etiam cum* Clinia *in ignem currerem & ſcio vos quoq; mecum ingreſſuros ſi videretis.* [d] *In ſimpoſ.* [e] *Impera quid vis, nauigare iube, nauem conſcendo, plagas accipere, plector, animam profundere, in ignem currere, non recuſo, lubens facio.*

Famulamq;

Famulamq; potius omne seruitium feram.
O call me sister, call me seruant, chuse
Or rather seruant, I am thine to vse.
Non me per altas ire si iubeas niues,
Pigeat gelatis ingredi Pindi iugis,
Non si per ignes ire aut infesta agmina
Cuncter, paratus & ensibus pectus dare,
Te nunc iubere, ne decet iussa exequi.
[h] It shall not grieue to the snowy hills
Or frozen *Pindus* tops forthwith to clime,
Or runne through fire, or through an armie,
Say but the word for I am alwaies thine.

Callicratides in [i] *Lucian* breakes out into this passionate speech, *O God of heauen, grant me this life for euer to sit ouer against my mistris, and to heare her sweet voice, to goe in and out with her, to haue euery other businesse common with her. I would labour when shee labours, saile when shee sailes, he that hates her should hate mee, and if a tyrant killed her, hee should kill mee, if shee should dye, I would not liue, and one graue should hold vs both.*

† *Finiet illa meos moriens morientis amores,*

Abrocomus in [o] *Aristenetus* makes the like petition for his *Delphia*.

——— [p] *Tecum viuere amem tecum obeam lubens*, 'Tis the same straine which *Theagines* vseth to his *Chariclea*, *so that I may but inioy thy loue let me dye presently*: *Leander* to his *Hero*, when he besought the sea-waues to let him goe quietly to his loue, and kill him comming backe.

[q] *Parcite dum propero, mergite dum redeo.* 'Tis the common humour of them all, to contemne death, to wish for death, to confront death in this case. Thirteene proper young men lost their liues for that faire *Hippodamias* sake, the daughter of *Onomaus* king of *Elis*, when that hard condition was proposed of death or victory, they made no account of it, but corragiously for loue died, till *Pelops* at last wone her by a slight. [r] As many gallants desperately adventured their deerest bloods for *Atalanta* the daughter of *Schæneus*, in hope of marriage, all vanquished and ouercome, till *Hippomenes* by a fewe golden apples happely obtained his suite. *Perseus* of old, fought with a Sea monster for *Andromeda's* sake; and our S. *George* freed the Kings daughter of *Sebea* (the golden Legend is mine author) that was exposed to a Dragon, by a terrible combate, our Knights errant, and the S[r] *Lancelots* of our dayes, I hope will aduenture as much for Ladies fauours, as the *Knight of the Sunne*, S[r] *Beuis of Southampton*, or that renowned peire,

[k] *Orlando, who long time had loued deare*
Angelica the fayre, and for her sake
About the world, in nations farre and neere,
Did high attempts, performe and vndertake, They will sure they will, for it is an ordinary thing for these enamorato's of our times, to say & doe as much, to stab their armes, carouse in blood, challenge to fight for their mistrisses sake, to drinke † healths vpon their bare knees. If shee bid them they will goe barefoot to *Ierusalem*, to the great *Chams* court, [l] to the East *Indies*, to fetch her a bird to weare in her hat: and with *Drake* & *Candish* goe round about the world for her sweet sake, *aduersis ventis*, serue twice seuen

[f] *Seneca in Hipp. act. 2.*
[g] *Huius ero viuus, mortuus huius ero.* *Propert. lib. 2. viuam si viuat si cadat ila cadam. Id.*
[i] *Dial. Amorũ. mihi o dii cœlestes vltra sit vita hæc perpetua ex aduerso amicæ sedere & suaue loquentem audire, &c. si moriatur viuere non sustinebo & idem erit sepulchrum vtriq;*
† *Buchanan.*
[o] *Epist 21. Sit hoc votum à diis amare Delphidem ab ea amari adloqui pulchram, & loquentem audire.*
[p] *Hor.*
[q] *Mart.*
[r] *Ouid. 10. met. Higinius c. 185.*
[k] *Ariost. lib. 1. cant. 1. staff. 7.*
† *Lesbia sex Cyathis septem Iustina bibatur.*
[l] As *Xanthus* for the loue of *Europe*, *omnem Europam peragrauit. Parthenius Erot. cap. 8.*

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seuen yeares as *Iacob* did for *Rahel*; doe as much as [f] *Gismunda* the daughter of *Tancredus* prince of *Salerna*, did for *Guiscardus* her trueloue, eat his heart when he died; and endure more torments then *Theseus* or *Paris*. *Et his colitur Venus magis quam thure & victimis*, with such sacrifices as these (as [t] *Aristænetus* holds) *Venus* is well pleased and pacified. Generally they vndertake any paine, any labour, any toyle, for their mistris sake, loue and admire, a seruant not to her alone, but to all her friends and followers, they loue them for her sake, her dogge, picture, and every thing she weares, they adore it as a relique. If any man come from her, they feast him, reward him, will not bee out of his company, doe him all offices, still remembring, still talking of her. So the very carrier that comes from him to her is a most welcome gueſt, and if he bring a letter, she will read it twenty times ouer, and as [m] *Lucretia* did by *Eurialus*, *kisse the letter a thousand times together and then read it*: And [u] *Chelidonia* by *Philonius*, after many sweet kisses put the letter in her bosome,

And kisse againe, and often looke thereon,
And stay the messenger that would be gone:

And aske many pretty questions, how he looked, what he did, and what said he? In a word,

[n] *Vult placere sese amicæ, vult mihi, vult pedissequæ*
Vult famulis, vult etiam ancillis, & catulo meo.
He striues to please his Mistris, and her maide,
Her seruants, and her dogge, and's well apaide.

If he get any remnant of hers, a buske-point, a feather of her fan, a shoo-tye, a lace, a bracelet of haire, hee weares it for a fauour on his arme, in his hat, or next his heart. Her picture hee adores twice a-day, & for two houres together, will not looke off it; As *Laodomia* did by *Protiselaus*, when hee went to warre, † *sit at home with his picture before her*: a garter or a bracelet of hers is more precious then any Saints Relique, he layes it vp in his casket, O blessed Relique, & euery day will kisse it: if in hir presence, his eye is neuer off her, & drinke he will where she dranke, if it be possible in that very place, &c. If absent, he will walke in the Walke, sit vnder that tree where she did vse to sit, in that bowre, in that very seat, many yeares after sometimes, & if shee be farre distant, & dwell many miles off, he loues yet to walke that way still, to haue his chamber window looke that way: To walke by that Riuers side (which though farre away) runnes by the house where she dwels, he loues the wind blowes to that coast. † *O quoties dixi Zephyris properantibus illuc,*

Felices pulchram visuri Amaryllida venti.
O happy Westerne windes that blow that way,
For you shall see my Loues faire face to day.

[o] to conferre with some of her acquaintance, for his heart is still with her, P to talke of her, admiring & commending her, lamenting, honing, wishing himselfe any thing for her sake, to haue opportunity to see her, O that hee might but inioy her presence. So did *Philostratus* to his mistris, [r] *O happy ground on which she treades, and happy were I if she would tread vpon me, I thinke her countenance would make the riuers stand, and when she comes abroad, birds will sing, and come about her*

Ridebunt valles, ridebunt obvia Tempe,
In florem viridis protinus ibit humus.
The fields will laugh, the pleasant vallies burne,

And

[f] *Broaldus & Boccatio.*

[t] *Epist. 17. l. 2.*

[m] Æneas Siluius, Lucretia *quum accepit Eurialî litteras hilaris statim millies q̃ papyrũ basiauit.*

[u] *Mediis inseruit papillis litteram eius mille prius pangens suauia. Arist. 2. epist. 13.*

[n] *Plautus Asinar.*

† *Illa domi sedens, Imaginem eius fixis oculis assiduè conspicata,*

† *Buchanan. Sylua.*

[o] Happy seruants that serue her, happy men that are in her cõpany.

P *Non ipsos solùm sed ipsorum memoriam amant. Lucian.*

[r] *Epist. O vter felix: o'uen beatus ego, si mè calcaueris vultus tuus amnes sistere posset, &c*

And all the grasse will into flowers turne.

* *When she is in the meadow, shee is fairer then any flowre, for that lasts but for a day, the riuer is pleasing, but it vanisheth on a sudden, but thy flowre doth not fade, thy streame is greater then the Sea. If I looke vp to Heauen, me thinkes I see the sunne falne downe to shine below, and thee to shine in his place whom I desire. If I looke vp in the night, me thinkes I see two more glorious starres, Hesperus and thy selfe.* A little after he thus Courts his mistris. † *If thou goest forth of the city, the protecting gods that keepe the towne, will runne after to gaze vpon thee: If thou saile vpon the Seas, as so many small boates, they will follow thee: what riuer would not runne into thy Sea.* Another, he sighes & sobs, & wisheth himselfe a saddle for her to sit on, a posie for her to smell to, and it would not grieue him to be hanged, if he might be strangled in her garters: hee would willingly die to morrow, so that shee might kill him with her owne hands. ‡ *Ouid* would be a flea, a gnat, a ring, *Catullus* a sparrow,

O si tecum ludere, sicut ipsa possem,
Et tristes animi leuare curas.

* *Anacreon*, a glasse, a gowne, chaine, any thing,

Sed speculum ego ipse fiam,
Et me tuum usq; cernas,
Et vestis ipse fiam,
Vt me tuum usq; gestes.
Mutari et opto in undam,
Lauem tuos ut artus,
Nardus puella fiam,
Vt ego teipsam iungam,
Sim fascia in papillis.
Tuo & monile collo.
Fiamq; calceus, me
Saltem ut pede usq; calces.

Englished by Mr *B. Holiday* in his *Technog. Act. 1. Scen. 1.*

But I a looking glasse would be,
Still to be look'd vpon by thee,
Or I, my loue would be thy gown,
By thee to be worne vp and down;
Or a pure Well full to the brims,
That I might wash thy purer lims:
Or I'de be precious baulme to'noint,
With choisest care each choisest ioint,
Or, if I might, I would be faine,
About thy necke thy happy chaine.
Or would it were my blessed happe
To be the Lawne o're thy faire pappe.
Or would I were thy shooe to be
Dayly but trod vpon by thee.

O thrice happy man that shall enioy her: as they that saw *Hero* in *Musæus*, & * *Salmacis* to *Hermephroditus*, ——— *Felices mater, &c. felix nutrix* ———

Sed longè cunctis, longèq; beatior ille,
Quem fructu sponsi & socij dignabere lecti.

The same passion made her breake out in the Comedy,

* *Idem epist. in prato cum sit, flores superat, illi pulchri sed unius tantum diei. fluvius gratus, sed evanescit, at tuus fluvius mari major. Si cælum aspicio, solem existimo cecidisse, & in terra ambulare &c.*

† *Si civitate egrederis, sequentur te du custodes, spectaculo commoti si naviges sequentur. quis fluvius salum tuum non rigaret?*

‡ *2. Eleg. 15.*

* *Carm. 30.*

* *Ouid. Met. l. 4.*

418 † *Næ illæ fortunatæ sunt quæ cum illo cubant,* happy are his bedfellowes; & as she said of *Cyrus*, *beata quæ illi uxor futura esset*, blessed is that woman that shall be his wife, nay thrice happy she, that shal inioy him but a night, † *Vna nox Iovis sceptro æquiparanda,* such a nights lodging is worth *Inppiters* scepter.

† *Xenophon Cyrepæd. lib. 5.* † *Plautus de milite.* ‡ *Lucian.* * *Petronius,*

* *Qualis nox erit illa, dij, deæq;*
Quam mollis thorus?

O what a blisseſull night would it be, how soft a bed? shee will adventure all her estate for such a night, for a Nectarean, a balsome kisse alone.

† *E Græco Ruff.*

* *Qui te videt beatus est,*
Beatior qui te audiet,
Qui te potitur est deus?

The *Sultan* of *Sana's* wife in *Arabia*, when shee had seene *Vertomannus* that comely traueller, lamented to her selfe in this manner, *O God, thou hast made this man whiter then the Sunne, but me, and mine husband, and all my children blacke, I would to God he were my husband, or that I had such a sonne*, shee fell a-weeping, & so impatient for Loue at last, *that* (*as* Potiphars *wife did by* Joseph) *she would haue had him gone in with her, she sent away* Gazella, Tegeia, Galzarena *her waiting maides, loaded him with faire promises and gifts*, and wooed him with all the Rhetoricke she could,

‖ *Lod. Vertomannus navig. li. 2. cap. 5. O deus, hunc creasti sole candidiorem, è diverso me & coniugem meum & natos meos omnes nigricantes. Vtinam hic, &c.* *Ibit Gazella, Tegeia, Galzerana, & promissis oneravit, & donis, &c.*

——— *extremum hoc miseræ da munus amanti:*

but when he would not consent, she would haue gone with him, and left all, to be his Page, his seruant, or his Lackey, so that she might inioy him, threatning moreouer to kill her selfe, &c. Men will doe as much and more for women, spend goods, liues, lands, fortunes, Kings will leaue their Crownes, as King *Iohn* for *Matilda* the Nunne at *Dunmowe*.

M.D.

* *But Kings in this yet priuiledg'd may bee,*
Ile be a Monke so I may liue with thee.

The very gods will endure any shame, *atq; aliquis de dijs non tristibus inquit, &c.* be a spectacle as *Mars* and *Venus* were to all the gods; so did *Lucians Mercury* wish, & peradventure so dost thou. They will adventure their liues with alacrity, ——— † *pro quâ non metuam mori* ———

† *Hor. ode 9. l. 3*

nay more, *pro quâ non metuam bis mori*, I will dye twice, nay twentie times for her. If shee dye, there's no remedy, they must dye with her, they cannot helpe it. A louer in *Calcagninus*, wrote this on his mistris Tombe,

Quincia *obijt, sed non* Quincia *sola obijt,*
Quincia *obijt, sed cum* Quinciâ *& ipse obij,*
Risus obit, obit gratia, lusus obit,
Nec mea nunc anima in pectore, at in tumulo est,
Quincia my deare is dead, but not alone,
For I am dead, and with her I am gone,
Sweet smiles, mirth, graces, all with her doe rest,
And my soule too, for t'is not in my brest.

How many doting Louers vpon the like occasion might say the same? But these are toyes in respect, they will hazard their very soules for their mistris sake. ‖ *Atq; aliquis inter iuvenes miratus est, & verbum dixit,*

Non ego in cælo cuperem Deus esse,
Nostram uxorem habens domi Hero

One

One said, to Heauen would I not
desire at all to goe,
If that at mine owne house I had
such a fine wife as *Hero*.

Old *Ianiuere* in *Chaucer* thought when he had his faire *May*, he should neuer goe to heauen, he should liue so merrily heere on earth, had I such a mistris, he protests,

† *Cælum dijs ego non suum inviderem,*
Sed sortem mihi dij meam inviderent.
I would not envy their prosperity,
The gods should envy my felicity.

Another as earnestly desires to inioy his sweet-heart,

* *Omnia quæ patior mala si pensare velit sors,*
Vnâ aliquâ nobis prosperitate, dij
Hoc precor, ut faciant, faciant me cernere corã
Cor mihi captivum quæ tenet hocce, deam.
If all my mischiefes were recompensed,
And God would giue me what I requested,
I would my mistris presence onely seeke,
Which doth mine heart in prison captiue keepe.

But who can reckon vp the Dotage, madnesse, servitude, and blindnesse, the phantasmes and vanities of Louers, their torments, wishes, idle attempts?

Yet for all this, amongst so many irksome, absurd, and troublesome Symptomes, inconveniences, and passions, which are vsually incident to such persons, there be some good qualities in Louers, which this affection causeth. As it makes wisemen fooles, so many times it makes *fooles become wise*, ȝ *it makes base fellowes become generous, cowards couragious*, as *Cardan* notes out of *Plutarch*, *couetous, liberall and munificent; clownes, ciuill; cruell, gentle; wicked prophane persons, to become religious; slouens, neat; churles, mercifull; and dumbe dogges, eloquent.* No passion causeth greater alterations, or more vehement of ioy or discontent. *Plutarch Sympos. lib. 1. quæst. 5.* [z] saith, *that the soule of a man in loue, is full of perfumes and sweet odors, and all maner of pleasing tones and tunes:* It addes spirits, and makes them otherwise soft and silly generous and couragious, [a] *Audacem faciebat amor. Ariadne's* loue, made *Theseus* so adventerous, and *Medeas* beauty *Iason* so victorious. [b] *Plato* is of opinion, that the loue of *Venus* made *Mars* so valorous. *a yong man will be much abashed to commit any foule offence, that shall come to the hearing or sight of his mistris. And if it were* [c] *possible to haue an Army consist of Louers, such as loue, or are beloued, they would be extraordinary valiant and wise in their gouernment, modestly would detaine them from doing amisse, emulation incite them to do that which is good and honest, and a few of them would ouercome a great company of others.* There is no man so pusillanimous, so very a dastard, whom Loue would not incense, and make a diuine temper, and an heroical spirit. [d] *I doubt not, but if a man had such an Army of Louers* (as *Castilio* thinkes) *he might soon conquer all the world, except by chance he met with such another army of Inamorato's to oppose it.* [e] For so perchance they might fight as that fatall dogge, and fatall hare in the Heauens, course one another round, and neuer make an end. *Castilio* thinks *Ferdinand* King of *Spaine* had neuer conquered *Granado*, had not Queene *Isabell* and her Ladies beene present at the siege, [f] *It cannot be*

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† *Buchanan. Hendecasyl.*

* *Petrarch.*

ȝ *Cardan. lib. 2. de sap. ex vilibus generosos efficere solet, ex timidis audaces, ex avaris splendidos, ex agrestibus ciuiles, ex crudelibus mansuetos, ex impijs religiosos, ex sordidis nitidos atq; cultos, ex duris misericordes, ex mutis eloquẽtes.*

[z] *Anima hominis amore capti, tota referta suffitibus & odoribus, peanes resonat &c.*

[a] *Ouid.*

[b] *In conuiuio. Amor Veneris, Martem detinet, & fortem facit adolescentem maximè erubescere cernimus, quum amator eum turpe quid committentem offendit.*

[c] *Si quo pacto fieri ciuitas aut exercitus posset partim ex his qui amant partim ex his, &c.*

[d] *Lib. 3. de Aulico. Non dubito quin is qui talem exercitum haberet totius orbis statim victor esset, nisi forte cum aliquo exercitu confligendum esset, in quo omnes amatores essent.*

[e] *Higinius de cane & lepore cæleſti, & Decimator.*

[f] *Vix dici potest quantam inde audaciam assumerent Hispani, inde pauci infinitas Maurorũ copias superârunt.*

420 *be expressed what courage the Spanish Knight tooke, when the Ladies were present, a few Spaniards ouercame a multitude of Moores.* They will vndergoe any danger whatsoeuer, as Sr *Walter Manny* in *Edward* the thirds time, stuck full of Ladies fauours, fought like a Dragon. For *soli amantes*, as *Plato* holdes, *pro amicis mori appetunt*, onely Louers will dye for their friends, and in their Mistris quarrell. And for that cause † he would haue women follow the Camp, to be spectators & encouragers of noble Actions vpon such an occasion; Sr *Lancelot* and Sr *Tristram*, *Cæsar*, nor *Alexander* shall not be more resolute, or goe beyond them.

† Lib.5. de Legibus.

Not courage only doth loue adde, but as I said, wisdome, warinesse,

† Virg. ——— * *quis fallere possit amantem.*

All manner of ciuility, decency, and good behauiour. *Bocace* hath a pleasant tale to this purpose, which he borrowed from the *Greekes*, & which *Beroaldus* hath turned into *Latine*, *Bebelius* into verse, of *Cymon* & *Iphigenia*. This *Cymon* was a foole, a proper man of person, and the Gouernour of *Cyprus* sonne, but a very Asse, insomuch that his father being ashamed of him, sent him to a Farme house hee had in the Country to be brought vp. Where by chance, as his manner was, walking alone, hee espied a gallant yong Gentlewoman named *Iphigenia*, a Burgomasters daughter of *Cyprus* with her maid, by a brooke side in a little thicket, fast asleepe in her smocke, where shee had newly bathed her selfe: *when* ‖ Cymon *saw her, he stood leaning on his staffe, gaping on her, immoueable, and in a maze:* at last hee fell so farre in loue with the glorious obiect, that he beganne to rouze himselfe vp, & to bethinke him what he was, & would needes follow her to the Citty, & for her sake began to be ciuill, to learne to sing & dance, to play on Instruments, & got all those Gentlemen-like qualities & complements in a short space, which his friends were most glad of. In briefe, he became from an Idiot & a Clowne, to be one of the most compleat Gentlemen in *Cyprus*, did many valorous exploits, and all for the loue of mistris *Iphigenia*. In a word, I may say thus much of them all, let them be neuer so clowniish, rude & horrid, *Grobians* and sluts, if once they be in loue, they will bee most neat and spruce, follow the fashion, begin to tricke vp, & to haue a good opinion of themselues. A ship is not so long a rigging, as a yong Gentlewoman a trimming vp her selfe, against her sweetheart comes. A Painters shop, a flowry meadow, no so gracious an aspect in Natures store-house, as a young maide, a *Nouitsa*, or *Venetian* Bride, that lookes for an husband, or a young man that is her suiter, composed lookes, composed gate, cloathes, gestures, actions, all composed; all the graces, elegances in the world are in her face. Their best robes, Iewels, lawnes, Linnens, Laces, Spangles, must come on, [h] *prater quam res patitur student elegantiæ*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their businesse, how to weare their cloathes neate, to be polite and terse, and to set out themselues. When *Mercury* was to come before his Mistris,

‖ Hanc vbi conspicatus est Cymon, baculo innixus, immobilis stetit, & mirabundus &c

[h] Plautus.

† Ouid. Met.2. ——— † *Chlamydemq; ut pendeat aptè*
Collocat, ut limbus totumq; appareat aurum.

He put his cloake in order, that the lace,
And hemme, and gold worke all might haue his grace.

Salmacis would not be seene at all of *Hermaphroditus*, till she had spruced vp her selfe first.

† Nec

† *Nec tamen ante adijt, etsi properabat adire,* 421
Quam se composuit, quàm circũspexit amictus, †Ouid. Met. 4.
Et finxit vultum, & meruit formosa videri.
Nor did she come, although 'twas his desire, ^her
Til she compos'd her selfe, & trim'd her tire,
And set her lookes to make him to admire.

Venus had so ordered the matter, that when her sonne * *Æneas* was to come * Virg. 1. Æn.
before Queene *Dido*, he was

(Os humeros q; deo similis, namq; ipsa decoram
Cæsariem nato genetrix, lumenq; iuventæ
Purpureum, & lætos oculis afflârat honores.)

like a god, for she was the tire-woman her selfe, to set him out with all naturall and artificiall impostures. When that hirsute Cyclopicall *Polyphemus* courted *Galatea.*

ⁱ *Iamq; tibi formæ, iamq; est tibi cura placendi,* ⁱ Ouid. Met. 13
Iam rigidos pectis rastris Polypheme capillos,
Iam libet hirsutam tibi falce recidere barbam,
Et spectare feros in aquâ & componere vultus.
And then he did begin to pranke himselfe,
To please and combe his head, and beard to shaue,
And looke his face ith' water as a glasse,
And to compose himselfe for to be braue.

He now began to haue a good opinion of his owne feature, and good parts.

Iam Galatea veni, nec munera despice nostra,
Certè ego me novi liquidaq; in Imagine vidi
Nuper aquæ placuitq; mihi mea forma videnti.
Come now my *Galatea* scorne me not,
Nor my poore presents; for but yesterday
I saw my selfe ith' water, and me thought
Full faire I was, scorne me not I say,

† *Non sum adeò informis, nuper me in littore vidi,*
Cum placidum ventis staret mare ——— † Virg. Egl. 2.

'Tis the common humour of all Sutors to tricke vp themselues, to be prodigall in apparell, with euery day new sutes, as the fashion varies; & as *Hensius* writ to *Primierus*, [k] *If once he be besotted on a wench, he must ly awake a-nights, renounce his booke, sigh and lament, now and then weepe for his hard hap, and marke aboue all things what Hats, Bands, Doublets, Breeches are in fashion, how to cut his Beard, and weare his Look, to turne vp his Mansshato's, and curle his head, prune his Pickitivant, or if he weare it broad, that the East side be correspondent to the West: he must be in league with an excellent Tayler, Barber, haue neat shooe-ties, points, garters, speake in print, walke in print, eat and drinke all in print, and that which is all in all, he must be mad in print.*

[k] *Epist. An uxor literato sit ducenda. Noctes insomnes traducendæ, literis renunciandum, sæpe gemendum, nonnunquam & illachrymandum sorti & conditioni tuæ. Videndum quę vestes, quis cultus te deceat, quis in usu sit, utrum latus barbæ, &c Cum curâ loquendum, cum curâ incedendum, bibendum, & cum cura insaniendũ.*

Amongst all other good qualities, an amorous fellow is endowed with, he must learne to sing and dance, play vpon some Instrument or other, as without all doubt he will, if hee bee truely touched with this Loadstone of Loue. For as [l] *Erasmus* haih it, *Musicam docet amor & Poesin*, Loue will make them Musitians, and to make ditties, Madrigals, Elegies, and Loue Sonnets, & sing them to seuerall pretty tunes, to get all good qualities may bee had.

[l] *Chil. 4. cent. 5. pro. 15.*

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† *Martianus Capella lib. 1. de nupt. philol. Iam illum sentio amore teneri, eiusq; studio plures habere comparatus in famulitio disciplinas &c.*

m *Lib.3. de aulicô. Quis Choreis insudaret, nisi fœminarum causâ? quis musicæ tantam navaret operam, nisi quòd illius dulcedine permulcere speret? quis tot carmina componeret, nisi ut inde affectus suos in mulieres explicaret?*

n *Craterem nectaris evertit saltans apud deos qui in terram cadens, rosam prius albam rubore infecit.*

o *Puellas choreantes circa iuvenilem Cupidinis statuam fecit. Philostrat. Imag lib.3. de statuis. Exercitium amori aptissimum.*

† *Tom.4.*

† *Kornman. de cur. mort. part.5. cap.28. Sat. puellæ dormienti insultantium &c.*

p *Vita eius. Puellæ amore septuagenarius senex usq; ad insaniam correptus, multis liberis susceptis: multi non sine pudore conspexerunt senem & Philosophum podagricum, non sine risu saltantem ad tibiæ modos.*

† *Anacreon carm.7.*

† *Iupiter* perceiued *Mercury* to be in loue with *Philologia*, becauſe he learned languages, polite ſpeech, Arts and Sciences, *quò virgini placeret*, all to pleaſe his Miſtris. T'is their chiefeſt ſtudy to ſing, dance, and without queſtion, ſo many Gentlemen and Gentlewomen would not bee ſo well qualified in this kinde, if loue did not incite them. m *Who*, ſaith *Caſtilio*, *would learne to play, or giue his minde to Muſick, or learne to dance, or make ſo many Rimes, Loue-ſongs, as moſt doe, but for womens ſake, but that they hope by that meanes to purchaſe their good-wils, and winne their fauours. Conſtantine agricult. lib. 11. cap. 18.* makes *Cupid* himſelfe to be a great dancer, by the ſame token as he was capering amongſt the gods, n *he flung downe a bowle of Nectar, which diſtilling vpon the white Roſe, euer ſince made it red:* and *Caliſtratus* by the helpe of *Dædalus* about *Cupids ſtatua*, o made a many of young wenches ſtill a-dancing, to ſignifie belike, that *Cupid* was much affected with it. Witty † *Lucian*, in that Patheticall Loue paſſage, or pleaſant deſcription of *Iupiters* ſtealing of *Europa*, and ſwimming from *Phœnicia* to *Crete*, makes the Sea calme, the windes huſh, *Neptune* and *Amphitrite* riding in their chariot to breake the waues before them, The *Tritons* dauncing round about, with euery one a Torch, the Sea-nymphes halfe-naked, keeping time on Dolphins backes, and ſinging *Hymeneus*, *Cupid* nimbly tripping on the toppe of the waters, & *Venus* her ſelfe comming after in a ſhell, ſtrawing Roſes & flowres on their heads. *Praxitiles* in all his pictures of Loue, made *Cupid* euer ſmiling, & looking vpon dancers, And † in St *Markes* Garden in *Rome* (whoſe worke I know not) one of the moſt delicious pieces, is a many of *Satyrs* dauncing about a wench a-ſleepe. So that dancing ſtill is as it were a neceſſary *appendix* to loue matters. Yea many times this Loue will make old men daunce, maske and mumme; for *Comus* and *Hymen* loue maskes, and all ſuch merriments aboue meaſure, will allow men to put on womens apparell in ſome caſes, and to dance men of all ſorts. *Paulus Iouius* taxeth *Auguſtine Niphus* the Philoſopher, p *For that being an old man, and a publike Profeſſor, a father of many children, he was ſo mad for the loue of a yong maide (that which many of his friends were aſhamed to ſee) an old gowty fellow, yet would dance after Fidlers.* Many laughed him to ſcorne for it, but this omnipotent loue would haue it ſo,

† *Hyacinthino bacillo,*
Properans amor, me adegit
Violenter ad ſequendum.
Loue haſty with his purple ſtaffe did make
Me follow, and the dance to vndertake.

And who can withſtand it? If once we be in loue, young or old, though our teeth ſhake in our heads, there is no remedy, we muſt dance. *Plutarch Sympoſ. 1. quæſt. 5.* doth in ſome ſort excuſe it, and telleth vs moreouer in what ſenſe, *Muſicam docet amor, licet priùs fuerit rudis*, how Loue makes them that had no skill before, learne to ſing and dance; he concludes, t'is onely that power & prerogatiue Loue hath ouer vs. q *Loue* (as hee holdes) *will make a ſilent man ſpeake, a modeſt man moſt officious; dull, quick; ſlow, nimble; and that which is moſt to bee admired, an hard baſe vntractable Churle, as fire doth Iron in a ſmithes forge, facile, gentle, and eaſie to be intreated.* Nay t'will make prodigall

q *De taciturno loquacem facit, & de verecundo officioſum reddit, de negligente induſtrium, de ſocorde impigrum.*

in

in the other extreame, and giue an † 100 sesterces for a nights lodging, as they did of old to *Lais* of *Corinth*. For which cause many compare Loue to wine, which makes men Iouiall and merry, frolicke & sad, whine, sing, dance, and what not.

† *Gellius lib. 1. cap. 8. pretium noctis centum sestertia.*

But aboue all the other Symptomes of Louers, this is not lightly to bee ouerpassed, that likely of what condition soeuer, if once they be in loue, they turne to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith ‡ *They will be witnesses and trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as we doe statues with gold, that they may be remembred and admired of all.* Ancient men will dote in this kinde sometimes as well as the best. ‡ *Iovianus Pontanus* makes an old foole rime, and turne Poetaster to please his Mistris.

‡ *Ipsi enim volunt suarum & magarum pulchritudinis praecones ac testes esse eas laudibus & canitenis & versibus exornare, vt aeno statuas, vt memorentur & ab omnibus admirentur.*

‡ *Tom 2. Ant. Dialogo.*

Ne ringas Mariana, meos ne despice canos,
Desene nam iuvenem Dia referre potes, &c.

Sweet *Marian* doe not mine age disdaine,
For thou canst make an old man young againe. They will be still singing amorous songs and ditties (if young especially) and cannot abstaine though it be when they goe to, or should be at Church. we haue a pretty story to this purpose in † *Westmonasterienſis*, an old writer of ours (if you will beleeue it) *An. Dom. 1012. at Colewiz in Saxony*, on Christmas Eue a company of young men and maids, whilst the Priest was at Masse in the Church, were singing catches and loue songs in the Church-yard, he sent to them to make lesse noyse, but they sung on still, and if you will you shall haue the very song it selfe, *Equitabat homo per sylvam frondosam,*

† *Flores hist. fol. 298.*

Ducebatq; secum Meswinden formosam,
Quid stamus cur non imus?

A fellow rid by the greenewood side,
And faire *Meswinde* was his bride,
Why stand you so, and doe not goe?

This they sung, he chaft, till at length impatient as he was, hee prayed to S^t. *Magnus* patron of the Church, they might all there sing and dance till that time twelue moneth, and so * they did, without meat and drinke, wearisomenesse or giuing ouer, till at yeares end they ceased singing, and were absolued by *Herebertus* Archbishop of *Colen*. They will in all places bee doing thus, young folkes reading loue stories, singing, telling or hearing lascivious tales, tunes, such obiects are their sole delight, their continual meditatiō, they can thinke, discourse willingly, or speake almost of no other subiect. This loue is the cause of all good conceipts, ‡ neatnesse, exornations, playes, elegancies delights, and all the sweetnesse of our life, it seasoneth our harsh and dull labours, and giues a pleasant relish to our other vnsauory proceedings. All our feasts almost, maskques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Loue-stories, Fescenines, Elegies, Odes, &c. Symbols, Emblems, Impreses, deuises, if wee may beleeue *Iouius*, *Contiles*, *Paradine*, *Camillus de Camillis*, may bee ascribed to it. Most of our arts and sciences, painting amongst the rest, was first inuented, saith † *Patritius, ex amoris beneficio.* For when the daughter of *Deburiades* the *Sicyonian*, was to take leaue of her sweet heart now going to warres, *vt desiderio eius minùs tabesceret*, to comfort her selfe in his absence shee tooke his picture

* *Per totum annum cantarunt, pluvia super illos non cecidit, non frigus, non calor, non sitis, nec lassitudo illos affecit. &c.*

‡ *Huic munditias, ornatum, leporem, delitias, ludos, elegantiam, omnem denique vitae suauitatem debemus.*

† *Lib 4. Tit. 11 de prin. institut. è Plinii lib. 35. cap. 12.*

424 with a cole vpon a wall, as the candle gaue the shadowe which her father admiring perfected afterwards, and it was the first picture that euer was made. All our Tilts and Turnaments, Orders of the *Garter*, *Golden Fleece*, &c, owe their beginnings to loue. And many of our histories: by this meanes, saith *Iouius*, they would expresse their louing minds to their Mistris, and to the beholders. Tis the sole subiect almost of Poetry, all our invention tends to it, all our songs, what euer those old *Anacreons*, *Greeke* and *Latine Epigrammatists*, Loue writers, *Anthony Diogenes* the most ancient, whose Epitome we finde in *Phocius Bibliotheca*, *Longus Sophista*, *Eustathius*, *Achilles Tatius*, *Aristanetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Ouid*, *Catullus*, *Tibullus*, &c. Our new *Ariostoes*, *Boyardes*, authors of *Arcadia*, *Fairy Q.* &c. haue written in this kinde, are but as so many Symptomes of Loue. Their whole bookes are a *Synopsis* or breuiary of Loue, the Portuous of Loue, Legends of Louers liues and deaths, and of their memorable adventures. Nay more, as [x] *Neuisanus* the Lawyer holds, *there neuer was any excellent Poet, that inuented good fables, or made laudable verses, that was not in loue himselfe.*

Cynthia te vatem fecit lasciue Properti,
Ingenium Galli pulchra Lycoris habet,
Fama est arguti Nemesis formosa Tibulli,
Lesbia dictauit docte Catulle tibi.
Non me Pelignus, nec spernet Mantua vatem,
Si qua Corinna mihi, si quis Alexis erit:
Wanton *Propertius*, and witty *Gallus*,
Subtile *Tibullus*, and learned *Catullus*,
It was *Cynthia*, *Lesbia*, *Lychoris*,
That made you Poets all, and if *Alexis*,
Or *Corinna* chance my Paramour to be,
Virgil and *Ouid* shall not despise me.

Petrarchs Laura made him so famous, *Astrophels Stella*, and *Iouianus Pontanus* Mistris was the cause of his *Roses*, *Violets*, *Lillies*, *Nequitiæ*, *blanditiæ*, *ioci*, *decor*, *Nardus*, *Ver*, *Coralla*, *Thus*, *Mars*, *Pallas*, *Venus*, *Charis*, *Crocum*, *Laurus*, *Vnguentum*, *Costum*, *Lachrymæ*, *Myrrha*, *Musæ*, &c. And the rest of his Poems. The very rusticks and hog-rubbers, if once they tast of this Loue liquor, are inspired in an instant. Insteed of those acurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. they haue their Wakes, Whitsonales, Shepherds feasts, meeting on Holydaies, country dances, roundelaies, writing their names on † trees, true loues knots, pretty gifts.

With tokens, hearts diuided, and halfe rings,
Shepherds in their loues are as coy as kings.

Choosing Lords, Ladies, Kings, Queenes, and Valentines, &c. they goe by couples, *Coridons Phyllis*, *Nysa* and *Mopsus*,

With dainty *Dousibell* and Sr *Tophus*. Insteed of Odes and Elegies, &c. they haue their ballads, country tunes, They must write likewise and indite all in Rime.

Thou Hony-suckle of the Hathorne hedge,
Vouchsafe in *Cupids* cup my heart to pledge,
My hearts deare blood, sweet *Cis* is thy Carouse,
Worth all the Ale in Gammer *Gubbins* house.

[a] *Fransius lib 3. De symbolis: qui primus symbolum excogitauit, voluit nimirum hac ratione implicatum animū euolnere, eumq; vel domine vel alijs intuentibus ostendere.*

[x] *Lib.4.num. 102. sylvæ nuptialis poetæ non inveniunt fabulas, aut versus laudatos faciunt nisi qui ab amare fuerint excitati. Martial. Epig. 73. lib. 9.*

† *Teneris arboribus amicarum nomina inscribentes vt simul grescant. Hæd.*

S, R. 1600.

I say no more, affaires call me away,
My fathers horse for Provender doth stay.
Be thou the Lady *Cressetlight* to me,
Sr *Trolly Lolly* will I proue to thee,
Written in hast, farwell my Cowslip sweet,
Pray let's a Sunday at the Alehouse meet.

Your most grimme *Stoicks*, and seuere *Philosophers* will melt away with this passion, and if [y] *Athenæus* belye them not, *Aristippus*, *Apollidorus*, *Antiphanes*, *&c.* haue written loue songs and Commentaries of their Mistris praises, [a] Orators write Epistles, Princes giue titles, honours, what not? [b] *Xerxes* gaue to *Themistocles*, *Lampsacus* to finde him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. *Assuerus* wold haue [c] giuen *Esher* half his Empire, and [c] *Herod* bid *Herodias aske what she would she should haue it*. Kings & Emperours insteed of Poems, build cities, *Adrian* built *Antinoa* in *Ægypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite summes, to set out his *Hephestion* to all eternity. [e] *Socrates* professeth himselfe *loues seruant*, ignorant in all arts and sciences, a Doctor alone in loue maters. &c. But I conclude there is no end of Loues Symptomes, 'tis a bottomelesse pit, Loue is subiect to no dimensions; not to be suruayed by any art or engine: & besides I am of [f] *Hædus* minde, *no man can discourse of loue matters, or iudge of them a right, that hath not made triall in his owne person*, or that as *Æneas Silvius* addes, *hath not a little doted, bin mad or loue sicke himselfe*. I confesse I am but a nouice inexpert in this subiect, *non sum præceptor amandi*, and what I say, is meerely by reading, by mine owne obseruation, and others relation.

[y] *Lib.13. cap. Dipnosoph. bist.*

[a] See *Puteanus epist.33. de sua Margareta Beroaldus, &c.*

[b] *Hen. Stephani apol. pro Herod.*

[c] *Est.5.*

[d] *Mat.14.7.*

[e] *Amoris famulus omnem scientiam diffitetur, amandi tamen se scientissimum doctorem agnoscit.*

[f] *Quis horum scribere molestias potest, nisi qui & is aliquantum insanit.* *Lib.1. de non temnendis amoribus, opinor hæc de re neminem aut desceptare recte posse aut iudicare, qui non in ea versatur, aut magnum fecerit periculum.*

Meme. 4.

Prognostickes of Loue Melancholy.

WHat Fires, Torments, Cares, Jealosies, Suspitions, Feares, Griefes, Anxieties, accompany such as are in loue, I haue sufficiently said: the next question is, what wil be the euent of such miseries, what they foretell. Some are of opinion that this Loue cannot bee cured, *Nullis amor est medicabilis herbis*, it accompanies them to the [a] last,

Idem amor exitio est pecori pecorisq; magistro,

and is so continuate, that by no perswasion almost it may be relieued. *Bid mee not loue*, said [b] *Eurialus*, *bid the Mountaines come downe into the plaines, bid the Riuers run backe to their fountaines; I can as soone leaue to loue, as the Sun leaue his course.*

† *Et prius æquoribus pisces & montibus umbræ,*
Et volucres decrus sylvis & murmura ventis,
Quam mihi discedent formosæ Amarillidis ignes.
First Seas shall want their fish, the mountaines shade,
Woods singing birds, the windes murmure shall fade,
Then my faire *Amarillis* loue alaid.

Bid me not loue, bid a deafe man heare, a blinde man see, a dumbe speake, lame runne, counsell can doe no good, a sicke man cannot relliſh. No Physicke can ease me. *Quæ prosunt domino non prosunt omnibus artes.*

[a] *Semper moritur, nunquam mortuus est qui amat. Æn. Silv.*

[b] *Eurial. ep. ad Lucretiam, apud Æneam Silvium. Rogas ut amare deficiam, roga montes ut in planum deveniant ut fontes flumina repetant, tam possum te non amare, ac suum Phœbus relinquere cursum.*

† *Buchanan. Syl.*

426 As *Apollo* confessed, and *Iupiter* himselfe could not be cured.

[c] *Omnes humanos curat medicina dolores,*
Solus amor morbi non habet artificem.
Physicke can soone cure every disease,
[d] Excepting Loue, that can it not appease.

But whether loue may be cured or no, and by what meanes shall bee explained in his place, in the meane time, if it take his course, and be not otherwise eased or amended, it breakes out into outragious often and prodigious euents. *Amor & Liber violenti dij sunt*, as [e] *Tatius* obserues, *& eousq; animum incendunt, ut pudoris obliviſci cogant*; *Loue* and *Bacchus* are so violent gods, & so furiously rage in our minds, that they make vs forget all honesty, shame and common ciuility. For such men ordinarily as are throughly possessed with this humour, are *insensati & insani*, for it is † *amor insanus*, as the Poet cals it, beside themselues, & as I haue proued, no better then beasts, irrationall, stupid, head strong, voide of feare of God or men, they frequently forsweare themselues, spend, steale, commit incests, rapes, adulteries, murders, depopulate Townes, Cities, Countries, to satisfie their lust.

[f] A Diuell t'is, and mischiefe such doth worke,
As neuer yet did Pagan, Iew, or Turke.

The warres of *Troy* may bee a sufficient witnesse; and as *Appian lib.5.hist.* saith of *Antony* & *Cleopatra*, [g] *Their loue brought themselues, & all Ægypt into extreame and miserable calamities*, The end of her is as bitter as wormwood, and as sharpe as a two-edged sword. *Prov.5.4.5. Her feete goe downe to death, her steppes lead on to hell. She is more bitter then death*, Eccles.7.28. *and the sinner shall be taken by her.*

[h] *Qui in amore præcipitavit, peiùs perit, quàm qui saxo salit.* [i] Hee that runnes headlong from the top of a rocke, is not in so bad a case, as hee that falls into this gulfe of Loue. For hence, saith [k] *Platina, comes Repentance, Dotage, they loose themselues, their wits, and make shipwracke of their fortunes altogether*, Madnesse, to make away themselues & others, violent death: *Prognosticatio est talis*, saith *Gordonius*, [l] *si non succurratur ijs, aut in maniam cadunt, aut moriuntur.* The Prognostication is, they will either runne mad, or dye. For if this passion continue, saith [m] *Ælian Montaltus, it makes the blood hot, thicke and blacke, and if the inflammation get into the braine, with continuall meditation & waking, it so dryes it vp, that madnesse followes, or else they make away themselues*, † O Coridon, Coridon, *quæ te dementia cepit?*

And as *Arnoldus* addes, it will speedily worke these effects, if it bee not presently helped, [o] *They will pine away, runne mad, and dye vpon a sudden. Facilè incidunt in maniam*, saith *Valescus*, quickly madde, *nisi succurratur*, if good order be not taken, † *Eheu triste iugum: quisquis amoris habet.*
Is prius ac norit se periisse perit.
Oh heauy yoke of loue, which who so beares,
Is quite vndone, and that at vnawares.

So she confessed of her selfe in the Poet.

——[o] *Insaniam priusquam quis sentiat,*
Vix pili intervallo à furore abfum.
I shall be mad before it be perceiued,
An haire breadth of scarce am I, now distracted.

As

[c] *Propert.lib.2 Eleg.1*

[d] *Est orcus ille vbi, est immedicabilis, est rabies insana.*
[e] *Lib.2.*

† *Virg.Egl.3.*

[f] *R.T.*
[g] *Qui quidem amor vtrosq; & totum Ægyptũ extremis calamitatibus involvit.*
[h] *Plautus.*
[i] *Vt corpus pondere, sic animus amore præcipitatur. Austin 2. de civ. dei. c.28.*
[k] *Dial. Hinc oritur, pœnitentia desperatio, et non vident ingenium se cum re simul amisisse.*
[l] *Idem Savanarola, & plures alij, &c. Rabidum facturus Orexin. Iuven.*
[m] *Cap. de Heroico Amore. Hæc passio durans sanguinem torridum & atrabiliarium reddit, hic verò ad cerebrum delatus, insaniam parat, vigilia & crebro desiderio exsiccant.*
† *Virg.Egl.2.*
[n] *Insani fiunt, aut sibi ipsis desperantes mortẽ afferunt. Languentes citò mortem aut maniam patiuntur.*
† *Calcagninus.*
[o] *Theocritus Idyl.14.*

As mad as *Orlando* for his *Angelica*, or *Hercules* for his *Hylas*.

At ille ruebat quò pedes ducebant, furibundus,
Nam illi sævus Deus intus iecur laniabat,
He went he car'd not whither, mad he was,
The cruell God so tortur'd him, alas.

At the sight of *Hero* I cannot tell how many ran [r] mad,

[q] *Alius vulnus celans insanit pulchritudine puellæ,*
And whilst he doth conceale his griefe,
Madnesse comes on him like a theefe.

Goe to *Bedlam* for examples. It is so well knowne in euery village, how many haue either died for loue or voluntary made away themselues, that I need not much labor to proue it. [s] *Nec modus aut requies nisi mors reperitur amoris.* Death is the common *Catastrophe* to such persons.

† *Mori mihi contingat, non enim alia*
Liberatio ab ærumnis fuerit ullo pacto istis.
Would I were dead, for nought God knowes,
But death can rid me of these woes.

Assoone as *Eurialus* departed from *Senes*, *Lucretia* his Paramour *neuer looked vp, no iests could exhilarate her sad minde, no ioyes comfort her wounded & distressed soule: but a little after she fell sicke and died.* But this is a gentle end, a naturall death, such persons commonly make away themselues: so did *Dido*, *Pyramus* and *Thisbe*, *Medæa*, † *Coresus* and *Callyrhoe*, * *Theagines* the Philosopher, & many Myriades besides, & so will euer doe,

——† *& mihi fortis*
Est manus, est & amor, dabit hic in vulnera vires.
Who euer heard a story of more woe,
Then that of *Iuliet* and her *Romeo*.

Valleriola lib.2.observ.7. hath a lamentable narration of a Marchant his Patient, [t] *that rauing through impatience of Loue, had he not beene watched, would euery while haue offered violence to himselfe.* *Amatus Lusitanus cent.3. car.56.* hath such [u] another story, and *Felix Platter med.observ.lib.1.* a third of a yong [x] Gentleman that studied Physick, & for the loue of a Doctors daughter, hauing no hope to compasse his desire, poisoned himselfe [y] An° 1615. A Barber in *Francfort*, because his wench was betroathed to another, cut his owne throat. [z] At *Neoburge* the same yeere, a young man, because hee could not get her Parents consent, killed his sweet-heart, & afterward himselfe, desiring this of the Magistrate, as he gaue vp the Ghost, that they might be buried in a graue, *Quodq; rogis superest unâ requiescat in urnâ*, which † *Gismunda* desired of *Tancredus* her father, that shee might bee in like sort buried with *Guiscardus* her Louer, that so their bodies might lye together in the graue, as their Soules wander about * *Campos lugentes* in the *Elysian* fieldes,

——*quos durus amor crudeli tabe peredit,*

in a myrtle groue

——*& myrtea circum*
Sylva tegit: curæ non ipsâ in morte relinquunt.

You haue not yet heard the worst, they doe not offer violence to themselues in this rage of lust, but vnto others, their nearest & dearest friends. † *Cateline* killed his only sonne for the loue of *Aurelia Oristilla, quòd eius nuptias vivo filio recusaret.* * *Laodice* the sister of *Mithridates*, poisoned her husband, to giue

[r] *Luciani Imag.* So for *Lucians* mistris all that saw her, and could not enioy her, ranne mad, or hanged thēselues.
[q] *Musæus.*
[s] *Ovid. met.10* Æneas Sylvius *Ad eius decessum nunquam visa Lucretia videre, nullis facetijs, iocis, nullo gaudio potuit ad lætitiā renovari, mox in ægritudinem incidit, & sic brevi contabuit.*
† *Anacreon.*
† *Pausanias Achaicis lib.7.*
* *Megarensis amore flagrans.* *Lucian. Tom.4.*
† *Ovid.3. Met.*
[t] *Furibundus putavit se videre Imaginem puellæ, & coram loqui blandiens illi, &c.*
[u] *Iuven. Hebræus.*
[x] *Iuvenis Medicinæ operam dans Doctoris filiam deperibat &c.*
[y] *Gotardus Arthus Gallobelgicus, nund. vernal. 1615. collū novacula aperuit: & indè expiravit.*
[z] *Cùm renuente parente utroq;, & ipsa virgine frui non posset, ipsum & ipsam interfecit, hoc à magistratu petens, ut in eodem sepulchro sepeliri possent.*
† *Bocace.*
* *Sedes eorum qui pro amoris impatientiâ pereunt. Virg.6. Æneid.*
† *Sal. Val. Max.*
* *Sabel. l.3 En.6*

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giue content to a base fellow, whom she loued. † *Alexander* to please *Thais* a concubine of his set *Persipolis* on fire.. [a] *Nereus* wife, a widow and Lady of *Athens*, for the loue of a *Venetian* Gentleman, betrayed the City, and he for her sake, murthered his wife, the daughter of a Nobleman in *Venice*. [b] *Constantine Despota*, made away *Catharine* his wife, & turned his sonne *Michael* and his other children out of doores, for the loue of a base Scriueners daughter in *Thessalonica*, with whose beauty he was enamored. [c] *Leucophria* betrayed the city where she dwelt, for her sweet hearts sake, that was in the enemies Campe. [d] *Pithidice* the Gouernours daughter of *Methinia*, for the loue of *Achilles*, betrayed the whole Iland to him, her fathers enemy. [e] *Diognetus* did as much in the City where he dwelt, for the loue of *Policrita*, &c. Such Acts and Scenes hath this Tragecomœdy of Loue.

† *Curtius lib. 5.*

[a] *Chalcocondilas de reb. Turcicis lib 9. Nerei uxor Athenarũ domina, &c.*

[b] *Nicephorus Greg. hist. lib. 8. Vxorem occidit, liberos, & Michaelem filium videre abhorruit Thessalonicæ amore captus pro notary filiâ &c*

[c] *Parthenius Erot lib. ca. 5.*

[d] *Idem cap. 21. Gubernatoris filia Achillis amore capta, ciuitatem prodidit.*

[e] *Idem cap. 9.*

Memb. 5. Subsec. 1.

Cure of Loue Melancholy, by Labour, Diet, Physicke, Fasting, &c.

ALthough it bee controuerted by some, whether Loue Melancholy may be cured, because it is so resistable & violent a passion,

[f] *Virg.*

> *facilis descensus Averni,*
> *Sed reuocare gradum, superasq; euadere ad auras,*
> *Hic labor, hoc opus est.*

yet without question, if it bee taken in time, it may be helped, and by many good remedies amended. *Auicenna lib. 3. Fen. 1. cap. 23. & 24.* sets down seuen good wayes, how this malady may be eased, altered & expelled. *Sauanarola 9.* principall obseruations, *Iason Pratensis* prescribes 8 rules besides Physicke, how this passion may be tamed, *Laurentius 2.* maine precepts; *Arnoldus, Valleriola, Montaltus, Hildisheim, Langius* and others otherwise, all tending to the same purpose. The summe of which I will briefly Epitomize, and enlarge againe vpon occasion, as shall seeme best to me, and to mine owne method. The first rule to be obserued in subduing this stubburne and vnbridled passion, is Exercise & Diet. It is an old & well knowne sentence, *Sine Cerere & Baccho friget Venus*; As an [f] idle sedentary life, liberall feeding, are great causes of it, so the opposite labour, slender & sparing diet, with continuall businesse, are the best and most ordinary meanes to preuent it.

[f] *Otium, naufragium castitatis. Austin.*

> *Otia si tollas periêre Cupidinis artes,*
> *Contemptæq; iacent, & sine luce faces.*
> Take Idlenesse away, and put to flight
> Are *Cupids* Arts, his torches giue no light.

Minerua, Diana, Vesta, and the 9 *Muses* were neuer inamored, because they neuer were idle,

[*] *Buchanan. Hendecasyl.*

> [*] *Frustra blanditiæ appulistis ad has,*
> *Frustra nequitiæ venistis ad has,*
> *Frustra delitiæ obsidebitis has,*
> *Frustra has illecebræ & procacitates,*
> *Et suspiria, & oscula, & susurri,*
> *Et quisquis mala sana corda amantum*
> *Blandus ebria fascinat venenis.*
> Iu vaine are all your flatteries,

In vaine are all your knaueries,
Delights, deceipts, procacitie,
Sighes, kisses, and conspiracies,
And what e're is done by Art,
To bewitch a Louers heart.

T'is in vaine to set vpon those that are busy. T'is *Savanarola's* third rule, *Occupari in multis & magnis negotijs*, And *Avicenna's* Precept *cap. 24.*

[g] *Cedit amor rebus, res age tutus eris.*

To bee busie still, and as [h] *Guianerius* injoynes, about matters of great moment, if it may be. [i] *Magninus* addes, *neuer to be idle, but at the houres of sleep.*

[k] *& ni*
Poscas ante diem librum cum lumine, si non
Intendas animum studijs, & rebus honestis,
Invidiâ vel amore miser torquebere.---
For if thou do'st not ply thy booke,
By candle-light to study bent,
Imploy'd about some honest thing,
Envy or loue shall thee torment.

No better Physicke then to be alwayes occupied, seriously intent.

[l] *Cur in penates ratiùs tenues subit,*
Hæc delicatas eligens pestis domus,
Mediumq; sanos vulgus affectus tenet? &c.
Why do'st thou aske poore folkes are often free,
And dainty places still molested be?

Because poore people fare courslie, worke hard, goe wollward and bare. [m] *Guianerius* therefore prescribes his patient *to goe with haire-cloath next his skinne, to goe bare-footed, and bare-legged in cold weather, to whip himselfe now and then, as Monkes doe, but aboue all, to fast.* Not with Mutton and pottage, as many of them fast whatsoeuer they pretend, but from all manner of meat. Fasting is an all-sufficient remedy of it selfe; for as *Iason Pratensis* holdes, the bodies of such persons that feed liberally, & liue at ease, [n] *are full of bad spirits and Diuels, diueliish thoughts, no better Physicke for such persons, then to fast. Hildisheim spicel. 2.* to this of hunger, addes [o] *often bathes, much exercise and sweat*, but hunger and fasting he preferres before the rest. And t'is indeed our *Sauiours* Oracle, *This kinde of diuell is not cast out but by Fasting and Prayer*, which makes the Fathers so immoderate in commendation of Fasting. As *Hunger*, saith [p] *Ambrose, is a friend of virginity, so is it an enemy to lasciuiousnesse, but fulnesse ouerthrowes chastity, & fostereth all manner of prouocations.* If thine horse be too lusty, *Hierome* aduiseth thee to take away some of his Prouender, by this meanes those *Paules, Hilaries, Antonies*, & famous Anachorites subdued the lusts of the flesh, by this meanes, *Hilarion made his asse, as he called his owne body, leaue kicking*, (as [q] *Hierome* relates of him in his life) when the diuell tempred him to any such foule offence. By this meanes those [r] *Indian Brachmanni* kept themselues continent, they lay vpon the ground, couered with skinnes, as the *Redshankes* doe on Hadder, and dieted themselues sparingly of one dish, which *Guianerius* would haue all young men

[g] *Ouid, lib. 1. remed.*
[h] *Cap. 16. circa res arduas exerceri.*
[i] *Part. 2. cap. 13 reg. san. His, præter horam somni, nulla per otium transeat.*
[k] *Hor. lib. 1. Epist 2.*
[l] *Seneca.*
[m] *Tract. 16. cap. 18. sæpè nudâ carne cilicium portent, tempore frigido, sine caligis & nudis pedibus incedât, in pane & aquâ ieiunent, sæpiùs se verberibus cædant, &c.*
[n] *Dæmonibus referta sunt corpora nostra, illorum præcipuè qui delicatis vescuntur edulijs, advolitant & corporibus inhærent, hanc ob rem ieiunium impendiò probatur ad pudicitiã.*
[o] *Victus sit attenuatus balnei frequens usus & sudationes*, cold bathes, not hot, saith Magninus *part. 3. cap. 23.* to dive ouer head and eares in a cold riuer, &c.
[p] *Ser. de gulâ: fames amica virginitati est, inimica lasciviæ: saturitas verò castitatem perdit, & nutrit illecebras.*
[q] *Vita Hilarionis lib. 3. epist. cùm tentâsset eum dæmon titillatione inter cætera; Ego, inquit, asselle, ad corpus suum, faciam, &c.*
[r] *Strabo lib. 15. Gaog. sub pellibus cubant, &c.*

430 men put in practise; and if that will not serue, [f] *Gordonius would haue them soundly whipped, or to coole their courage, kept in prison*, and there fedde with bread & water, till they acknowledge their errour, and become of another minde. If imprisonment & hunger will not take them downe, according to the direction of that [t] *Theban Crates, Time must weare it out, if time will not, the last refuge is an halter.* But this you will say, is comically spoken. Howsoeuer Fasting by all meanes must bee still vsed; & as they must refrain from such meates formerly mentioned, which cause Venery, or prouoke lust, so they must vse an opposite diet. [u] Wine must bee altogether auoided of the yonger sort. So * *Plato* prescribes, & would haue the Magistrates themselues abstaine from it, for examples sake, highly commending the *Carthaginians* for their temperance in this kinde. Women of olde for that cause, in hot countries were forbid the vse of it; and young folkes, as *Leonicus* hath recorded, *Var. hist. lib. 3. cap. 87. 88.* out of *Athenæus* and others, and is still practised in *Italy* and some other Countries of *Europe*, and *Asia*, as *Claudius Minoës* hath well illustrated in his comment on the 23. Embleme of *Alciat*. So choice is to be made of other meats.

Nec minus erucas aptum est vitare salaces,
Et quicquid Veneri corpora nostra parat.
Eringo's are not good for to be taken,
And all lasciuious meats must be forsaken.

Those opposite meats which are to be vsed, are Cowcumbers, Mellons, Pursian, water lillies, Rue, Woodbine, Amni, Lettice, which *Lemnius* so much commends, *lib. 2. cap. 4.* and *Mizaldus hort. med.* to this purpose. *Vitex*, or *Agnus castus* before the rest, which saith [x] *Magninus*, hath a wonderfull vertue in it. Those *Athenian* women, in their solemne feasts called *Thesmopheries*, were to abstaine nine daies from the company of men, during which time, saith *Ælian*, they lai'd a certaine hearbe named *Hanea*, in their beddes, which asswaged those ardent flames of loue, and freed them from the torments of that violent passion. See more in *Porta, Matthiolus, Crescentius, lib. 5. &c.* and what every Herbalist almost and Physitian hath written, *cap. de Satyriasi & Priapismo, Rhasis* amongst the rest. In some cases againe, if they be much deiected and brought lowe in body, & now ready to despaire through anguish, griefe, and too sensible a feeling of their misery, a cup of wine and full diet is not amisse, and as *Valescus* aduiseth, *cum aliâ honestâ venerem sæpè exercendo*, which *Langius epist. med. lib. 1. epist. 24.* approues out of *Rhasis, assiduationem coitus*, and *Guianerius* seconds, *cap. 16. tract. 16.* as a [y] very profitable remedy, ——— * *tument tibi quum inguina, cùm si*
Ancilla, aut verna præstò est, tentigine rumpi
Malis? non ego. Namq; &c. ——— † *Iason Pratensis* approues this counsell of the Poet, *excretio enim aut tollit prorsus aut lenit ægritudinem*: And to be drunke too by fits, but this is mad Physicke, if it bee at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Vives* speaks of *l. 3. de Anima*, [z] *A louer that hath as it were lost himselfe through impotency, impatience, must be called home as a trauseller by musicke, feasting, good wine, if need be to drunkennesse it selfe, which many so much commend for the easing of the minde, all kinde of sports and merriments, to see fine pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groues, Ponds, Pooles, Riuers,*

[x] *Reg. San. part. 3. cap. 23. Mirabilem vim habet.*

[y] *Cum muliere aliquâ gratiosâ sæpè coire erit utilissimum. Idem Laurentius cap. 11.*

* *Cap. 29. de morb. cereb.*

[z] *Amatori, cuius est pro impotentiâ mens amota, opus est, ut paulatim animus velut à peregrinatione domum reuocetur per musicam, conuiuia, &c. Per aucupium fabulas, & festiuas narrationes, laborem usq; ad sudorem, &c.*

[f] *Sisit iuuenis, & non vult obedire, flagelletur frequenter & fortiter, dum incipiat fœtere.*

[t] *Laertius lib. 6 cap. 5. amori medetur fames, sin aliter; tempus, sin non hoc, laqueus.*

[u] *Vina parant animos Veneri, &c.*

[x] *3. de Legibus.*

Rivers, fishing, fowling, hawking, hunting, to heare merry tales, & pleasant discourse, reading, to vse exercise till he sweat, that new spirits may succeed: or by some other vehement affection or contrary passion, to be diuerted till hee be fully wained from anger, suspition, cares, feares, &c. and habituated into another course. And as this method of Musicke, merriment, singing, dancing, doth augment the passion in some Louers, as [a] *Auicenna* notes, so it expelleth it in others, and doth very much good. These things must bee warily applyed, as the parties symptomes vary, and as they shall stand diversly affected.

[a] *Cap. de Ilisso. Multos hoc affectu sanat cantilena lætitia musica & quidem sunt quos hæc augmentant.*

If there be any need of Physicke, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpelier* in *France*, hath this, *An Amantes & amentes ijsdem remedijs curentur?* Whether Lovers and madmen be cured by the same remedies, he affirmes it, for loue extended is meere madnesse. Such Physicke then as is prescribed, is either inward or outward, as hath beene formerly handled, in the precedent Partition in the Cure of Melancholy. [b] *Amatus Lusitanus* cured a young lew that was almost mad for loue, with the Syrupe of *Hellebor*, and such other evacuations and purges, which are vsually prescribed to blacke choler: [c] *Auicenna* confirmes as much if need require, and [d] *blood letting aboue the rest*, which makes *amantes ne sint amentes*, Louers to come to themselues, and keepe in their right minds. 'Tis the same which *Schola Salernitana, Iason Pratensis, Hildesheim*, &c. prescribe, bloodletting to be vsed as a principall remedy. Those old *Scythians* had a tricke to cure all appetite of burning lust, [e] by letting thẽselues blood vnder the eares, and to make both men and women barren, as *Sabellicus* in his *Enneades* relates of them. Which *Salmuth Tit. 10. de Horol. comment. in Panetrol. de nov. repert. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hippocrates*, and *Benzo* saith is still in vse amongst the *Indians*, a reason of which *Langius* giues *lib. 1. epist. 10.*

[b] *Cent. 3. curat. 56. Syrupo helleborato, & alijs quæ ad atram bilem pertinent.*
[c] *Purgetur sicius dispositio venerit ad adust. humoris, & phlebotomisetur.*
[d] *Amantium morbus ut pruritus solvitur, venæ sectione & cucurbitulis.*
[e] *Cura à Venæ sectione per aures unde semper steriles.*

Huc faciunt medicamenta venerem sopientia, *vt Camphora pudendis alligata, & in bracha gestata (quidam ait) membrum flaccidum reddit.* [f] *Laborauit hoc morbo virgo nobilis, cui inter cætera præscripsit medicus, vt laminam plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso, ad exicandum vero sperma iussit eam quam parcissimè cibari, & manducare frequenter coriandrum præparatum, & semen lactucæ & acetosæ, & sic eam à morbo liberavit.* Porro impediunt & remittunt coitum folia salicis, trita & epota, & si frequentius vsurpentur ipsa in totum auferunt. Idem præstat Topatius annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum Veneris tædium inducere scribit *Alexander Benedictus*: lac buturi commestum & semen Canabis, & Camphora exhibita idem præstant. Verbena herba gestata libidinem extinguit, pulvis ranæ decollatæ & exiccatæ. Ad extinguendum coitum, vngantur membra genitalia, & renes, & pecten aquâ, in qua opium Thebaicum sit dissolutum, libidini maxime contraria camphora est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit, idem efficit synapium ebibitum. *Da verbenam in potu & non erigetur virga sex diebus, vt ere menthâ sicca cum aceto, genitalia illinita succo Hyoscyami aut cicutæ, coitus appetitũ sedant, &c.* R. *seminis lactuc. portulac, coriandri an.* ℥ j. *mentæ siccæ* ℥ ß. *sacchari albiss.* ℥ iiij. *pulverisentur omnia subtiliter, & postea simul misce aqua Neunpharis, f. confec. solida in morsulis, Ex his sumat*

432 *mane vnum quum surgat.* Innumera ferè his similia petas, ab *Hisdisbemo* loco prædicto, *Mizaldo*, *Porta* cæteriſq;.

Svbsect. 2.

Withstand the beginnings, avoid occasions, change his place: faire and fowle meanes, contrary passions, witty inventions: to bring in another, and discommend the former.

OTher good rules and precepts are enioyned by our Physitians, which if not alone, yet certainely conioyned may doe much. The first of which is *obstare principijs*, to withstand the beginning, ‖ *Quisquis in primo obstitit, Pepulit q; amorem tutor as victor fuit*, hee that will but resist at first may easily be a conqueror at the last, *Baltasar Castilio lib.4.* vrgeth this prescript aboue the rest, † *when he shall chance* (saith he) *to light vpon a woman, that hath good behauiour ioyned with her excellent person, and shall perceaue his eyes, with a kinde of greedinesse, to pull vnto them this Image of beauty, and carry it to the heart: and shall obserue himselfe to bee somewhat intended with this influence, which moueth within: when he shall discerne those subtile spirits sparkling in her eyes, to administer more fuell to the fire, he must wisely withstand the beginnings, rowze vp reason stupified almost, fortifie his heart by all meanes, and shut vp all those passages, by which it may haue entrance.* 'Tis a precept which all concurre vpon,

‖ Seneca.

† Cùm in mulierem inciderit, quæ cum formâ morum suauitatem coniunctam habet, & iam oculos perſenſerit formæ ad se Imaginem cum auiditate quâdam rapere, cum eâdem, &c

[h] *Opprime dum noua sunt subiti mala semina morbi,*
Dum licet, in primo limine siste pedem.
Thy quicke disease, whilst it is fresh to day,
By all meanes crush, thy feet at first step stay.

[h] Ouid. de rem. lib.1.

Which cannot speedier be done, then if he confesse his griefe and passion to some iudicious friend (*qui tacitus ardet magis vritur*, the more he conceales the greater is his paine) that by his good aduise may happily ease him of a sudden; and withall to auoid occasions, or any circumstance that may aggrauate his disease. To keepe out of her company, which *Hierome* so much labours to *Paula*, to *Nepotian*; *Chrysostome* so much inculcates *in ser. in contubern. Cyprian*, and many other Fathers of the Church. *Siracides* in his 9. chapter, *Iason Pratensis*, *Sauanorola*, *Arnoldus*, *Valleriola &c.* and euery Physitian that treats of this subiect. Not only to avoid as [k] *Gregory Tholossanus exhorts, kissing, dalliance, all speeches, tokens, loue-letters and the like*, or as *Castilio lib.4.* to conuerse with them, heare them speake, [l] *those amiable smiles, admirable graces, and sweet gestures*, which their presence affords: but all talke, name, mention, and cogitation of them, and of all other women, persons, or any circumstance, amorous booke, or tale that may administer any occasion of remembrance. † *Prosper* forbids young men to read the *Canticles* & some parts of *Genesis* at other times, but for such as are inamored they forbid, as before, all name, mention, &c. especially al sight, they must not so much as see them, or looke vpon them.

[k] Tom.2. lib.4. cap. 10. syntag. med. art. mirab. vitantur oscula, tactus, sermo & scripta impudica, literæ, &c.

[l] Tam admirabilem splendorẽ declinet, gratiã, scintillas, amabiles risus, gestus suauissimos, &c.

† Lib.3. de vit. cælitus compar. cap.6.

‖ Lucretius.

* *Et fugitare decet simulachra & pabula amoris,*
Abstinere sibi atq; alio conuertere mentem. Gaze not on a maid, saith Syracides, turne away thine eyes from a beautifull woman, c.9. ver.7. 8. auerte o-

culos

culos, saith *Dauid*, or if thou doe see them, as *Ficinus* aduiseth, let not thine eye be *intentus ad libidinem*, doe not intend her more then the rest: but as *Hierome* to *Nepotian*, *aut æqualiter ama, aut æqualiter ignora*, either see all alike, or let all alone; and that is the safest course, let all alone, see none of them. Nothing sooner reuiues, [m] *or waxeth sore againe, as* Petrarch *holds, then loue doth by sight. As* Pompe *renues ambition; the sight of gold, couetousnesse; a beautious obiect sets on fire this burning lust.*

Et multùm saliens incitat vnda sitim. The sight of drinke makes one dry, and the sight of meat increaseth appetite. Especially if hee haue beene formerly inamored, the sight of his mistris strikes him into a new fit, and makes him raue many dayes after.

[n] *Infirmis causa pusilla nocet,*
Vt penè extinctum cinerem si sulphure tangas,
Viuet, & ex minimo maximus ignis erit:
Sic nisi vitabis quicquid renouabit amorem,
Flamma recrudescet, quæ modò nulla fuit.
A sickly man a little thing offends,
As brimstone doth a fire decayed renew,
And make it burne afresh, doth loues dead flames,
If that the former obiect it reuiew.

Or as the Poet compares it to embers in ashes, which the wind blowes, [o] *ut solet à ventis, &c.* a scauld head (as the saying is) is soone broken, dry wood soone kindles, and when they haue beene formerly wounded by sight, how can they by seeing but bee inflamed? *Ismenius* acknowledgeth as much of himselfe, when he had beene long absent, and almost forgotten his mistrisse, [p] *at the first sight of her, as straw in a fire, I burned afresh, and more then euer I did before.* [q] *Chariclia* was as much moued at the sight of her deare *Theagenes*, after he had beene a great stranger. † *Mertila* in *Aristænetus* swore shee would neuer loue *Pamphilus* againe, and did moderate her passion, so long as he was absent; but the next time he came in presence, she could not contain *effusè amplexa attrectari se sinit, &c.* she broke her vow, and did profusely embrace him. *Hermotinus* a young man (in the said * Author) is all out as vnstaide, hee had forgot his mistris quite, and by his friends was well weaned from her loue; but seeing her by chance, he raued amaine. *Illa tamen emergens veluti lucida stella cæpit elucere, &c.* shee did appeare as a starre, or an Angell to his sight. And it is the common passion of all Louers to bee ouercome in this sort. For that cause belike *Alexander* fore-knowing this inconvenience and danger that comes by seeing, [r] *when he heard* Darius *wife so much commended for her beauty, would scarce admit her to come in his sight.* And when as *Araspus* in *Xenophon*, had so much magnified that diuine face of *Panthea* to *Cyrus*, [s] *by how much she was fairer then ordinary, by so much hee was the more vnwilling to see her.* *Scipio* a yong man of 23 yeares of age, at the siege of a Citty in *Spaine*, when as a Noble and a most faire yong Gentlewoman was brought vnto him, [t] *and he had heard she was betrothed to a Lord, rewarded her, and sent her backe to her sweet-heart.* *Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her. [u] *It is a good happinesse to be free from this pas-*

[m] *Dial.3. de contemptu mundi. Nihil facilius recrudescit quàm amor, ut pompa visa renovat ambitionem, auri species avaritiam, spectata corporis forma incendit luxuriam.*

[n] *Ovid.*

[o] *Met.7. ut solet à ventis alimenta resumere quæque parua sub inducta latuit scintilla fauillâ crescere, & in veteres agitata resurgere flammas.*

[p] *Eustathius 3 aspectus amorem incendit, ut marcescentem in palea ignem ventus, ardebam intereà maiore concepto incendio.*

[q] *Heliodorus lib.4. Inflammat mentem nouus aspectus, perinde ac ignis materiæ admotus, Chariclia, &c.*

† *Epist.15. lib.2.*

* *Epist.4, lib.2.*

[r] *Curtius lib.3. cùm vxorem Darij laudatam audiuisset, tantum cupiditati suæ frenum iniecit, vt illam vix vellet intueri.*

[s] *Cyripædia cùm Pantheæ formâ euexisset Araspus, tanto magis, inquit Cyrus, abstinere oportet, quantò pulchrior est.*

[t] *Liuius. Cùm eam virgulo cuidam desponsatam audiuisset, muneribus cumulatam remisit.* [u] *Heliodorus lib.4. expertem esse animis beatitudo est, at quum captus sis ad moderationem reuocare animum, prudentia singularis.*

434 *sion of Loue, and great discretion it argues in such a man that can so containe himselfe, but when thou art once in loue, to moderate thy selfe* (as he saith) *is a singular point of wisedome*.

* *Lucretius l.4* * *Nam vitare plagas in amores ne iaceamur*
Non ita difficile est, quàm captum retibus ipsis
Exire, & validos Veneris perrumpere nodos.
To auoide such nets is no such mastery,
But tane to escape is all the victory.

But forasmuch as few men are free, so discreet Louers, or that can containe themselues, and moderate their passions, to curbe their senses, as not to see them, not to looke lasciuiously, not to conferre with them, such is the fury of this head-strong passion, and their weakenesse *ferox ille ardor à naturâ insitus*, as † he tearmes it, such a furious desire Nature hath inscrib'd, which neither reason, counsell, pouerty, paine, misery, drudgery, *partus dolor, &c.* can deterre them from, we must vse some speedy meanes to correct and preuent that, and all other inconveniences, that come by conference & the like. The best, readiest, & surest way, & which all approue, is *Loci mutatio*, to send them seuerall wayes, that they may neither heare of, nor see, nor haue opportunity to send to one another againe. *Elongatio à patriâ*, t'is *Savanarola's* fourth rule, and *Gordonius* precept, *distrahatur ad longinquas regiones*, send him to trauell. 'Tis that which all runne vpon, as so many hounds with full cry, Poets, Diuines, Philosophers, Physitians, all, *mutet patriam, Valesius.* x as a sicke man he must be cured with change of Aire, *Tully 4. Tusc.* The best remedy is to get thee gone: *Iason Pratensis*, change aire and soyle, *Laurentius*, *Fuge littus amarum.* Virg. *Vtile finitimis abstinuisse locis.*
y Ovid. *I procul & longas carpere perge vias.*
——*sed fuge tutus eris.* Trauelling is an Antidote of loue, time and absence weare away paine and griefe, as fire goes out for want of fuell. All which z *Hensius* merrily inculcates in an Epistle to his friend *Primierus*. First fast, then tarry, thirdly change thy place, fourthly thinke of an haltar. If change of place, continuance of time, absence will not weare it out with those precedent remedies, it will hardly be remoued: but these commonly are of force. *Felix Plater observ. lib. 1.* had a baker to his patient, almost mad for the loue of his maide, and desperate, by remouing her from him, hee was in a short space cured. *Isæus* a Philosopher of *Assyria*, was a most dissolute liuer in his youth, *palàm lasciuiens*, in loue with all he met; but after hee betooke himselfe by his friends aduice to his study, & left womens companies, he was so changed, that he cared no more for pleas, nor feasts, nor maskes, fine cloathes, nor no such loue-toyes, he became a new man vpon a sudden, *tanquam si priores oculos amisisset*, (saith mine * Author) as if hee had lost his former eyes. *Peter Godefridus* in the last chapter of his third booke, hath a story out of Saint *Ambrose*, of a yong man that meeting his old Loue after long absence, on whom he had extremely doted, would scarce take notice of her, she wondred at it, that he should so lightly esteeme her, called him againe, and told him who she was, *Ego sum inquit, At ego non sum ego*; But hee replyed, he was not the same man, loathing his folly, and ashamed of that which formerly he had done, † *Non sum stultus ut ante iam Neæra.* *Petrarch* hath such another tale of a young gallant, that loued a wench with

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† *Hedus lib. 1. de amor. contem.*

x *Loci mutatione tanquam non conualescens curandus est. cap. 11.*

y *Amorum lib. 2 Quisquis amat, loca nota nocent, dies ægritudinem adimit, absentia delet. Ire licet procul hinc, patriæq; relinquere fines. Ovid.*

z *Proximum est ut esurias, 2. ut moram temporis opponas. 3. & locum mutes, 4. ut de laqueo cogites.*

* *Philostratus de vitis Sophistarum.*

† *Buchanan.*

one eye,& for that cause by his parents was sent to trauell into farre Countreyes,[a] *after some yeeres he returned, and meeting the maide for whose sake he was sent abroad, asked her how and by what chance shee lost her eye? no said she, I haue lost none, but you haue found yours*: Signifying thereby that all Louers were blind, as *Fabius* saith, *Amantes de formâ iudicare non possunt*, Louers cannot iudge of beautie, nor scarce of any thing else, as they will easily confesse after they returne vnto themselues, by some discontinuance or better aduice, and wonder at their owne folly, madnesse, stupidity, blindnesse, condemne themselues that euer they should be so besotted and misled; and bee heartily glad that they haue so happily escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to bee annexed, faire and foule meanes, as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, newes, or some witty invention, to alter his affection,[b] *by some greater sorrow, to driue out the lesse*, saith *Gordonius*, as that his house is on fire, his best friends dead, his money stolne,[c] *That he is made some great Gouernour, or hath some honour, office, some inheritance is befalne him*, he shal be a Knight, a Baron: or by some false accusation, as they doe to such as haue the hicke-hope, to make them forget it. *Saint Hierome lib. 2. epist. 16.* to *Rusticus* the monke, hath an instance of a[d] young man of *Greece*, that liued in a Monastery in *Ægypt, that by no labour, no continence, no perswasion could be diuerted, but at last by this tricke he was deliuered. The Abbot sets one of his conuent to quarrell with him, and with some scandalous reproach or other, to defame him before company, & then to come and complaine first, the witnesses were likewise suborned for the plaintiffe. The yong man wept, and when all were against him, the Abbot cunningly tooke his part, lest he should be ouercome with immoderate griefe: but what neede many words? by this invention hee was cured, and alienated from his pristine loue-thoughts.* Iniuries, slaunders, contempts, disgraces, are very forcible meanes to with-draw mens affections, *contumeliâ affecti amatores amare desinunt*, as *Lucian* saith, Louers reuiled or neglected, contemned or misused, turne loue to hate,[f] *redeam? non si me obsecret. Ile neuer loue thee more. Egóne illam, quæ illum, quæ me, quæ non?* So *Zephirus* hated *Hyacinthus* because he scorned him, and preferred his coriuall *Apollo* (*Palephatus fab. nar.*) he will not come againe though hee be invited. Tell him but how he was scoffed at behinde his backe, (t'is the counsell of *Auicenna*) that his loue is false, & entertaines another, cares not for him, or that she is a foole, a nasty queane, a slut, a fixen, a scold, a diuell, or which *Italians* commonly doe, that he or she hath some loathsome filthy disease, gout, stone, strangury, falling-sickenesse, & they are hereditary, not to be auoided, hee is subiect to a consumption, hath the Poxe, that hee hath three or foure incurable tetters, issues: that shee is bald, her breath stinkes, she is mad by inheritance, & so are all the kinred, an h are-braine, with many other secret infirmities, which I wil not so much as name, belonging to women. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spendthrift, a gamester, a foole, a gull, a begger, a whoremaster, farre in debt, and not able to maintaine her, a common drunkard, his mother was a witch, his father hanged, that he hath a wolf in his bosome, a sore leg, he is a leper, hath some incurable disease, that he wil surely beat her, he cannot hold his water, that he walkes in the night, wil stab his

[a] *Cùm post aliquot annos iam reversus, illi obviam factus esset, quam vehementèr amarat, rogat, quo casu illa oculum amisisset? non, inquit, amisi oculum, sed tu oculos inveniſti.*

[b] *Annuncientur valdè tristia, ut maior tristitia possit minorem obfuscare.*

[c] *Aut quòd sit factus Senescallus, aut habeat honorem magnum.*

[d] *Adol. scens Græcus erat in Ægypti cœnobio, qui nullâ operis magnitudine, nullâ persuasione flammam poterat sedare monasterij, pater hâc arte servavit. Imperat cuidam è sociis, &c. Flebat ille, omnes adversabãtur, solus pater callidè opponere, ne abundantiâ tristitiæ absorberetur. quid multa? hoc invento curatus est, & à cogitationibus pristinis avocatus.*

[e] *Tom. 4.*

[f] *Ter.*

† *Ter.*

436 his bedfellow, tell all his secrets in his sleepe, & that no body dare lye with him, his house is haunted with spirits, with such fearefull & tragicall things, able to auert & terrifie any man or woman liuing. *Gordonius cap.20 part.2.* hunc in modum consulit; *Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstrualem, & dicat quòd amica sua sit ebriosa, & quòd mingat in lecto, & quòd est epileptica & impudica, & quòd in corpore suo sunt excrescentiæ enormes, cum fœtore anhelitus, & aliæ enormitates, quibus vetulæ sunt edoctæ: si nolit his persuaderi, subitò extrahat & pannum menstrualem, coram facie portando, exclamando, talis est amica tua, & si ex his non demiserit, non est homo, sed diabolus incarnatus.* Idem ferè *Avicenna* cap.24.de cura Jlishi, Lib.3.Fen.1.Tract.4. *narrent res immundas vetulæ, ex quibus abominationem incurrat, & res* [h] *sordidas, & hoc assiduent. Idem Arculanus cap.16.in 9.Rhasis, &c.*

[g] Hypatia Alexandrina quædam se adamantem, prolatis muliebribus pannis, & in eum conjectis, ab amoris insaniâ liberavit. Suidas & Eunapius.

[h] Savanarola reg.5.

Withall as they doe discommend the old, for the better effecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, set him or her to be woed, or woe some other, that shall bee fairer, of better note, better fortune, birth, parentage, much to be preferred,

† *Invenies alium si te hic fastidit Alexis*, by this meanes, which *Iason Pratensis* wisheth, to turne the streame of affection another way,

Successore novo tunditur omnis amor. or as *Valesius* adviseth, by [i] subduing to diminish it.

[k] *Hortor & ut paritèr binas habeatis amicas, &c.*

If you suspect to be taken, bee sure, saith the Poet, to haue two mistresses at once, or goe from one to another: or bring him to some publike showes, playes, meetings, where he may see variety, & hee shall likely loathe his first choice: carry him but to the next town, yea peradventure to the next house, and as *Paris* lost *Oenones* loue by seeing *Helena*, he will dislike his former mistris. A young man in [a] *Lucian* was pitifully in loue, he came to the Theater by chance, and by seeing other faire obiects there, *mentis sanitatem recepit*, was fully recouered, [b] *and went merrily home, as if he had taken a dramme of obliuion.* [c] A mouse (saith an Apologer) was brought vp in a cheest, there fed with fragments of bread and cheese, thought there could bee no better meate, till comming forth at last, & feeding liberally of other variety of viands, loathed his former life: moralize this fable thy selfe. *Plato* in his seuenth booke *De legibus*, hath a pretty fiction of a Citty vnder ground, [d] to which by little holes, some small store of light came, the Inhabitants thought there could not be a better place, & at their first comming abroad they could not endure the light, *ægerrimè solem intueri*; but after they were accustomed a little to it, [e] *they deplored their fellowes misery that liued vnder ground.* A silly Louer is in like state, none so faire as his Mistris at first, he cares for none but her; but after a while when he hath compared her with others, he abhors her name, sight and memory. T'is generally true; for as hee obserues, [l] *Priorem flammam novus ignis extrudit, & ea multorum natura, ut præsentes maximè ament.* One fire driues out another, and such is womens weakenesse, that they loue commonly him that is present. And so doe many men (as he confessed) he loued *Amye*, till hee saw *Floriat*, and when he saw *Cynthia*, forgat them both: but faire *Phillis* was incomparably beyond them all, *Cloris* surpassed her, and yet when he espied *Amaryllis*, she was his sole mistris, O diuine *Amaryllis*,

[i] Subdivity

[k] Ovid.

[a] Lib. de salt.

[b] E theatro egressus hilaris, ac si pharmacum obliuionis bibisset.

[c] Mus in cista natus, &c.

[d] In quem è specu subterraneo, modicum lucis illabitur.

[e] Deplorabant eorum miseriam qui subterraneis illis locis vitam degunt.

[l] Tatius lib.6.

maryllis, quàm procera, quàm elegans, quàm decens? &c. how louely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then she was the sole subiect of his thoughts. * *Triton* the Sea god first loued *Leucothoe*, till he came in presence of *Milane*, shee was the commandresse of his heart till he saw *Galatea*; but (as she complaines) hee loued another estsoones, another, and another. T'is a thing which by *Hieromes* report, hath beene vsually practised. [m] *Heathen Philosophers driue out one loue with another, as they doe a pegge, for pinne with a pinne. Which those seuen* Persian *Princes did to* Assuerus, *that they might requite the desire of Queene* Vashti *with the loue of others. Pausanias* in *Eliacis*, saith, that therefore one *Cupid* was painted to cõtend with another, & to take the garland from him, because one loue driues out another. [n] *Alterius vires subtrahit alter amor.* and *Tully 3. nat. deor.* disputing with *C. Cotta*, makes mention of three seueral *Cupids*, all differing in office. *Fælix Platter* in the first booke of his obseruations, boasts how he cured a widower in *Basil*, a patient of his, by this stratageme alone, that doted vpon a poore seruant his maide, when friends, children, no persuasion could serue to alienate his minde: they motioned him to another honest mans daughter in the towne, whom he loued, & liued with, long after, abhorring the very name and sight of the first. After the death of *Lucretia*, [o] *Eurialus would admit of no comfort, till the Emperour* Sigismunde *married him to a noble Lady of his Court, and so in short space he was freed.*

† *Aristænetus epist. 4.*

* *Calcagninus dial. Galat. Mox aliam prætulit, aliam prælaturus quàm primùm occasio arriserit.*

m. *Epist. lib. 2. 16 Philosophi sæculi veterem amorem novo, quasi clavum clavo repellere, quod & Assuero Regi septem Principes Persarum fecere, ut Vastæ Reginæ desiderium, amore compensarent.*

n *Ovid.*

o *Lugubri veste indutus, consolationes non admisit, donec Cæsar ex ducali sanguine, formosam virginem matrimonio coniunxit. Æneas Sylvius hist. de Eurialo & Lucretiâ.*

Svbsect. 3.

By counsell and perswasion, foulnesse of the fact, mens, womens faults, miseries of marriage, euents of lust, &c.

AS there bee many causes of this burning lust, or heroicall Loue; so there bee many good remedies to ease and helpe, amongst which, good counsell and perswasion, which I should haue handled in the first place, are of great moment, & not to be omitted. Many are of opinion, that in this blind head-strong passion, counsell can doe no good.

[p] *Quæ enim res in se, neq; consilium, neq; modum*
Habet, ullo eam consilio regere non potes.
Which thing hath neither Iudgment, or an end,
How should aduice or counsell it amend?

p *Ter.*

——† *quis enim modus adsit amori?*

† *Virg. Egl. 2.*

But without question, good counsell & aduice must needs be of great force, especially if it shall proceed from a wise, fatherly, reuerent, discreet person, a man of authority whom the parties doe respect, or stand in awe of, or from a judicious friend; of it selfe alone, it is able to divert and suffice. *Gordonius* the Physitian attributes so much to it, that hee would haue it by all meanes vsed in the first place. *Amoveatur ab illâ consilio viri quem timet, ostendendo pericula sæculi, iudicium inferni, gaudia Paradisi.* Hee would haue some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allaid; for it is intempestiue at first, to giue counsell, as it is, to comfort parents when their children are in that instant departed: let passion haue his course a while, and then he may proceede, by fore-shewing the miserable e-

uents and dangers which will surely happen, the paines of hell, ioyes of Paradise, and the like, which by their preposterous courses they shall forfeit or incurre; and 'tis a fit method, a very good meanes: for which † *Seneca* said of vice, I say of loue, *Sine magistro discitur, vix sine magistro deseritur,* 'Tis learned of it selfe, but * hardly left without a Tutor. 'Tis not amisse therefore to haue some such ouerseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as vsually follow; which their blindnesse, furie, madnesse, cannot apply vnto themselues, or will not apprehend: and good for them to disclose themselues, to giue eare to friendly admonitions. Tell me sweetheart, (saith *Tryphena* to loue-sicke *Charmides* in † *Lucian*) what it is that troubles thee; *peraduenture I can ease thy minde, and further thee in thy suite*, and so without question shee might, and so maist thou, if the Patient be capable of good counsell, and will heare at least what may be said.

† *Lib. de beat. vit. cap. 14.*

* *Longo vsu didicimus, longâ desuetudine dediscendum est. Petrarch. epist. lib. 5. 8.*

† *Tom. 4. dial. meret. Fortassè etiam ipsa ad amorem ipsum nonnihil contulero.*

If he loue at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Salomons Prou. Ecclus. 26. Ambros. lib. 1. cap. 4* in his booke of *Abel* and *Cain*, *Philo Iudæus de mercede meret. Platinas dial. in Amores*, *Espencæus*, and those three bookes of *Pet. Hædus de contem. amoribus*, *Æneas Syluius* tart. *Epistle*, which he writ to his friend *Nicholas of wartburge*, which he calls *medelam illiciti amoris, &c.* [r] *For what's an whore, as he saith, but a piller of youth,* * *ruine of men, a destruction, a deuourer of patrimonies, a downefall of honour, fodder for the diuell, the gate of death, & supplement of hell.* [a] *Talis amor est laqueus animæ, &c.* a bitter hony, sweet poyson, delicate destruction, a voluntary mischiefe, *commixtum cœnum, sterquilinium.* And as [b] *Pet. Aratines Lucretia*, a notable queane, confesseth; *Gluttony, anger, enuy, pride, sacrilege, theft, slaughter, were all borne that day that a whore beganne her profession: for as she followes it, her pride is greater then a rich churles, she is more enuious then the pox, as malitious as melancholy, as couetous as hell. If from the beginning of the world any were* mala, pejor, pessima, *bad in the superlative degree, 'tis a whore; how many haue I vndone, caused to be wounded, slaine. O Antonia thou seest* [c] *what I am without, but within God knowes, a puddle of iniquity, a sinke of sinne, a pocky queane.* Let him now that so dotes, meditate on this. Let him see the euent & successe of others, *Sampson, Hercules, Holofernes, &c.* those infinite mischiefes attend it: if shee be another mans wife he loues, 'tis abominable in the sight of God & men, adultery is expresly forbidden in Gods commandement, a mortall sinne, able to endanger his soule, and if he be such a one as feares God, or haue any religion, he will eschew it, and abhorre the loathsomenesse of his own fact. If he loue an honest maid, tis to abuse or marry her: if to abuse, 'tis fornication, a fowle fact, and almost equall to adultery it selfe. If to marry, let him seriously consider what he takes in hand, looke before he leape, and examine first the partie and condition of his estate and hers, whether it bee a fit match, for fortunes, yeares, parentage, & such other circumstances, *an sit suæ Veneris.* Whether it be likely to proceed: if not, let him wisely staue himselfe off at the first, curb in his inordinate passion, & moderate his desire, by thinking of some other subiect, diuert his cogitations. If hee bee sickly, soft, deformed, let him thinke of his deformities, vices, infirmities; if in debt, let him ruminate how to pay his debts; if he be in any danger, let him seeke to auoid it; if he haue a-

[r] *Quid enim meretrix nisi iuuentutis expilatrix, virorum rapina seu mors; patrimonij deuoratrix, honoris pernities, pabulum diaboli, ianua mortis, inferni supplementum.*

* *Sanguinem hominum sorbent.*

[a] *Contemplatione Idiotæ. c. 34. discrimen vitæ, mors blanda, mel felleum, dulce venenum, pernities delicata, malum spontaneum, &c.*

[b] *Parnodidasc. dial. Ital. gula, ira, inuidia, superbia, sacrilegia latrocinia, cædes, eo die nata sunt, quo primũ meretrix professionem fecit.*

Superbia maior quàm opulenti rustici, inuidia quàm luis venereæ inimicitia nocentior melãcholiâ, auaritia in immensum profunda.

[c] *Qualis extrà sum vides, qualis intrà nouit Deus, &c.*

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ny law-sute,or other businesse,he may doe well to let his loue matters alone and follow it,and labour in his vocation,what euer it is. But if he cannot so ease himselfe,yet let him wisely premeditate of both their estates; If they be vnequall in yeares,she young and he old, what an vnfit match must it needs be,an vneuen yoake, how absurd & vndecent a thing is it,as *Lycinus* in [f] *Lucian* told *Timolaus*, for an old bald crooke-nosed knaue to marry a young wench,how odious a thing is it to see an old leacher: for a young man to marry an old wife for a peece of good. But put case she bee equall in yeares, birth,fortunes,and other qualities correspondent, and hee doth desire to bee coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike,and comelinesse of person, that is commonly the maine obiect, she is a most absolute forme in his eye at least, but doe other men affirme as much? or is it an errour in his iudgement? It may be, to thee thy selfe vpon a more serious examination,or after a little absence, she is not so faire as she seemes. *Quædam videntur & non sunt.* Compare her to another standing by,' tis a touchstone to try, conferre hand to hand, body to body,face to face,eye to eye,nose to nose,necke to necke, &c. examine euery part by it selfe, and then altogether, and tell mee how thou likest her. It may be not she,that is so faire, but her coats, or put another in her cloathes, and she will seeme all out as faire; as the [t] Poet then prescribes, separate her from her cloths: suppose thou saw'st her in a base beggers weed,or else dressed in some old hirsute attires out of fashion, fowle linnen, course rayment, besmeared with soot,colly,perfumed with Opoponax,Sagapenum,Assafœtida,or some such filthy gummes,durty, about some vndecent action or other; or in such a case as † *Brassiola* the Physitian found *Malatasta* his patient,after a potion of Hellebor,which he had prescribed: *Manibus in terram depositis,& ano versus cœlum eleuato (ac si videretur Socraticus ille Aristophanes,qui Geometricas figuras in terram scribens, tubera colligere videbatur) atrâ bilem in albam parietem inijciebat,adeoq; totam cameram & se deturpabat,vt, &c.* all to be rayed,or worse,if thou sawst her (I say) Wouldst thou affect her as thou dost? Suppose thou sawst her in a [u] frosty morning, in cold weather,or in some passion or perturbation of minde, riuel'd and ill fauoured to behold. She many times that in a composed looke seemes so amiable & delitious,if she doe but laugh or smile,makes an vgly sparrowmouthed face,& shewes a paire of vneuen,lothsome,rotten,blacke teeth. Shee hath a blacke skinne,gouty legges,a deformed crooked carkase vnder a fine coat. It may be for all her costly tyres she is bald, and though she seeme so faire by darke, or by candlelight,or a farre off at such a distance, as *Callieratides* obserued in [x] *Lucian*, *If thou shouldst see her neere,or in a morning,shee would appeare more vgly then a beast.* Follow my counsell,see her vndrest,see her, if it be possible, out of her attyres. *furtiuis nudatam coloribus*, it may bee shee is like *Æsopes* Jay,or [*] *Plinies* Cantarides,she will be loathsome,ridiculous,thou wilt not endure her sight: or suppose thou sawst her sicke,pale, in a consumption,on her death bed,skinne and bones,or now dead. *Cuius erat gratissimus amplexus*,as *Bernard* saith,*erit horribilis aspectus.*

Non redolet sed olet,quæ redolere solet. As a posie,she smells sweet and is most fresh and faire one day,but dryed vp,withered, and stinkes another. Beautifull *Nereus*,by that *Homer* so much admired,once dead, is more deformed

[f] *Tom.2. in votis: calvus cum sis,nasum habeas simum,&c.*

[t] *Ovid.*

† *In Catarticis, lib.2.*

[u] *Si ferueat deformis, ecce formosa est;si frigeat formosa iam fit informis. Th.Morus Epigram.*

[x] *Amorum dial.Tom.4. si quis ad amorem contempletur multas mulieres à nocte lecto surgentes,turpiores putabit esse bestias.*

[*] *Hist. nat. 11. cap.35.* A flye that hath golden wings but a poysoned body.

440 deformed then *Therſites*, and *Solomon* deceaſed as vgly as *Marcolphus*: thy louely miſtris, that was erſt † *Charis charior æſtimata ocellis*, dearer to thee then thine eyes, once ſicke or departed, is

† Buchanan Hendecaſyl.

Vili vilior æſtimata cane, worſe then any durt or dunghill. Her embraces were not ſo acceptable, as now her lookes be terrible, thou hadſt better beholda *Gorgons* head, then *Helenas* carcaſe.

Some are of opinion, that to ſee a woman naked is able of it ſelfe to alter his affection, and it is worthy of conſideration, ſaith ‖ *Montaigne* the *French-man* in his Eſſayes, that the skilfulleſt maſters of amorous daliances, appoint for a remedy of venereous paſſions, a full ſuruay of the body; which the Poet inſinuates, [z] *Ille quòd obſcœnas in aperto corpore partes*

‖ Apol. pro Rem. Seb.

[z] Ouid. 2. rem.

Viderat, in curſu qui fuit, hæſit amor.

The loue ſtood ſtill, that ran in full careire,
When once it ſaw thoſe parts ſhould not appeare.

It is reported of *Seleucus* king of *Syria*, that ſeeing his wife *Stratonices* balde pate, as ſhe was vndreſſing her by chance, he could neuer affect her after. *Ræmundus Lullius* the Phyſitian, ſpying an vlcer or canker in his miſtris breſt, whom he ſo dearely loued, from that day following abhorr'd the lookes of her. *Philip* the *French* K. as *Neubrigenſis*, *lib.4.cap.24.* relates it, married the king of *Denmarks* daughter [a] *and after he had vſed her as a wife one night, becauſe her breath ſtunke ſome ſay, or for ſome other ſecret fault, ſent her backe againe.* Many ſuch matches are made for by reſpects, or ſome ſeemely comelineſſe, which after hony moones paſt, turne to bitterneſſe, for burning luſt is but a flaſh, a gunpowder paſſion, and hatred oft followes in the higheſt degree, diſlike and contempt. ——— * *Cùm ſe cutis arida laxat*,

[a] Poſt vnam noctem incertum vnde offenſam cepit, propter fœtentem eius ſpiritum, alii dicunt, vel latentem fœditatem repudiauit, rem faciens planè illicitam, & regiæ perſonæ multùm indecoram.

Fiunt obſcuri dentes——— when they wax old, and ill fauored, they may commonly no longer abide them,

* Iuuenal.

——— *Iam grauis es nobis*, be gone, they growe ſtale, fulſome loathſome, odious, thou art a beaſtly filthy queane, (I ſay) *be gone.*

Yea but you will inferre, your miſtris is compleat, of a moſt abſolute forme in all mens opinions, no exceptions can be taken at her perſon, ſhee is the mirror of women for her beauty, comelineſſe and pleaſant grace.

meræ delitiæ, meri lepores, ſhe is *Myrothecium Veneris, Gratiarum pixis*, ſhe hath all the *Veneres*, and *graces*,

——— *mille faces & mille figuras*, in each part abſolute and compleat, † *Læta genas, læta os roſeum, vaga lumina læta.* to be admired for her perſon, a moſt incomparable, vnmatchable peice, *nulli ſecunda*, a meere quinteſcence. Put caſe ſhe be, how long will ſhe continue?

† Lochens.

* *Florem decoris ſinguli carpunt dies*: Euery day detracts from her perſon, and this beauty is *bonum fragile*, a meere flaſh. [a] *Anceps forma bonum mortalibus* ——— *exigui donum breue temporis*, it will not laſt. As that fayre flowre [b] *Adonis*, which wee call *Anemone*, flouriſheth but one month, this gratious all commanding beauty fades in an inſtant. It is a iewel ſoone loſt, the painters Goddeſſe, *falſa veritas*, a meere picture. *Fauour is deceitfull, and beauty is vanity, Prou.31.30.*

* Seneca.
[a] Seneca Hipp.
[b] Camerarius emb.68. cent 1. flos omnium pulcherrimus ſtatim langueſcit formæ typus.

† *Vitrea gemmula, fluxa, bullula, candida forma eſt,*
Nix, Roſa, ros, ventus, fumus & aura, nihil.

† Bernar. Bauhuſius Epig. l. 4.

A brittle Jem, bubble, is beauty pale,

A Rose, dewe, snow, smoke, winde, ayre, naught at all.

If she be fayre, as the saying is, she is commonly a foole, if prowd, scornefull, *sequitur q; superbia formam*, or dishoneſt, *rara est concordia formæ atq; pudicitiæ. can she be fayre and honeſt too?* [a] *Aristo* the sonne of *Agasicles* married a *Spartan* lasse, the faireſt Lady in all *Greece* next to *Helen*, but for her conditions the moſt abominable, and beastly creature of the world. So that I would wish thee to respect with [b] *Seneca* not her person but qualities. *Will you say thats a good blade which hath a guilded scabbard, embroadered with gold, and iewels? No, but that which hath a good edge, good point, well tempered mettle, able to resist.* This beauty is but of the body alone, and what is that, but as [h] *Gregory Nazianzen* telleth vs, *a mocke of time and sickneſſe*, or as *Boëthius*, *as mutable as a flowre, and tis not nature so makes vs, but moſt part the infirmity of the beholder*: For aske another, he sees no such matter. *Dic mihi per Gratias qualis tibi videtur*, I pray thee tell me, how thou likeſt my sweetheart, as she asked her sister in † *Aristinatus*, *whom I so much admire, me thinkes hee is euen the sweeteſt Gentleman, the propereſt man that euer I saw; but I am in loue, I confeſſe, and cannot therefore well iudge.* She suspects her iudgment, as well she might, and so maist thou. But be she faire indeed, golden haired, as *Anacreon* his *Bathillus*, (to examine particulars) she haue

† *Flammeolos oculos, collaq; lacteola.*

or a pure sanguine complexion, little mouth, corall lippes, white teeth, soft & plumpe necke, body, hands, feete, all faire & louely to beholde, composed of all graces, elegances, an absolute piece,

† *Lumina sint Melitæ Iunonia, dextra Minervæ,*
Mammillæ Veneris, sura maris dominæ, &c.

Let [d] her head be from *Prage*, paps out of *Austria*, belly from *France*, backe from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzerland*, let her haue the *Spaniſh* gate, the *Venetian* tire, *Italian* cõplements & endowments,

† *Candida syderijs ardeſcant lumina flammis,*
Sudent colla roſas, & cedat crinibus aurum,
Mellea purpureum depromant ora ruborem,
Fulgeat, ac Venerem cæleſti corpore vincat,
Forma dearum omnis, &c.——

let her be such a one throughout, as *Lucian* deciphers in his *Imagines*, as *Euphanor* of old painted *Venus*, *Aristinatus* describes *Lais*, another *Helena*, *Charicli a*, *Leucippe*, *Lucretia*, *Panthea*, *Pandora*, let her haue a box of beauty to repaire her selfe still, such a one as *Venus* gaue *Phanius*, when hee carried her ouer the forde, let her haue all helpes Art & Nature can yeeld, be like her and her, and whom thou wilt, or all these in one; A little sickneſſe, a feuer, small poxe, a wound, a scarre, losse of an eye, or limme, a violent passion, a distemperature of heat or cold, marres all in an instant, disfigures all, child-bearing, old age, care, riuels her vpon a sudden; after shee hath beene married a small while, and the blacke oxe hath troden on her toe, shee will be so much altered, and wax out of fauour, thou wilt not know her. One growes too fat, another too leane &c. all at laſt out of fashion. Those faire sparkling eyes will looke dull, her corall lippes will be pale & blew, her skinne rugged, that soft *superficies* will bee hard and harsh, her whole complexion chang in a moment, as * *Matilda* writ to king *Iohn*,

[a] *Pausanias Lacon. lib. 3. vxorẽ duxit Spartæ mulierum omnium post Helenã formoſissimam, at ob mores omnium turpiſſimã.*

[b] *Epiſt. 76 gladium bonum dices, non cui deauratus est balteus, nec cui vagina gemmis distinguitur, sed cui ad secandum subtilis acies & mucro munimentum omne rupturus.*

[h] *Pulchritudo corporis, temporis & morbi lacebrium. orat. 3.*

[c] *Florum mutabilitate fugacior, nec sua natura formoſas facit, sed spectãtium infirmitas.*

† *Epiſt. 11. Quã ego depereo. Iuvenis mihi pulcherrimus videtur sed forsan amore percitus de amore non rectè iudico.*

† *Luc. Brugenſis car. reliquiis.*

† *Idem.*

[d] *Bebelius adagijs ger.*

† *Petron. Catal.*

* *M. Draiton.*

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I am not now as when thou saweſt me laſt,
That fauour ſoone is vaniſhed and paſt,
That Roſy bluſh lapt in a Lilly vale,
Now is with morphew ouer-growne and pale.

T'is ſo in the reſt, their beauty fades as a tree in winter, which *Deianira* hath elegantly expreſſed in the Poet,

[e] *Deforme ſolis aſpicis truncis nemus?*
Sic noſtra longum forma percurrens iter,
Deperdit aliquid ſemper, & fulget minus,
Maliſq; minus eſt quicquid in nobis fuit,
Olim petitum cecidit, & partu labat,
Materq; multum rapuit ex illâ mihi,
Ætas citato ſenior eripuit gradu.

And as a tree that in the greene woods growes,
With fruite & leaues, and in the Summer blowes,
In Winter like a ſtocke deformed ſhewes:
Our beauty takes his race, and iourney goes,
And doth decreaſe, and looſe, and come to nought,
Admir'd of old, to this by childbirth brought:
And *mother* hath bereft me of my grace,
And crooked old age comming on apace.

[e] *Seneca act. 2. Herc. Oetens.*

To conclude with *Chryſoſtome*, [f] *when thou ſeeſt a faire and beautifull perſon, a comely woman, hauing bright eyes, a merrie countenance, a ſhining luſtre in her looke, a pleaſant grace, wringing thy ſoule, and increaſing thy concupiſcence; bethinke with thy ſelfe that it is but earth thou loueſt, a meere excrement, which ſo vexeth thee, which thou ſo admireſt, and thy raging ſoule will be at reſt. Take her skinne from her face, and thou ſhalt ſee all loathſomneſſe vnder it, that beauty is but a ſuperficiall skinne and bones, nerues, ſinewes: ſuppoſe her ſicke, now riveld, hoarie-headed, hollow-cheeked, old; within ſhee is full of filthie fleame, ſtinking, putride, excrement all ſtuffe: ſnot and ſneuill in her noſtrils, ſpittle in her mouth, water in her eyes, what filth in her braines, &c.* Or take her at beſt, & looke narrowly vpon her in the light, ſtand neare her, nearer yet, and thou ſhalt perceiue almoſt as much, and loue leſſe, as [g] *Cardan* well writes, *minùs amant, qui acutè vident*, though *Scaliger* deride him for it. If he ſee her neare, or looke exactly, whoſoeuer he is, & according to the true rules of ſymmetrie and proportion, examine him or her: If he be *elegans formarum ſpectator*, he ſhall find many faults in Phyſiognomie, an ill colour, ill forme, one ſide of the face likely bigger then the other, crooked noſe, bad eyes, prominent veines, concavities about the eyes, wrinkles, pimpels, red ſtreekes, frechons, haires, warts, neues, inequalties, roughneſſe, ſcabredity, paleneſſe, yellownes, and as many colours as are in a Turkicocks necke, many indecorums in their other parts, *eſt quod deſideres, eſt quod amputes.* And t'is true that he ſaith, [h] *diligenter conſideranti rarò facies abſoluta, & quæ vitio caret*, ſeldome ſhall you find an abſolute face without fault, as I haue often obſerued; nor in the face alone is this defect or diſproportion to be found, but in all the other parts, of body and mind, She is faire indeed, but fooliſh; pretty, comely and decent, of a majeſticall preſence, but peradventure imperious, vnhoneſt, ſelfewill'd: ſhe is rich, hath a ſweet face, but bad carriage, no bringing vp, a rude and wan-

[f] *Vides venuſtam mulierem, fulgidum habentem oculum, vultu hilari coruſcantem, eximium quendam aſpectum & decorem præ ſe ferentem, urentem mentem tuam & concupiſcentiam agentem? cogita terram eſſe id quod amas, & quòd admiraris ſtercus, & quod te urit, &c. cogita illam iam ſeneſcere, iam rugoſam, cavis genis, ægrotam: tantis ſordibus intus plena eſt, pituitâ, ſtercore: reputa quid intra nares, oculos, cerebrum geſtat, quam ſordes, &c.*

[g] *Subtil. 13.*

[h] *Cardan. ſubtil. lib. 13.*

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ton flurt, a neat body she hath, but is a nasty queane otherwise, a very slut of a bad kinde. As flowres in a garden haue colour some, but no smell; others haue a fragrant smell, but are vnseemely to the eye; one is vnsauory to the taste as rue, as bitter as wormewood, & yet a most medicinal cordial flowre, most acceptable to the stomacke; so are men and women, one is well qualified, but of ill proportion, poore & base: a good eye she hath, but a bad hand, a fine leg, bad teeth, a vast body, &c. Examine all parts of body & minde, I aduise thee to enquire of all. See her angry, merry, laugh, weepe, hote, cold, sicke, sullen, dressed, vndressed, in all attires, sites, gestures, passions, eate her meales, &c. and in some of these you will surely dislike; and not her onely let him obserue, but her parents, how they carry themselues: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subiect to, be molested in like manner, they wil *patrizare* or *matrizare*. Now when they shal perceiue any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminate on that, & as † *Hædus* aduiseth out of *Ovid*, *earum mendas notent*, note their faults, vices, errors, & thinke of their imperfections, 'tis the next way to diuert and mitigate Loues furious head-strong passions, as a Peacockes feete, and filthy combe, they say, make her forget her fine feathers, and pride of her tayle. Besides these outward næues or open faults, errors, there be many inward infirmities, secret, and &c. some more priuate (which I will omit) and some more common to the sexe, in this case fit to bee considered. Consideratio fæditatis mulierum, quàm immundæ sunt, quod *Savanarola* proponit regulâ septimâ, penitiùs obseruandam, & *Platina* dial. Amoris fusè perstingit. *Lodovicus Boncialus multeb. lib. 2. cap. 2. Pet. Hædus*, *Albertus*, & infiniti ferè medici.* A Louer in *Calcagninus* Apologies, wished with all his heart hee were his Mistris Ring, to heare, embrace, see & doe I know not what: O thou foole, quoth the Ring, if thou werst in my roome, thou shouldst heare, obserue, and see *pudenda & pœnitenda*, that which would make thee lothe and hate her, & peraduenture all women for her sake.

† *Lib. de contemnendis amoribus. Earum mendas volvant animo, sæpè ante oculos constituant, sæpè damnent.*

* *Quum amator annulum se amicæ optaret, ut eius amplexu frui posset, &c. O te miserum, ait annulus, si meas vices obires, videres, audires, &c. nihil non odio dignũ observares.*

I will say nothing of the vices of their mindes, their pride, envy, inconstancy, weakenesse, malice, selfewill, lightnesse, insatiable appetite, jealousie. *Ecclus 25. 14, No malice to a womans: no bitternesse like to hers, Eccles 7. 21.* and as the same Author vrgeth *Prov. 31. 10, Who shall find a vertuous woman?* He makes a question of it. † *Neq; ius, neq; bonum, neq; æquum sciunt, melius peius, prosit obsit, nihil vident nisi quod libido suggerit. They know neither good nor bad, be it better or worse (as the Comicall Poet hath it) beneficiall or hurtfull, they will doe what they list.*

* *Insidiæ humani generis, querimonia vitæ,*
Exuviæ noctis, durissima cura diei,
Pœna virûm, nex & iuvenum, &c. ———

* *Lucretius.*

when *Leander* was drowned, the Jnhabitants of *Sestos* consecrated *Hero's* Lanterne to *Anteros*, *Anteroti sacrum*, † and hee that had good successe in his loue, should light the candle: but neuer any man was found to light it, which I can referre to nought, but the inconstancy & lightnesse of women.

† *Qui se facilem in amore probârit, hanc succendito. At qui succendat, ad hunc diem repertus nemo. Calcagninus.*

1 *For in a thousand, good there is not one,*
All be so proud, vnthankfull and vnkind,
With flintie hearts, careless of others moane,

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In their owne lusts carried most headlong blind,
But more heerein to speake I am forbidden,
Sometime for speaking truth one may be chidden.

I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to doe, rather then displease them, I will voluntarily take the oath which *Mercurius Britannicus* tooke, *Viragin. descript. lib.2.fol.95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturũ, &c.* let *Mantuan*, *Platina*, *Pet. Aretine*, & such women haters, beare the blame, if I haue said amisse, I haue not said an halfe of that which might be vrged out of them & others. And that which I haue said (to speak truth) no more cõcernes thẽ then men, though women be more frequently named in this Tract; (to Apologize once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be vnderstood of the other. My words are like *Passus* picture in † *Lucian*, of whom, when a good-fellow had bespoke an horse to bee painted with his heeles vpward, tumbling on his backe, he made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his mind; but *Passus* instantly turning the Picture vpside downe, shewed him his horse at that site which he requested, & so gaue him satisfaction. If any man take exception at my words, let him alter the name, reade him for her, and t'is all one.

† Her.

† Encom. Demosthen.

But to my purpose: If women in generall be so bad (and men worse then they) what an hazard is it to marry, where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is vndoing (some say) marrying, marring: wooing, woing: [m] *a wife is a feuer hectick*, as *Scaliger* calls her, *and not to be cured but by death*, as out of *Menander*, [n] *Athenæus* addes,

[m] *Febris hectica uxor, & non nisi morte avellenda.*

[n] *Dypnosophist. lib.13.cap.3.*

In pelagus te iacis negotiorum,——
Non Libyum, non Ægæum, ubi ex triginta non pereunt
Tria navigia: ducens uxorem servatur prorsus nemo.
Thou wadest into a Sea it selfe of woes,
In *Lybicke* and *Ægæan* each man knowes,
Of thirty not three ships are cast away,
But on this rocke not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I pray you learne of them that haue experience, for I haue none; many married mẽ exclaime at the miseries of it, and rayle at wiues downe right; I neuer tryed, but as I heare some of them say,

[o] *Plautus Asin. act.1.*

[o] *Mare haud mare, vos mare acerrimum.* An *Irish* Sea is not so turbulent and raging as a litigious wife,

[*] *Senec. in Herc. fur.*

[*] *Scylla & Charybdis Sicula contorquens freta,*
Minùs est timenda, nulla non melior fera est.

Which made the Diuell belike, as most interpreters hold, when hee had taken away *Iobs* goods, *corporis & fortunæ bona*, health, children, friends, to persecute him the more, leaue his wicked wife, as *Pineda* proues out of *Tertullian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudentius*, *&c. vt nouum calamitatis inde genus viro existeret*, to vex and gaule him worse, as knowing the conditions

tions of a bad woman. *Better dwell with a Dragon or a Lion, then keepe house with a wicked wife. Ecclus 25.18. better dwell in a wildernesse. Prou.21.19. no wickednesse like to her, Ecclus,25.22. She makes a sorry heart, an heauy countenance, a wounded minde, weake hands, and feeble knees, vers.25.* And yet for all this we Batchelers desire to be married, with that *Vestall* virgin, wee long for it, † *Fælices nuptæ, moriar, nisi nubere dulce est.* 'Tis the sweetest thing in the world, J would J had a wife saith he, hahho for an husband cries shee, and happy are they that are so coupled, we doe earnestly seeke it, and are never well till wee haue effected it. But with what fate? like those birds in the † Embleme, that fedde about a cage, so long as they could flye away at their pleasure, liked well of it; but when they were taken and could not get loose, though they had the same meat, pined away for sullennesse, and would not eat. So we commend marriage, ——*donec miselli liberi,*

Aspicimus dominam, sed postquam heu ianua clausa est,
Fel intus est quod mel fuit.

So long as we are wooers, may kisse and koll at our pleasure, nothing is so sweet, we are in heauen as wee thinke: but when we are once tied, and haue lost our liberty, marriage is an hell, *giue me my yellow hose againe*, a mouse in a trappe liues as merily, we are in a purgatory some of vs, if not hell it selfe. *Dulce bellum inexpertis*, as the proverbe is, tis fine talking of warre, and marriage sweet in contemplation, till it bee tried, & then as warres are most dangerous, irksome, euery minute at deaths dore. When those wild *Irish* Peeres, saith ° *Stanihurst*, were feasted by king *Henry* the second (at what time he kept his Christmas at *Dublin*) and had tasted of his Princelike cheere, exquisite wines, dainty fare, had seene his P massie plate of siluer, gold, inamel'd, beset with Iewels, golden candlesticks, goodly rich hangings, braue furniture: heard his Trumpets sound, Fifes, Drummes, and his exquisite musicke in all kindes: When they had obserued his maiesticall presence as he sate in purple robes, crowned, with his scepter, &c. in his royall seat, the poore men were so amased, inamored, and taken with the obiect, that they were *pertæsi domestici & pristini tyrotarichi*, as weary and ashamed of their owne sordidity and manner of life. They would all be *English* forthwith, who but *English*, but when they had now submitted themselues, & lost their former liberty, they began to rebell some of thē, others to repent of what they had done, when it was too late. Tis so with vs Batcheleurs, when we see & behold those gaudy shewes that women make, giue eare to their Siren tunes, see them dance, &c. we are taken with dumbe shewes, and would faine be married. But when we feele the miseries, cares, woes, that accompany it, we make our moane many of vs, cry out at length and cannot be released. If this be true now, as some out of experience will enforme vs, farwell wiuing for my part, and as the Comicall Poet merrily saith,

P *Perdatur ille pessimè qui fœminam*
Duxit secundus, nam nihil primo imprecor,
Ignarus vt puto mali primus fuit.

† Foule fall him brought the second match to passe,
The first I wish no harme, poore man alas,
He knewe not what he did, nor what it was.

What shall J say to him that marries againe and againe,

* *Stulta maritali qui porrigit ora capistro,* I pitty him not, for

† *Seneca.*

† *Amator Emblem. 19.*

° *De rebus Hibernicis, lib.3.*

P *Gemmea pocula, argentea vasa, cælata, cãdelabra aurea, &c. Conchiliata aulæa, buccinarum clangorem, tibiarum cantum & symphoniæ suauitatem, maiestatemq; principis coronati cum vidi sent, sella deaurata, &c.*

P *Eubulus in Crisil. Athenæus dypnosophist. lib. 13. cap. 3.*

† Translated by my brother *Ralfe Burton.*

* *Iuuenal.*

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the first time he must doe as he may, beare it out sometimes by the head and shoulders, and let his next neighbour ride, or else runne away, or as that [q] *Syracusian* in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, fling his wife into the Sea. But this I confesse is Comically spoken,[x] and so I pray you take it. In sober sadnesse, marriage is a bondage, a thraldome, a yoke, an hinderance to all good enterprises, a stop to all preferments, a rocke on which many are saued, many impinge and are cast away: not that the thing is euill in it selfe or troublesome, but full of all contentment and happinesse, one of the three things which please God, * *when a man and his wife agree together*, An honorable & happy estate, who knowes it not? If they be sober, wise, honest, as the Poet infers

† *Si commodos nanciscantur amores,*
Nullum ijs abest voluptatis genus.
If fitly match'd be man and wife,
No pleasures wanting to their life.

But to vndiscreet sensuall persons, that as brutes are wholy led by sense, it is a ferall plague, many times an hell it selfe, and can giue little or no content, being that they are often so irregular and prodigious in their lusts, so diuerse in their affections. *Vxor nomen dignitatis non voluptatis*, as [t] he said; a wife is a name of honour, not of pleasure, she is fit to beare the office, gouerne a family, to bring vp children, sit at bords end and carue, as some carnall men thinke and say; they had rather goe to the stewes, or haue now and then a snatch as they can come by it, borrow of their neighbours, then haue wiues of their owne. Except they may, as some Princes and great men doe, keepe as many Curtisans as they will themselues, fly out *Impunè*,

Permolere vxores alienas, † *Hor.*

or that poligamy of *Turks*, of *Irish* diuorcement were in vse: but as it is, 'tis hard and giues not that satisfaction to these carnall men, beastly men as too many are, † *Quod licet ingratum est.* what still the same? to be tied [r] to one, be she neuer so faire, neuer so vertuous, is a thing they may not endure. Say thy pleasure and counterfeit as thou wilt, as [p] *Parmeno* told *Thais*, *Neq; tu vno eris contenta*, one man will neuer please thee. Nor one woman many men: But as [q] *Pan* replied to his father *Mercury*, whē he asked whether he were married? *Nequaquam pater, amator enim sum, &c. No father, no, I am a louer still, and cannot be contented with one woman, Pythias, Eccho, Mænades*, and I knowe not how many besides, were his Mistrisses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, one still, as he said of *Iberina*.

† *Vnus Iberinæ vir sufficit? ocyus illud*
Extorquebis, vt hæc oculo contenta sit vno.
'Tis not one man will serue her by her will,
As soone shel'e haue one eye as one man still.

As capable of any impression as *materia prima* it selfe, that still desires new formes, like the Sea their affections ebbe and flowe. Husband is a cloake for some to hide their villany; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Eò ventum* (saith *Seneca*) *vt nulla virum habeat, nisi vt irritet adulterum.* They are right and straight, as true *Troians* as mine hostes daughter, that *Spanish* wench in [u] *Arioste*, as good wiues as *Messalina*. And many men are as constant in their choice, and as good husbands

[x] *Hæc in speciem dicta caue vt credas.*
[y] *Qui cupit vxorem litem cupit atq; dolorem.*
* *Eccles.* 28. 1.
† *Euripides Andromach.*
[t] *Ælius Verus imperator. Spar. vit. eius.*
[r] For better for worse, for richer for poorer, in sickenesse and in health, &c. tis *durus sermo* to a sensuall man.
[p] *Ter act.* 1. *Sc.* 2. *Eunuch.*
[q] *Lucian, Tom.* 4. *neq; cum vnâ aliquâ rem habere contentus forem.*
† *Iuvenal.*
[u] *Lib.* 28.

bands as *Nero* himſelfe, they muſt haue their pleaſure of all they ſee. Being that men and women are ſo irreligious, depraued by nature, ſo wandring in their affections, ſo brutiſh, ſo ſubiect to diſagreement, ſo vnobſeruant of mariage rites, what ſhall J ſay? If thou beeſt ſuch a one, or thou light on ſuch a wife, what concord can there be, what hope of agreement? As the Reed and Ferne in the [r] Embleme auerſe & oppoſite in nature, 'tis twenty to one thou wilt not marry to thy contentment.

[s] *Nec integrum vnquam tranſiges lætus diem.*
If he or ſhee be ſuch a one,
Thou hadſt much better be alone.

If ſhe be barren, ſhe is not--- &c. Jf ſhe haue [x] children, and thy ſtate bee not good, though thou be wary and circumſpect, thy charge will vndoe thee,
———*fecundâ domum tibi prole grauabit,* thou wilt not be able to bring them vp, [y] *and what greater miſery can there bee, then to beget children, to whom thou canſt leaue no other inheritance but hunger and thirſt:* To turne them vp to the wide world, to ſhift for themſelues. No plague like to want: and when thou haſt good meanes, and art very careful of their education, they will not be ruled. Thinke but of that old prouerbe, ἡρώων τέκνα πήματα *Heroum filij noxæ*, great mens ſonnes ſeldome do well, *O vtinam aut cælebs manſiſſem aut prole carerem*, [x] *Auguſtus* exclaimes in *Suetonius*. *Iacob* had his *Ruben*, *Simeon* and *Leui*: *Dauid* an *Ammon*, an *Abſalon*, *Adonias*, wiſemens ſonnes are commonly fooles, inſomuch that *Spartian* concludes, *Neminem propè magnorum virorum optimum & vtilem reliquiſſe filium*; [y] They had beene much better to haue beene childleſſe. 'Tis too common in the middle ſort; Thy ſonne's a drunkard, a gameſter, a ſpendthrift, thy daughter a foole, a whore, thy ſeruants lazy drones and theeues, thy neighbours diuells, they wil make thee weary of thy life. [z] *If thy wife be froward, if ſhe may not haue her will, thou hadſt better to be buried aliue, ſhe will bee ſo impatient, nothing but tempeſts all is in an vproare.* If ſhe be ſoft or fooliſh, thou hadſt better haue a blocke, ſhee will ſhame thee, and reveale thy ſecrets: if wiſe, and learned, wel qualified, there is as much danger on the other ſide, *mulierem doctam ducere periculoſiſſimum*, ſaith *Neuiſanus*, ſhe will be too inſolent and peeuiſh,

[b] *Malo Venuſinam quàm te Cornelia mater.* Take heed; if ſhe be a ſlut, thou wilt loath her; if prowd ſheel' begger thee, [*] *ſheel' ſpend thy patrimony in bables, all Arabia will not ſerue to perfume her haire*, ſaith *Lucian*: If faire and wanton, ſheel' make the a *Cornuto*; if deformed, ſhe will paint. † *If her face be filthy by nature, ſhe will mend it by art*, alienis & adſcititijs impoſturis, *which who can endure?* Jf ſhe doe not paint, ſhe will looke ſo filthily, thou canſt not loue her, that will peradventure make thee vnhoneſt. *Cromerus lib. 12. hiſt*, relates of *Caſimirus*, [c] that hee was vnchaſt, becauſe his wife *Adleida* the daughter of *Henry*, *Lanſgraue* of *Haſsia*, was ſo deformed. Jf ſhee bee poore, ſhee brings beggery with her ſaith *Neviſanus*, & diſcontent. Jf you marry a maide, it is vncertaine how ſhe proues,

Hæc forſan veniet non ſatis apta tibi. if a rich [d] widow, *induces te in laqueum*, thou doſt halter thy ſelfe, ſhee will make all away before-hand, to her other children, &c. --- *dominam quis poſſit ferre tonantem?* ſhe will hit thee ſtill in the teeth with her firſt husband. If ſhee be rich, well deſcended, bring a great dowre, or be nobly allied, thy wiues friends will eat

[r] *Camerar. 81. cent. 3.*

[s] *Simonides.*

[x] Children make misfortunes more bitter. *Bacon.*

[y] *Heinſius Epiſt. Primiero. nihil miſerius quàm procreare liberos ad quos nihil ex hæreditate tua pervenire videas preter famem & ſitim.*

[x] *Liberi ſibi carcinomata.*

[y] *Melius fuerat eos ſine liberis diſceſſiſſe.*

[z] *Lemnius. cap. 6. l. b. 1. Si moroſa, ſi non in omnibus obſequaris omnia impacata in ædibus omnia ſurſum miſceri videas, multæ tempeſtates, &c.*

[a] *Lib. 2. numer. 101. fil. nup.*

[b] *Iuvenal.*

[*] *Tom. 4. Amores. omnem mariti opulentiam profundet, totam Arabiam capillis redolens.*

† *Idem: & quis ſanæ mentis ſuſtinere queat, &c.*

[c] *Subegit ancillas quòd vxor eius deformior eſſet.*

[d] *Sil. nup. lib. 2. num. 55. Diues inducit tempeſtatem, pauper curam: Ducens viduam ſe induit in laqueum.*

thee

448 thee out of house and home, she will be so proud, so high minded, so imperious. ——(*nihil est magis intolerabile Dite*)

[e] *Si dotata erit, imperiosa, continuóq; viro inequitare conabitur.* Petrarch. [f] If a woman nourish her husband, shee is angry and impudent and full of reproch *Eccles.* 25 24. *Scilicet vxori nubere nolo meæ*

thou shalt be as the Tassell of a gosse-hauke, [e] *she will ride vpon thee, domineere as she list*, weare the breeches, and begger thee besides. *Vxores diuites, seruitutem exigunt*, as *Seneca* hits them (*declam. lib. 2. declam. 6*) *Dotem accepi, imperium perdidi*. They will haue soueraignty, they will haue attendance, they will doe what they list. [f] In taking a dowre thou loosest thy liberty, hazardest thine estate. *Hæ sunt atq; aliæ multæ in magnis dotibus Incommoditates, sumptusq; intolerabiles, &c.*

with many such inconveniences, take her at best, shee is a commanding seruant, thou hadst better haue taken a good huswifely maide in her smocke. Since then there is such hazard, if thou be wise, keep thy selfe as thou art, 'tis good to match, much better to be free,

† *Plautus mil. glor. act. 3 sc. 1.* ——† *procreare liberos lepidissimum,*
Hercle verò liberum esse, id multò est lepidius,

art thou yong, then match not yet; if old, match not at all,

Vis iuvenis nubere? nondum venit tempus,
Ingravescente ætate iam tempus præterijt.

and withall consider how free, how happy, how secure, how heauenly, in respect, a single man is, how merrily he liues, he hath no man to care for but himselfe, none to please, no charge, none to controle him, is tied to no residence, no cure to serue, may goe and come, when, whither, liue where hee will, his owne master, and doe what he will himselfe. Consider of the excellency of Virgins, *virgo cœlum meruit*, virginity is a precious Iewell, a faire garland, a neuer-fading flowre, [h] for why was *Daphne* turned to a greene Bay tree, but to shew that virginity is immortall? a fine picture, as [i] *Bonaventure* cals it, a blessed thing in it selfe, & if you wil beleue a Papist, meritorious. Cõsider last of all these commodious prerogatiues a Bacheler hath, how well he is esteemed, how hartily welcome to all his friends, *quàm mentitis obsequiis*, as *Tertullian* obserues, with what counterfeit curtesies they will adore him, follow him, present him with gifts. *It cannot be beleeued* (saith [o] *Ammianus*) *with what humble seruice he shall be worshipped*, how loued and respected: *If he want children* (and haue meanes) *he shall be often inuited, attended on by Princes, and haue aduocates to plead his cause for nothing*, as [p] *Plutarch* ads. wilt thou then be reuerenced, and had in estimation?

[h] *Daphne in laurum semper viventem, immortalem docet gloriam paratã virginibus pudicitiam seruantibus.*
[i] *Diet. salut. cap 22 pulcherrimũ sertum infiniti precij gemma, et pictura speciosa.*
[o] *Lib. 24. Quâ obsequiorum diuersitate colantur homines sine liberis.*
[p] *Hunc alij ad cœnam inuitant princeps huic famulatur, oratores gratis patrocinantur. lib. de amore prolis.*
† *Annal. 11.*
[q] *6 de benefic. cap. 38.*

——*dominus tamen & domini rex*
Si tu vis fieri, nullus tibi paruulus aulâ
Luserit Æneas, nec filia dulcior illâ?
Iucundum & charum sterilis facit vxor amicũ.

Liue a single man, marry not, and thou shalt soone perceaue how those *Heredipatæ* (for so they were called of old) will seeke after thee, bribe and flatter thee for thy fauor, to be thine heire or executor: *Aruntius* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and [q] *Seneca* haue recorded, shall not goe beyond them. *Periplectomenes* that good personat old man, *delitium senis*, well vnderstood this in *Plautus*, for when *Pleusides* exhorted him to marry that hee might haue children of his owne, he readily replied in this sort, *Quando habeo multos cognatos, quid opus mihi sit liberis?*
Nunc benè viuo & fortunatè, atq; animo vt lubet.

Mea

Mea bona meâ morte cognatis dicam interpartiant. 449
Illi apud me edunt, me curant, visunt, quàm agam, ecquid velim,
Qui mihi mittunt munera, ad prandium ad cœnam vocant,
Certatim dona mittunt. Ego meum musito, &c.

Whilst I haue kinne, what need J brats to haue?
Now J liue well, and as I will, most braue.
And when I dye my goods Ile giue away,
To them that doe invite me euery day,
That visite me, and send me pretty toyes,
And striue who shall doe me most curtesies.

This respect thou shalt haue in like manner liuing as hee did, a single man, but if thou marry once, besides a Myrriade of cares and troubles, all gifts & inuitations cease, no frend wil esteeme thee. Jf this which I haue said wil not suffice, see more in *Lemnius lib.4.cap.13.de occult.nat.mir. Espensæus de continentia, lib.6.cap.8. Kornman de virginitate, Platina in Amor.dial. Practica artis amandi, Barbarus de re vxoria. Arnisæus in polit.cap.3.* and hee that is *instar omnium, Nevisanus* the Lawyer, *Sylva nuptial.* almost in euery page. him

Svbsect. 4.

Philters, Magicall and Poëticall cures.

WHere perswasions and other remedies will not take place, many fly to vnlawfull meanes, Philters, Amulets, Magicke spells, Ligatures, Characters, Charmes, which as a wound with the speare of *Achilles*, if so made and caused, must so be cured. If made by Spells and Philters, saith *Paracelsus*, it must be so eased by Characters, *Mag.lib.2.cap.28.* and by Incantations, *Fernelius Path.lib.6.cap.13.* [k] *Skenkius lib.4. obseruat.Med.* hath some examples of such as haue beene so magically caused, and magically cured, and by witchcraft, so saith *Baptist.Codronchus, lib.3.cap.6. de mor. ven. Malleus mallef.cap.6.* 'Tis not permitted to be done, J confesse, yet often attempted: see more in *Wierus lib.3.cap.18. de præstig. de remedijs per Philtra. Delrio Tom.2.lib.3.quæst.3.sect.3. disquisit.magic. Cardan.lib.16.c.90.* reckons vp many magneticall medicines, as to pisse through a ring, &c. *Mizaldus, cent.3.30. Baptista Porta, Iason Pratensis, Lobelius pag.87. Matthiolus, &c.* prescribe many absurd remedies, Radix mandragoræ ebibitæ, Annuli ex vngulis assi, Stercus amatæ sub ceruical positũ, illâ nescient &c. quum odorẽ fœditatis sentit, amor soluitur. Noctuæ ouum abstemios facit comestum, ex consilio *Iarthæ Indorum* gymnosophistæ apud *Philostratum lib.3.* Sanguis amasiæ ebibitus omnem amoris sensum tollit, *Faustinam, Marci Aurelij* vxorem, gladiatoris amore captam, ita penitus consilio *Chaldæorum* liberatam, refert *Iulius Capitolinus.* Our old Poets and phantasticall writers haue many fabulous remedies for such as are loue sicke, as that of *Protisilaus* tombe in *Philostratus*, in that Dialogue betwixt *Phœnix* and *Vinitor*: *Vinitor* vpon occasion discoursing of the rare vertues of that shrine, telleth him that *Protisilaus* altar and tombe, [l] *cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes, and amongst the rest, such as are loue-sicke, shall there bee helped.* But the most famous is [m] *Leucata Petra*, that renowned rock in *Greece*, of

[k] *Extinguitur virilitas ex incantamentorum malificiis, neq; enim fabula est, nonnulli reperti sunt qui ex venesicijs amore privati sunt, vt ex multis historijs patet.*

[l] *Curat omnes morbos, Ptyses hydropes & oculorum morbos & febre quartana laborantes, & amore captos, miris artibus eos demulcet.*

[m] The morall is, vehement Feare expells Loue.

450 of which *Strabo* writes, *Geog. lib. 10.* not farre from St *Maures*, saith *Sands lib. 1.* From which rocke if any Louer flung himselfe downe headlong, hee was instantly cured. *Venus* after the death of *Adonis*, when she could take no rest for loue, † *Cùm vesana suas torreret flamma medullas*, came to the Temple of *Apollo* to know what she should doe to be eased of her paine: *Apollo* sent her to *Leucata Petra*, where she precipitated her selfe, and was forthwith freed, and when she would needs know of him a reason of it, he told her againe, that he had often obserued [n] *Iupiter* when he was enamored on *Iuno*, thither goe to ease and wash himselfe, and after him diuers others. *Cephalus* for the loue of *Protela*, *Degonetus* daughter leapt downe heere, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

† *Cupidinis æstro percita è summo præceps ruit.*

hoping thus to ease her selfe, and to be freed of her loue pangs.

Hic se Deucalion Pyrrhæ succensus amore
Mersit, & illæso corpore pressit aquas,
Nec mora, fugit amor, &c.

Hither *Deucalion* came, when *Pyrrha's* loue
Tormented him, & leapt down to the Sea,
And had no harme at all, but by and by
His loue was gone, and chased quite away.

This medicine *Ios. Scaliger* speakes of, *Ausoniarum lectionum lib. 18. Salmutz in Pancirol. de 7. mundi mirac.* & other writers. *Pliny* reports, that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which if any Louer tast, his passion is mitigated: And *Anthony Verdurius Imag. deorum, de Cupid.* saith, that amongst the Ancients there was [p] *Amor Lethes, hee tooke burning torches, and extinguished them in the riuer, his* statua *was to be seene in the Temple of* Venus Elusina, of which *Ovid* makes mention, and saith, *that all Louers of old went thither on pilgrimage, that would bee rid of their loue pangs. Pausanias* in † *Phocicis*, speakes of a Temple dedicated *Veneri in spelunca*, to *Venus* in the vault, at *Naupactus* in *Achaia* (now *Lepanto*) in which all widows that would haue second husbands, made their supplications to the goddesse, & all manner of suites concerning Louers were commenced, & their grieuances helped. The same Author in *Achaicis*, tells as much of the riuer *Senelus* in *Greece*, if any Louer washed himselfe in it, by a secret vertue of that water, he was healed of Loues torments,

† *Amoris vulnus idem qui sanat facit.*

which if it be so, that water as he holds is *omni auro pretiosior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Louers must make an head, & rebell, as they did in [q] *Ausonius*, and crucifie *Cupid* till he grant their request, or satisfie their desires.

[n] *Quum Junonem deperiret Iupiter impotenter, ibi solitus lauari, &c.*

† *Menander.*

• *Ouid. ep. 21.*

[p] *Apud antiquos amor Lethes olim fuit, in ardentes faces in profluentem inclinabat, huius statua Veneris Eluſinæ templo visebatur, quo amantes confluebant, qui amicæ memoriam deponere volebant.*

† *Lib. 10. Vota ei nuncupant amatores, multis de causis, sed imprimis viduæ mulieres, vt sibi alteras à deâ nuptias exposcant.*

† *Seneca.*

† *Rhodiginus ant. lect. lib. 16. cap. 25.* cals it *Selenus, Omni amore liberat.*

[q] *Cupido crucifixus, lepidum poema.*

Svbsec. 5.

The last and best cure of Loue Melancholy, is, To let them haue their Desire.

THe last refuge and surest remedie, to bee put in practise in the vtmost place, when no other meanes will take effect, is to let them goe together, and enioy one another; *potissima cura est ut heros amasiâ suâ potiatur,*

atur, saith *Guianerius cap.15. tract.15.* *Æsculapius* himselfe to this malady, cannot invent a better remedy, *quàm ut amanti cedat amatum*, † (*Iason Pratensis*) then that a Louer haue his desire. 451

† Cap.19 de morb.cerebri.

Et pariter torulo bini iungantur in uno,
Et pulchro detur Æneæ, Lauinia coniux.
And let them both be joyned in a bed,
And let *Æneas* faire *Lauinia* wed.

T'is the speciall cure, and if it be possible, so let it be.[r] *Arculanus* holdes it the speedi'est and the best cure, t'is *Savanarola's* last precept, a principall infallible remedy, the last, sole and safest refuge.

Iulia sola potes nostras extinguere flammas,
Non nive, non glacie, sed potes igne pari.
Iulian alone can quench my desire
With neither ice nor snow, but with like fire.

[r] *Patiens potiatur re amatâ, si fieri possit, optima cura cap.16. in 9. Rhasis.*

[s] *Si nihil aliud, nuptiæ & copulatio cum eâ.* † *Petronius Catal.*

When you haue all done, saith [t] *Avicenna, there is no speedier or safer coarse, then to ioyne the parties together according to their desires and wishes, the custome and forme of loue, and so wee haue seene him quickly restored to his former health, that was languished away to skinne and bones, after his desire was satisfied, his discontent ceased, and we thought it strange, our opinion is therefore, that in such cases Nature is to be obeyed.* *Aretæus* an old Author, *lib.3.cap.3.* hath an instance of a young man, [u] when no other meanes could preuaile, was so speedily relieued. What remaines then but to ioine them in marriage?

[t] *Cap. de Iliaci. Non inuenitur cura, nisi regimen connexionis inter eos, secundùm modũ promissionis, & legis, & sic vidimus ad carnem restitutum, qui iam venerat ad aresactionem, evanuit cura postquam sensit, &c.*

[u] *Fama est melancholicum quendam ex amore insanabiliter se habentem, ubi puellæ se coniunxisset, restitutum &c.* † *Speeds hist. è M.S. Ber. Andreæ.*

Yea but *hic labor, hoc opus*, this cannot conueniently be done, by reason of many and seuerall impediments. Sometimes both parties themselues are not agreed, Parents, Tutors, Masters, Gardians, wil not giue consent; Lawes, Customes, Statutes hinder: pouerty, superstition, feare and suspition: many men dote on one woman, *semel & simul*, she dotes as much on him, or thẽ, and in modesty must nor, cannor, dare not make it knowne, shew her affection, or speake her mind. And *hard is the choice* (as it is in *Euphues*) *when one is compelled either by silence to dye with griefe, or by speaking to liue with shame.* In this case almost was that faire Lady *Elizabeth*, *Edward* the 4th his daughter, when she was enamor'd on *Henry* the 7th, that noble young Prince, and new saluted King, when shee brake forth into that passionate speech, †*O that I were worthy of that comely Prince, but my father being dead, I want friendes to motion such a matter. What shall I say? I am all alone, and dare not open my mind to any. What if I acquaint my mother with it? bashfulnesse forbids. What if some of the Lords? audacity wants: O that I might but conferre with him, perhaps in discourse I might let slip such a word that might discouer mine intention.* How many modest maids may this cõcerne, J am a poore seruant, what shall J doe? I am a fatherlesse child, & want meanes; faine they would & cannot wooe, make sute, with many such lets and inconueniences, which I know not, what shall we doe in such a case? Some are so curious in this behalfe, as those old *Romanes*, our moderne *Venetians*, *Dutch* and *French*, that if two parties dearely loue, the one noble, the other ignoble, they may not by their Lawes match, though equall otherwise in yeares, fortunes, education, and all good affection. In *Germany* except they can proue their gentility by their descents, they scorne to match with them. A noble man must marry a noble woman, a Baron, a Barons daughter; a Knight, a Knights, a Gentle-

three

man,

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man,a Gentlemans,as flatters fort their flattes,doe they degrees & families. If she be neuer so rich,faire,well qualified otherwise, they wil make him forsake her.The *Spaniards* abhorre all widowes, The *Turkes* repute them old women,if past fiue and twenty. But these are too seuere Lawes,& strict Customes,*dandum aliquid amori*, we are all the sonnes of *Adam*, 'tis opposite to Nature,it ought not to be so. Againe, he loues her most impotently, she loues not him,& so *è contra*. *Cupid* hath two darts, one to force loue, all of gold,& that sharpe, [a] *quod facit auratum est:* another blunt, of Leade,& that to hinder, *fugat hoc, facit illud amorem*. This wee see too often verified in our common experience. [b] *Choresus* dearely loued that Virgin *Callyrhoe*,but the more he loued her,the more she hated him. *Oenone* loued *Paris*,but he reiected her, they are stiffe of all sides, as if Beauty were therefore created to vndoe,or be vndone. I giue her all attendance,all obseruance (as he cõplaines in the [c] Eglogue)I lament & sigh,& make my moane to her,but she is hard as flint——*cautibus Ismariis immotior*—— she will not respect,*Despectus tibi sum*,or heare me,—*fugit illa vocantem*

Nil lachrymas miserata meas,nil flexa querelis.

What shall I doe? *I wooed her as a yong man should doe,*

But Sir she said,I loue not you.

I send presents, but they are refused.

[d] *Rusticus est Coridon, nec munera curat Alexis.*

I protest,I sweare,I weepe, [e] *odioq; rependit amores*, *Irrisus lachrymas*—— shee neglects me for all this,shee floutes me,shee hates mee. And t'is most true, many Gentlewomen are so nice,they scorne all suiters, crucifie their poore Paramours, & thinke no body good enough for them,as dainty to please as *Daphne* her selfe,

† *Multi illam petière,illa aspernata petentes,*

Nec quid Hymen,quid amor,quid sint connubia curat,

Many did wooe her,but she scorn'd them still,

And said she would not marry by her will.

One while they will not marry, as they say at least (when as they intend nothing lesse) another while not yet, when tis their only desire, they raue vpõ it.She will marry at last,but not him: he is a proper man indeed,& well qualified,but he wants meanes: another of her suiters hath good meanes, but he wants wit; one is too old,another too yong,too deformed, they like not his carriage: a third too loosely giuen, he is rich,but base borne. shee will be a Gentlewoman,a Lady,as her sister is,as her mother is, shee is all out as faire, as well brought vp,hath as good a portiõ,& she lookes for as good a match as *Matilda* or *Dorinda*; if not, she is resolued as yet to tarry. In the meane time,*quot torsit amantes*,one suiter pines away,languisheth in loue,*mori quot denig; cogit:* another sighes and grieues, she cares not : and which * *Stroza* obiected to *Ariadne*,

Nec magis Euriali gemitu, lacrymisq; moveris,

Quàm prece turbati flectitur ora sali.

Tu iuvenem,quo non formosior alter in urbe,

Spernis,& insano cogis amore mori.

Is no more mou'd with those sad sighes and teares,

Of her sweet-heart,then raging Sea with prayers:

Thou

[a] *Ovid.Met.1.*

[b] *Pausanias Achaicis lib.7. Perditè amabat Challirhoen virginem, & quantò erat Coresi amor vehementior, tantò erat puellæ animus ab eius amore alienior.*

[c] *Erasmus Egl. Galatea.*

[d] *Virg.*

[e] *Lucbeus.*

† *Ovid. Met.1.*

* *Erot.lib.2.*

Thou scorn'st the faireſt youth in all our Citty, 453
And mak'ſt him almoſt mad for loue to dye.

They take a pride to pranke vp themſelues, to make yong men enamored, to dote on them, & to runne mad for their ſakes,

——† *ſed nullis ille mouetur* † *Virg.4.Æn.*
Fletibus, aut voces vllas tractabilis audit.
Whileſt niggardly their fauours they diſcouer,
They loue to be belou'd, yet ſcorne the Louer.

All ſute & ſeruice is too little for them, preſents too baſe: As *Atalanta* they muſt be ouer-runne, or not wonne. Many young men are as obſtinate, and as curious in their choice, as tyrannically proud, inſulting, deceitfull, falſe-hearted, as irrefragable & peeuiſh on the other ſide, *Narciſſus* like,

× *Multi illum Iuuenes, multæ petiêre puellæ,* × *Metamorph.3*
Sed fuit in tenerâ tam dira ſuperbia formâ,
Nulli illum Iuuenes, nullæ petiêre puellæ.
Young men and maides did to him ſue,
But in his youth ſo proud, ſo coy was hee,
Young men and maides bade him adue.

Eccho wept & wooed him by all meanes aboue the reſt, but he was obſtinate,

Ante ait emoriar quàm ſit tibi copia noſtri,

he would rather dye then giue conſent. So many Louers doe hold out ſo long doting on themſelues, ſtand in their own light, till in the end they come to be ſcorned and reiected, as *Stroza's Gargiliana* was,

Te iuuenes, te odêre ſenes, deſertaq; langues,
Quæ fueras procerum publica cura prius.
Both yong & old do hate thee ſcorned now,
That once was all their ioy and comfort too.

as *Narciſſus* was himſelfe, —*who deſpiſing many*
Dyed ere he could enioy the loue of any. and to bee contemned themſelues of others, as he was of his ſhadow. Yet this is a common humor, and will not be left, and cannot be helped.

† *Hanc volo quæ non vult, illam quæ vult ego nolo,* † *Auſonius.*
Vincere vult animos, non ſatiare Venus.
I loue a maid, ſhe loues me not: full faine
She would haue me, but I not her againe;
So Loue to crucify mens ſoules is bent,
But ſeldome doth it pleaſe or giue content.

Their loue danceth in a ring, and *Cupid* hunts them round about, he dotes, is doted on againe, *Dumq; petit petitur pariterq; accendit & ardet,* and their loue cannot be reconciled: oftentimes too they may and will not, t'is their owne fooliſh proceeding that marres all, they omit oportunities, *oſcula qui ſumpſit*, &c. they neglect the vſuall meanes and times.

He that will not when he may,
When he will he ſhall haue nay:

they looke to be wooed & ſought after, and ſued too. But moſt part they will, and cannot, either for the aboue-named reaſons, or for that there is a multitude of ſuiters equally enamored, doting all alike, and where one alone muſt ſpeed, what ſhall become of the reſt? *Hero* was beloued of many, but one did enioy her, *Penelope* had a

454 company of suters, yet all missed of their sute. In such cases he or they must wisely & warily vnwinde themselues, vnsettle his affections by those rules aboue-prescribed, diuert his cogitations, or els brauely beare it out, as *Turnus* did, *Tua sit Lauinia coniux*, when he could not get her, with a kind of Heroicall scorne he bid *Æneas* take her, or with a milder farewell, let her goe,

---*Et Phillida solus habeto*, take her to you, God giue you ioy Sir.

Many such inconveniences, lets and hinderances there are, which crosse their proiects, & crucify poore Louers, which sometimes may, sometimes againe cannot bee so easily remoued. but put case they bee reconciled all, helped hitherto, suppose this loue or good liking be betwixt two alone, and both parties were pleased, *mutuus amor*, mutuall loue and great affection, their parents, gardians, tutors, cannot agree, all is dashed, the match is vnequall; one rich, another poore, *durus pater*, an hard-hearted, vnnaturall, a couetous father will not marry his sonne, except he haue so much mony, nor ioyne his daughter in marriage, to saue her dowry, or for that hee cannot spare them for their seruice they doe him, or that he wants meanes to set her out, he hath no mony, she must and shall tarry. Many slacke and careless Parents, measure their childrens affections by their owne; they are now cold & decrepit themselues, past all such youthfull conceits, and they will therefore
y *Ter.* statue their childrens *Genius*, y *Illico nasci senes*, they must not marry; *nec earũ participes esse rerum quas secum fert adolescentia:* as he said in the Comœdy, they will stifle nature, their yong bloods must not participat of youthful pleasures, but be as they are thẽselues, old vpon a suddẽ. And t'is a general fault amõgst most parents in bestowing of their childrẽ, the father wholly respects wealth, when through his own folly, riot, indiscretiõ, he hath embeazled his estate, to recouer himselfe, he confines and prostitutes his eldest sonnes loue and affection to some deformed peece for mony, if he looke or hope to inherit his lands, he shall marry, not when or whom hee loues, but whom his father commands, when and where hee likes, his affection must dance attendance. Now the mother respects good kindred, most part the sonne a proper woman. As z *Liuy* relates *dec.1.lib.4.* a Gentleman & a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controuerted. The Gentleman was preferred by the mothers voice, *quæ quàm splendidissimis nuptijs iungi puellam volebat*: the ouerseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it selfe allsufficient, a *Rahell* was so married by *Iacob*, and *Bonauenture in 4. sent. denies that he so much as venially sinnes, that marries a maid for comelinesse of person.* The *Iewes*, *Deut.21.11.* if they saw amongst the captiues a beautifull woman, some small circumstances obserued, might take her to wife. They should not be too seuere in that kinde, especially if there bee no such vrgent occasion, or grieuous impediment. Tis good for a commonwealth † *Plato* holds, that in their contracts *young men should neither auoid the affinity of poore folkes, or seeke after rich.* Pouerty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion, & good bringing vp, * *I am poore, I confesse, but am I therefore contemptible, and an abiect? Loue it selfe is naked, the* Graces, *the* Starres, *and* Hercules *cladin a Lions skinne.* Giue something to vertue, loue, wisdome, fauour, beauty, per-

z *Plebeius & nobilis ambiebant puellæ certamẽ in partes venit. &c.*

a *Gen. 26.*

b *Non peccat venialiter qui mulierem ducit ob pulchritudinem.*

† *Lib.6. de leg. Ex vsu reipub. est vt in nuptiis iuuenes neq; paupertatem fugiant, neq; diuitum sectentur.*

* *Philostr. epist. quoniam pauper sum idcirco contemptior & abiectior tibi videor. Amor ipse nudus est, gratiæ et astra, Hercules pelle leoninã indutus.*

son

son, be not all for mony. Besides you must consider that *Amor cogi non potest* Loue cannot be compelled, they must affect as they may: *Fatum est in partibus illis Quas sinus abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heauen.

[c] *Iuuenalis.*

It lies not in our power to loue or hate,
For will in vs is ouerrul'd by fate.

A seruant maid in † *Aristænetus* loued her mistris Minion, which when her Dame perceaued, *furiosa æmulatione*, in a iealous humour shee dragged her about the house by the haire of the head, and vexed her sore. The wench cried out, * *O mistris, fortune hath made my body your seruant, but not my soule.* Affections are free, not to be commanded. Moreouer it may be to restraine their ambition, pride, and couetousnesse, to correct those hereditary diseases of a family, God in his iust iudgement assignes and permits such matches to be made. For I am of *Plato* and [d] *Bodines* minde, that Families haue their bounds and periods as well as kingdomes, beyond which for extent or continuance they shall not exceede six or seuen hundred yeares, as they there illustrate by many examples, and which *Peucer* and † *Melanchon* approue; but in a perpetuall tenor (as we see by many pedegrees of Knights, Gentlemen, Yeomen) continue as they began, for many descents with little alteration. Howsoeuer let them, I say, giue something to youth, to loue, they must not thinke that they can fancy whom they appoint. [e] *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyricke of his, and may not be forced, it requires mutuall loue, a correspondency. And consider withall the miseries of enforced marriages, take pitty vpon youth; and such aboue the rest as haue [f] daughters to bestowe, must be very carefull and prouident to marry them in due time, *Virgines enim tempestiuè locandæ*, as *Lemnius* admonisheth, *lib.1.cap.6.* Virgins must be prouided for in season, to preuent many diseases, and other inconueniences, and for a thing that I knowe besides, they perchance will marry themselues elsse, or doe worse. If *Neuisanus* the Lawyer doe not impose, they may doe it by right; for as he proues out of *Curtius*, and some other Ciuilians, *Sylvæ nup. lib.2.numer.30.* [g] *A maid past 25 yeares of age, against her parents consent may marry such a one as is vnworthy of her, and inferiour to her, & her father by law must be compelled to giue her a competent dowry.* For if they tarry longer they are past date, and no body will respect them. A woman with vs in *Italy* (saith † *Aretines Lucretia*) 24 yeares of age, *is old already, past the best, of no accompt.* A Virgin, as the Poet holds, is like a flowre, a Rose withered on a sudden. [h] *Quam modò nascentem rutilus conspexit Eous,*
Hanc rediens sero vespere vidit anum.
She that was erst a maid as fresh as May,
Is now an old Crone, time so steales away.
Let them take time then while they may, make aduantage of youth, and as he prescribes, *Collige virgo rosas dum flos novus & noua pubes,*
Et memor esto ævum sic properare tuum.
Faire maid goe gather Roses in thy prime,
And thinke that as a flowre so goes on time.
Let's all loue, *dum vires annique sinunt*, whiles wee are in the flowre of yeares, fit for loue matters, and while time serues. For

* *Eiulans inquit, non mentem vnà addixit mihi fortuna seruituti.*

[d] *De repub. cap. de period. rerum pub.*

† *Com. in Car. Chron.*

[e] *Plin. in paneg.*

[f] *Puellis imprimis nulla danda occasio lapsus, Lemn. lib.2. 54. de vit. instit.*

[g] *Filia excedens annum 25. potest inscio patre nubere, licet indignus sit maritus, & eum cogere ad congruè dotandum.*

† *Mulier apud nos 24 annorum vetula est & proiectitia.*

[h] *Ausonius edyl. 14.*

Idem.

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p Catullus.

q Translated by M. B. Iohnson.

p *Soles occidere & redire possunt,*
Nobis cùm semel occidit breuis lux,
Nox est perpetuò vna dormienda.
q *Sunnes that set may rise againe,*
But if once we loose this light,
'Tis with vs perpetuall night.

Volat irreuocabile tempus, time past cannot be recal'd. But wee need no such exhortation, we are all commonly too forward, yet if there be an escape, and all be not as it should, as *Diogenes* stroke the father when the sonne swore, because he taught him no better: if a maid or young man miscarry, I thinke their parents oftentimes, Guardians, Ouerseers, Gouernours, are in as much fault, and ought as seuerely to be punished as their children, in prouiding for them no sooner.

Now for those that haue free liberty to bestow themselues; I could wish that good counsell of the Comicall old man were put in practise,

* Plautus.

* *Opulentiores pauperiorum vt filias*
Indotatas ducant vxores domum.
Et multò fiet ciuitas concordior,
Et inuidiâ nos minore vtemur, quàm vtimur.
That rich men would marry poore maidens some,
And that without dowry, and so bring them home.
So would much concord be in our citty,
Lesse envy should we haue, much more pitty.

If they would care lesse for wealth, we should haue much more content and quietnesse in a commonwealth. Beauty, good bringing vp, mee thinkes, is a sufficient portion of it selfe, and he doth well that will accept of such a wife. *Eubulides* in p *Aristænetus* married a poore mans child, in pitty of her estate, and that quickly. *Acontius* comming to *Delos*, to sacrifice to *Diana*, fell in loue with *Cydippe* a noble lasse, and wanting meanes to get her loue, flung a golden apple into her lap, with this inscription vpon it,

p Epist. 12. lib. 2. Elegit coniugem pauperem, indotatam, & subito deamauit, ex commiseratione eius inopiæ.

Iuro tibi sanè per mystica sacra Diana,
Me tibi venturum comitem, sponsumq; futurum.
I sweare by all the rites of *Diana*,
Ile' come and be thy husband if I may.

Shee considered of it, and vpon some small enquiry of his person and estate, was married vnto him.

Blessed is the wooing,
That is not long a doing,

As the saying is, when the parties are sufficiently known to each other, what needs such scrupulosity, so many circumstances? dost thou knowe her conditiõs, her bringing vp, like her person, let her meanes be what they wil, take her without any more adoe. q *Dido* and *Æneas* were accidentally driuen by a storme both into one caue, they made a match vpon it; if thou loues the party, doe as much. good education and beauty is a competent dowry, stand not vpon mony. *Leontius* a Philosopher of *Athens*, had a faire daughter called *Athenais*, *multo corporis lepore ac Venere*, (saith mine author) of a comely carriage, he gaue her no portion, but her bringing vp, *occulto formæ præsagio*, out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she thus qualified, was preferred

q Virg. Æn.

r Lipsius polit. Sebast. Mayer. Select. Sect. 1. cap. 13.

ferred by some friends to *Constantinople* to serue *Pulcheria* the Emperours sister, of whom she was baptized and called *Eudocia*. *Theodosius* the Emperour in short space tooke notice of her excellent beauty and good parts, and a little after, vpon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. [f] *Rodophe* was the fayrest Lady in her dayes in all *Ægypt*, she went to wash her, and by chance (her maids meane while looking but carelesly to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammetichus* the king of *Ægypts* lap at *Memphis*. He wondred at the excellency of the shooe and pretty foot, but more *Aquilæ factum*, at the manner of the bringing of it: & caused forthwith proclamation to be made, that she that owned that shooe should come presently to his Court, shee came and was forthwith married to the king. I say this was heroically done, and like a Prince: I commend him for it, and all such as haue meanes, that will either doe as hee did themselues, or so for loue, &c. marry their children. If he be rich, let him take such a one as wants, if shee haue fortunes of her owne, let her make a man. 'But in this yron age of ours wee respect riches alone, couetousnesse and filthy lucre marres all good matches, so loue is banished, and we feele the smart of it in the end. But I am too lauish peradventure in this subiect.

[f] *Mayerus Select sect. 1. c. 14 & Ælian. l. 13. cap. 33. Cum famule lauantis vestes incuriosius custodirent, &c. Mandauit per vniuersum Ægyptum vt femina quæreretur, cuius is calceus esset, eamq; sic inuentam in matrimonium accepit.*

Another let or hinderance is strict and seuere discipline, lawes & rigorous customes that forbid men to marry at some set times, and in some places: As Prentises, Seruants, Collegiats, states of liues in coppy holds, or in some base inferiour offices, [i] *Velle licet* in such cases, *potiri non licet*, as he said. They see but as prisoners through a grate, they may couet and catch, but as *Tantalus à labris, &c.* Their loue is lost, and in vaine in such an estate to attempt. † *Grauissimum est adamare nec potiri*, 'tis a grieuous thing to loue and not enioy. They may indeed, I deny not, marry if they will, and haue free choice some of them; but in the meane time their case is desperat, *Lupum auribus tenent*, they hold a woolfe by the eares; they must either burne or starue. 'Tis *Cornutum sophisma*, hard to resolue, if they marry they forfeit their estates, they are vndone and starue themselues through beggery and want: if they doe not marry, in this heroicall passion they furiously rage, and are tormented, torne in peeces by their predominate affections. Euery man hath not the gift of continence, better it is to marry then burne, for their soules health, but for their present fortunes, by some other meanes to pacifie themselues, and diuert the streame of this fiery torrent, to continue as they are, [k] rest satisfied, and with *Iepthes* daughter to bewaile their virginities.

[i] *Apulcius in Catel. nobis Cupido velle dat, posse abnegat.*
† *Anacreon. Ad.*

[k] The Foxe would eat no Grapes. If she may not bee had, let her go

Of like nature is superstition, those rash vowes of Monkes and Friers, and such as liue in religious orders; but farre more tyrannicall and much worse. Nature, youth, and this furious passion forcibly inclines, and rageth on the one side: but their order and vow checkes them on the other.

* *Votoq; suo sua forma repugnat.* What merits and Indulgences they heape vnto themselues by it, what commodities, I knowe not; but I am sure, from such rash vowes, and inhumane manner of life proceed many inconueniences, many diseases, many vices, mastupration, Satyriasis, Priapismus, melancholy, madnesse, fornication, adultery, Sodomy, theft, murder, and all manner of mischiefes: read but *Bales* Catalogue of *Sodomites*, at the visitation of Abbies here in *England*, *Henry Stephen* his Apol. for *Herodo-*

* *Ouid. 1. met.*

[l] *Mercurialis de Priapismo.*

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tus, that which *Vlricus* writes in one of his Epistles, [m] *that Pope Gregory when he saw 600. skulls and bones of Infants taken out of a fishpond neere a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much grieued at it, and purged himselfe by repentance.* Read many such, and then aske what is to be done; Is this vow to bee broke or not? No, saith *Bellarmine*, *cap.38. lib.de Monach. melius est scortari & vri, quam de voto cælibatus ad nuptias transire*, better burne or fly out then to breake thy vow. And *Coster in his Enchirid. de cælibat. sacerdotum*, saith it is absolutely *grauius peccatum*, [n] *a greater sinne for a Priest to marry, then to keepe a Concubine at home. Gregory de Valence, cap. 6. de cælibat.* maintaines as much, as those *Essei* and *Montanists* of old. Insomuch that many Votaries, out of a false persuasion of merit and holinesse in this kinde, will sooner dye then marry, though it be to the sauing of their liues. [o] Anno 1419. *Pius 2.* Pope, *Iames Rossa* Nephew to the king of *Portugall*, and now elect Archbishop of *Lisbone*, being very sicke at *Florence*, [p] *when his Physitians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerefully chose to dye.* Now they commend him for it. But S[t] *Paul* teacheth otherwise, *better marry then burne*, and *Cyprian Epist.* 8. boldly denounceth, *Adulterum est, impium est, sacrilegum est, quodcunq; humano furore statuitur, vt diuina violetur*, It is abominable, impious, adulterous, and sacrilegious, what men make and ordinate after their owne furies to crosse Gods lawes. It is an vnnaturall and impious thing to barre men of this Christian liberty, too seuere and inhumane an edict.

[o] The silly wrenne, the Titmouse also,
The little Redbrest haue their election,
They flye I saw and together gone,
Whereas hem list, about enuiron
As they of kinde haue inclination,
And as nature Impresse and guide,
Of euery thing list to prouide.

But man alone, alas the hard stond,
Full cruelly by kinds ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasance:
What meaneth this, what is this pretence
Of lawes, I wis, against all right of kinde
Without a cause, so narrow men to binde.

Many Lay-men repine still at Priests marriages aboue the rest, and not at Cleargy men only, but all of the meaner sort and condition, they would haue none marry but such as are rich and able to maintaine wiues, because their parish belike shall be pestered with Orphans, and the world full of beggers: but [p] these are shallow politicians, they doe not [q] consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America*, *Terra Australis incognita*, *Africa* may bee sent? Those politique *Romans* were of another mind, they thought their Citty & Country could neuer be too populous. [r] *Augustus Cæsar* made an Oration in *Rome ad cælibes*, to perswade them to marry, some countries compelled them to marry

of

m *Memorabile quod Vlricus epistolâ refert, Gregorium quũ ex piscina quadam allata plus quam sex mille infantum capita vidisset, ingemuisse, & decretum de cælibatu tantam cædis causam confessus condigno illud pœnitentiæ fructu purgasse Kẽnisius ex: concil. Trident part.3. de cælibatu sacerdotum.*

n *Si nubat, quã si domi concubinam alat.*

o *Alphonsius Ciacanius lib. de gest. pontificum.*

p *Cum medici suaderent vt aut nuberet, aut coitu vteretur, sic mortem vitari posse, mortem potius intrepidus expectauit, &c.*

o Lidgate in *Chaucers* flower of curtesie.

p Tis not multitude but idlenesse which causeth beggery.

q Or to set them a work, and bring thẽ vp in some honest trades.

r *Dion. Cassius lib.56.*

of old, as [f] *Iewes, Turkes, Indians, Chineſe*, amongſt the reſt in theſe dayes, who much wonder at our diſcipline to ſuffer ſo many idle perſons to liue in Monaſteries, & often marvell how they can liue honeſt. [t] Jn the Iſle of *Maragnan*, the Gouernour and petty King there did wonder at the *Frenchmen*, & admire how ſo many Friers, and the reſt of their company could liue without wiues, they thought it a thing vnpoſſible, and would not beleeue it. If theſe men ſhould but Survey our multitudes of religious houſes, obſerue our numbers of Monaſteries all ouer *Europe*, 18 Nunneries in *Padua*, Jn *Venice* 31. Cloiſters of Monkes, 28. of Nunnes, &c. *ex vngue leonem*, 'tis to this proportion, in all other Prouinces & Cities, what would they think, doe they liue honeſt? Let them diſſemble as they will, I am of *Tertullians* mind, that few can containe but by compulſion.* *O chaſtity* (ſaith he) *thou art a rare Goddeſſe in the world, not ſo eaſily got, ſeldome continuate: Thou maiſt now & then be compel'd either for defect of nature, or if diſcipline perſwade, decrees enforce:* Or for ſome ſuch by reſpects, want of meanes, raſh vowes, &c. But can he willingly containe? I thinke not. Therefore either out of commiſeration of humane imbecillity, or in pollicy, or to preuent a farre worſer inconvenience, [u] Jn moſt countries they doe much encourage them to marriage, giue great rewards to ſuch as haue many children, and mulct ſuch as will not marry, *Ius trium liberorum*, and in *Agellius lib. 2. cap. 15.* [x] Wee read that three children freed the father from painefull offices, and fiue from all contributions. *A woman ſhall be ſaued by bearing children. Epictetus* would haue all marry, and [y] *Plato 6. de legibus*, he that marrieth not before 35 yeares of his age, muſt be compelled and puniſhed, and the money conſecrated to *Iuno's* Temple, or applied to publike vſes. They account him in ſome countries vnfortunate that dies without a wife, and lament him for it: o my ſweet ſonne, &c: See *Lucian de luctu*, *Sands fol. 83.*

Yet notwithſtanding many with vs are of the oppoſit part, they are married themſelues and for others let them burne, fire and flame they care not, ſo they be not troubled with them. Many poore people, and of the meaner ſort are too diſtruſtfull of Gods prouidence, *they will not marry for ſuch worldly reſpects*, feare of want, woes, miſeries, or that they ſhall light, as [z] *Lemnius* ſaith, *on a Scold, a ſlut, or a bad wife.* And therefore † *Triſtem Iuventam venere deſerta colunt*, they are reſolued to liue ſingle, and ready with *Hippolitus* to abiure all women. * *Deteſtor omnes horreo, fugio, execror, &c.* But theſe mē are too diſtruſtfull and much to blame,

[a] *Parcite pauorum diffundere crimen in omnes.* They muſt not blame all for ſome. As there be many bad, there be ſome good wiues: read what *Solomon* hath ſaid in their praiſes, *Prov. 31.* and *Siracides cap. 26. & 36. Minuuntur atræ coniuge curæ*, women are the ſole only ioy, and comfort of a mans life. [p] *Delitiæ humani generis, ſolatia vitæ,*
Blanditiæ noctis, placidiſſima cura diei,
Vota virum, iuvenum ſpes, &c. *A wife is a young mans Miſtris, a middle ages companion, an old mans nurſe: Particeps lætorum & triſtiū.* a prop, an helpe, &c. becauſe marriage is troubleſome, to avoid it, is no argument; [c] *he that will avoid trouble muſt avoid the world*, ſaith *Euſebius præpar. Evangel. 5. cap. 50.* Some trouble there is in marriage J deny not, *Etſi graue ſit matrimonium*, ſaith *Eraſmus, edulcatur tamen multis, &c.* yet there bee many things

[f] *Sardus. Buxdorfius. Riccius.*

[t] *Claude Albaville* in his hiſt of the French men to the Iſle of *Maragnan. An.* 1614

* *Rara quidem dea tu es O chaſtitas in his terris, nec facilè perfecta variis perpetua, cogi nonnunquam poteſt, ob naturæ defectum, vel ſi diſciplina perſuaſerit, cenſura compreſſerit.*

[u] *Alexander ab Alexandro lib. 4. cap. 8.*

[x] *Tres filij fratrem ab excubiis quinq; ab omnibus officiis liberabant.*

[y] *Præcepto primo. Cogatur nubere aut multator & pecunia templo Iunonis dedicetur & publica fiat.*

[z] *Qui ſe capiſtro matrimonij alligari non patiuntur. Lemnius lib. 4. 13. de occult nat. Abhorrent multi à matrimonio, ne moroſam, querulam acerbam, amaram vxorem perferre cogantur.*

† *Senec. Hippol.*

* *Idem. Hipp.*

[a] *Ovid.*

[p] *Lochens.*

[b] *Bacons Eſſays*

[c] *Qui vult vitare moleſtias vitet mundum.*

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things to [d] sweeten it, a pleasant wife, pretty children, *dulces nati, &c.* And howsoeuer though it were all troubles, [e] *vtilitatis publicæ causa devorandum, graue quid libenter subeundum*, it must willingly be vndergone for publike goods sake, * *Supplet Venus ac restituit humanum genus*, and to propagate the Church. *Matrimonium humano generi immortalitatem tribuit*, saith *Neuisanus*, Matrimony makes vs immortall.

ε *Indignè viuit per quem non viuit & alter*, And as [h] *Trismegistus* to his sonne *Tatius, haue no commerce with a single man.* They hold him in some places vnfortunate that so dies, *Sands fol.83. If wee could liue without wiues*, as *Metellus Numidicus* said in [i] *Agellius, we would all want them, but because we cannot, let all marry, and consult rather to the publike good, then their owne priuate pleasure or estate.* It were an happy thing, as wise † *Euripides* hath it, if we could buy children with gold and siluer, and be so prouided, *sine mulierum congressu*, without womens company, but that may not be,

* *Orbis iacebit squallido turpis situ,*
Vanum sine vllis classibus stabit mare,
Aleſq; cœlo deerit & sylvis fera.

necessity therefore compells vs to marry. I conclude with *Seneca*,

——*cur Toro viduo iaces?*
Tristem inventam solue: nunc luxus rape,
Effunde habenas optimos vitæ dies
Effluere prohibe.

Let him that is auerse from marriage read more in *Barbarus de re vxor. lib.1. cap.1. Lemnius de institut. cap.4. P. Godefridus de Amor. lib.3. cap.1.* [k] *Neuisanus lib.3. Alex. ab Alexandro. l.4. cap.8. Tunstall, Erasmus* tracts *in laudem matrimonij, &c.* And I doubt not but in the end he wil rest satisfied, & be as willing to embrace marriage as the rest: There will not be found, I hope, [l] *No not in that seuere family of Stoicks, that will not submit his graue beard, and supercilious lookes to the clipping of a wife*, or disagree from his fellowes in this point. *For what more willingly* (as † *Varro* holds) *can a proper man see then a faire wife?* can the world afford a better sight, a more gratious aspect?

Since then this of marriage, is the last and best refuge, and cure of Heroicall loue, all doubts are cleered, and all impediments remoued; I say againe, what remaines, but that according to both their desires, they bee happily ioyned, since it cannot otherwise be helped. If al parties be pleased, aske their Banes, 'tis a match. [m] *Potiturq; suâ puer Iphis Ianthi.* And although they haue hardly past the pikes, through many difficulties & delayes haue brought the match about, yet let them take this of * *Aristænetus* (that so marry) for their comfort: *After many troubles & cares, the marriages of louers are more* † *sweet and pleasant.* As we commonly conclude a Comedy with a [o] wedding, and shaking of hands, lets shut vp our discourse, and conclude all with an † *Epithalamium.*

God giue them ioy together. [q] *Hymen ô Hyminæe, Hymen ades ô Hyminæe. Bonum factum*, 'Tis well done. *Ambo animis, ambo præstantes viribus, ambo Florentes annis*,—— you both excell in gifts of body and minde, you are both equall in yeares, youth, vigor, alacrity,

[d] Τίς δὲ βίος ἡδὺς τηρωτὸν ἄτερ χρυσῆς ἀφροδίτης. *Quid vita est quæso? quidue est sine Cypride dulce Mimner.*
• *Erasmus.*
† *Seneca Hipp. Lib.3. num.1.*
ε *Palingenius.*
h *Noli societatē habere, &c.*
i *Lib.1. cap.6. Si, inquit, Quirites sine vxore esse possemus, omnes careremus. Sed quoniam sic est, saluti potius publicæ quam voluptati consulendum.*
† *Beatum foret si liberos auro & argento mercari &c.*
* *Sen. Hippol.*
k *Domus non potest consistere sine vxore. Neuisanus lib.3. num.18.*
l *Nemo in seuerissima Stoicorū familia qui non barbam quoq; & supercilium amplexibus vxoris submiserit, aut in ista parte à reliquis dissenserit, Hensius Primiero.*
† *Quid libentius homo masculus videre debet quam bellam vxorem?*
m *Ouid.*
* *Epist.4, lib.2. Iucundiores multò & suauiores longè post molestas turbas amantium nuptiæ.*
† *Olim meminisse iuuabit.*
o *Quid expectatis intus, fiunt nuptiæ.*
q *Catullus.*

the musicke, guests, and all the good cheere is within. † Be it knowne to the Bride I looke for a paire of gloues.

Iudite

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——— P *ludite vt lubet & breui* p Catullus.
Liberos date.———
Then modestly goe sport and play,
And let's haue euery yeare a boy. q *Goe giue a sweet smell* q Eccles 39.14
as Incense, and bring forth flowres as the Lilly: that we may say hereafter,
Scitus Mecastor, natus est Pamphilo puer.
In the meane time, I say, *Ite agite ô iuvenes, non murmura vestra columbæ,* r Galieni Epithal.
Brachia non hæderæ, neq; vincant oscula conchæ.
O gentle youths goe sport your selues betimes,
Let not the Doues outpasse your murmurings,
Or Ivy clasping armes, or oyster kissings.
And in the morne betime, as those s *Lacedæmonian* Lasses saluted *Helena* & t Theocritus edyl. 18.
Menelaus, singing at their windowes, & wishing good successe, doe wee at yours. *Salve ô sponsa, salve felix, det vobis Latona*
Felicem Sobolem, Venus dea det æqualem amorem
Inter vos mutuò; Saturnus durabiles divitias,
Dormite in pectora mutuò amorem inspirantes,
Et desiderium.———
Goodmorrow Master Bridegrome, & mistris Bride,
Many faire louely Bernes to you betide:
Let *Venus* to you mutuall loue procure,
Let *Saturne* giue you riches to endure,
Long may yon sleepe in one anothers armes,
Inspiring sweet desire, and free from harmes.
And all your liues long, u *Contingat vobis turturum concordia,* u Erasmus Epithal. P. Ægidij. Nec saltem modò sed duo charissima pectora indissolubili mutuæ benevolentiæ nodo copulent, ut nihil unquam eos incendere possit iræ vel tædy. Illa perpetuo nihil audiat nisi mea lux: Ille vicissim nihil nisi anime mi: Atq; huic iucunditati ne senectus detrahat, imo potiùs aliquid adaugeat.
Cornicula vivacitas———
The loue of Turtles hap to you,
And Rauens yeares still to renew.
Let the *Muses* sing (as he said) the *Graces* dance, not at their weddings only, but all their liues long; *so couple their hearts, that no irksomnesse or anger euer befall them: Let him neuer call her other name then my ioy, my light, or her call him otherwise then sweet-heart. To this happinesse of theirs, let not old age any whit detract but as their yeares, so let their mutuall loue and comfort increase.*
And when they depart this life ——† *concordes quoniam vixêre tot annos,*
Auferat hora duos eadem, nec coniugis usquam
Busta sua videat, nec sit tumulandus ab illâ.
Because they haue so sweetly liu'd together,
Let not one dye a day before the other,
He bury her, she him with euen fate,
One houre their soules let ioyntly separate.
† Ovid. Met. 8.

Felicitèr nuptis.
Atq; hæc de amore dixisse sufficiat, *sub correctione,* h quod ait ille, *cuiusq; melius sentientis.* Plura qui volet de remediis Amoris, legat *Iasonem Pratensem, Arnoldum, Montaltum, Savanarolam, Langium, Valescum, Crimisonum, Alexandrum Benedictum, Laurentium, Valleriolam,* è Poëtis *Nasonem,* è nostratibus *Chaucerum, &c.*
h Kornmannus de linea Amoris.

SECT. 3.

Memb. 1. Svbsect. 1.

Iealousie, his Equivocations, Name, Definition, Extent, seuerall kindes, of Princes, Parents, Friends. In Beasts, Men, before marriage, as Corriuals, or after, as in this place.

VAlescus de Taranta cap. de Melanchol. Ælian Montaltus, Felix Platerus, Guianerius, put *Iealousie* for a cause of Melancholy, others for a Symptome; because melancholy persons amongst other passions & perturbations of the mind, are most obnoxious to it. But me thinkes for the latitude it hath, and that prerogatiue aboue other ordinary Symptomes, it ought to bee treated of as a Species a-part, being of so great and eminent note, so furious a passion, & almost of as great extent as Loue it selfe, as [i] *Benedetto Varchi* holds, *No loue without a mixture of Iealousie*. For these causes I will dilate it, & treat of it by it selfe, as a bastard branch, or kind of Loue Melancholy, and of like note; which as *Heroicall* Loue, goeth commonly before marriage, this vsually followes, tortures, and crucifies in like sort, deserues therefore to be rectified alike, requires as much care and industry, in setting out the seuerall causes of it, prognostickes & cures. Which I haue more willingly done, that he that is, or hath beene Jealous, may see his error as in a glasse; he that is not, may learne to detest, auoid it himselfe, and dispossesse others that are any way affected with it.

[i] In his Oration of Iealousie, put out by *Fraa. Sansouino.*

Iealousie is described & defined to be [k] *a certaine suspition which the Louer hath of the party he chiefly loueth, lest he or she should be enamor'd of another:* or an eager desire to enioy some beauty alone, to haue it proper to himself only: a feare or doubt, lest any forrainer should participate or share with him in his loue. Or (as *Scaliger* addes) *a feare of loosing her fauour, whom hee so earnestly affects. Cardan* calls it, [l] [m] *zeale for loue, and a kinde of enuy lest any man should beguile vs. Lodovicus Vives* defines it in the very same words, or little differing in sense.

[k] *Benedetto Varchi.*

[l] *Exercitat. 317 Cùm metuimus ne amatæ rei exturbemur possessione.*

[m] *Zelus de formâ, & inuidentiæ species, ne quis formâ, quâ amamus, fruatur.*

There be many other *Iealousies*, but improperly so called all; as that of Parents, Tutors, Guardians ouer their children, friends whom they loue, or such as are left to their wardship or protection,

Storax, non rediit hac nocte à cœnâ Æschinus,
Neq; seruulorum quispiam qui aduorsum ierant?

As the old man in the Comedy cryed out in passion, and from a sollicitous feare and care he had of his adopted sonne, [o] *not of beauty, but lest they should miscarry, doe amisse, or any way discredit, disgrace* (as *Viues* notes) *or indanger themselues and vs.* [p] *Ægeus* was so sollicitous for his sonne *Theseus*, (when he went to fight with the *Minotaure*) of his successe, lest hee should be foyled, [q] *Prona est timori semper in peius fides.* We are still apt to suspect the worst in such doubtfull cases, as many wiues in their husbands absence, fond mothers in their childrens, lest if absent they should be mis-led or sicke, and are continually expecting newes of them, how they doe fare, & what is become of them, they cannot endure to haue them long out of their sight:

[n] 3. *de Animâ.*
[o] R. *de animâ. Tangimur Zelotypiâ de pupillis liberis, charisq; curæ nostræ creditis, non de formâ, sed ne male sit iis, aut ne nobis sibiq; parent ignominiam.*
[p] *Plutarch.*
[q] *Senec. in Herc. fur.*

O my sweet sonne, O my deare child, &c. *Paul* was iealous ouer the Church of *Corinth*, as he confesseth *2. Cor. 11. 12. With a godly Iealousie, to present them a pure Virgin to Christ*, and he was afraid still, lest as the Serpent beguiled *Eua* through his subtilty, so their mindes should bee corrupt from the simplicity that is in *Christ*. GOD himselfe in some sense is said to be iealous, [r] *I am a iealous God, and will visite, &c.* and *Psal. 79. 5. Shall thy Iealousie burne like fire for euer?* But these are improperly called Iealousies, and by a Metaphor, to expresse the care and sollicitude they haue of them. Although some Iealousies expresse all the Symptomes of this which we treat of, feare, sorrow, anguish, anxiety, suspition, &c. the obiect only varied. As that of Princes, which is most notorious, as when they feare corrivals (if I may so call them) successors, emulators, subiects, or such as they haue offended. [s] *Omnis & potestas Impatiens consortis est: They are still suspitious, lest their authority should bee diminished*, [t] as one obserues; And as *Comineus* hath it, [u] *It cannot bee expressed what slender causes they haue of their griefe and suspition, a secret disease, that commonly lurkes and breedes in Princes families.* Sometimes it is for their honour only, as that of *Adrian* the Emperour, [x] *that killed all his Emulators. Saul* envied *Dauid*; *Domitian*, *Agricola*; becausse hee did excell him; obscure his honor as he thought, eclipse his fame. *Iuno* turned *Prætus* daughters into Kine, because they contended with her for beauty, *Cyparissæ* King *Eteocles* daughters, were envied of the Goddesses for their excellent good parts, and dancing amongst the rest, saith [y] *Constantine, and for that cause, flung downe headlong from heauen, and buried in a pit, but the earth tooke pitty of them, and brought out Cypresse trees to preserue their memories.* [z] *Niobe, Arachne*, and *Marsias*, can testify as much. But it is most grieuous whē it is for a kingdome it selfe, or matters of commodity, it produceth lamentable effects, especially amongst Tyrants, *in Despotico Imperio*, and such as are more feared, then beloued of their subiects, that get and keepe their soueraignty by force. [a] *Quod ciuibus tenere te inuitis scias, &c.* as *Phalaris*, *Dionysius*, *Periander* held theirs. [b] *What slaue, what hangman (* as *Bodine* well expresseth this passion, *l. 2. cap. 5. de rep.) can so cruelly torture a condemned person, as this feare and suspition? Feare of death, infamy, torments, are those furies and vultures, that vexe and disquiet tyrants, and torture them day and night, with perpetuall terrors and affrights, envy, suspition, feare, desire of revenge, and a thousand such disagreeing perturbations, turne and affright the soule out of the hinges of health, and more grieuously wound and pierce, then those cruell masters can exasperate and vexe their prentises or seruants, with clubbes, whippes, chaines and tortures.* Many terrible examples we haue in this kind amongst the *Turkes*, especially many iealous outrages, [c] *Selimus* killed *Cornutus* his youngest brother, fiue of his Nephewes, *Mustapha Bassa*, and many others. [d] *Baiazet* the second *Turke*, iealous of the valour and greatnesse of *Acmet Bassa*, caused him to be slaine. [e] *Solyman* the magnificent, murdred his owne sonne *Mustapha*, and 'tis an ordinary thing amongst them, to make away their owne brothers, or any competitors: at the first comming to the Crowne, 't is all the solemnity they vse at their funerals. What mad prankes in his iealous furie did *Herod* of old, commit in *Iury*, when he massacred al the children of a yeere old? And what mad prankes hath [f] *Io. Basilius*, that *Muscouian* tyrant, practised of late? It is a wonder to read that strange suspition, which *Suetonius* relates of *Claudius*

[r] *Exod. 20.*
[s] *Lucian.*
[t] *Daneus Aphoris. polit. Semper metuunt ne eorum authoritas minuatur.*
[u] *Belli Neapol. lib. 5.*
[x] *Dici non potest quàm tenues & infirmas causas habent mœroris & suspitionis, & hic est morbus occultus, qui in familiis principum regnat.*
[x] *Omnes æmulos interfecit, Lampridius.*
[y] *Constant. agricult. lib. 6. cap. 5. Cyparissæ Eteoclis filiæ, saltantes ad æmulationem deorum, in puteum demolitæ sunt, sed terra miserata, cupressos inde produxit.*
[z] *Ouid. Met.*
[a] *Seneca.*
[b] *Quis autem carnifex addictum supplicio crudelius afficiat, quàm metus? Metus inquam mortis, infamiæ, cruciatus sunt, ille ultrices furiæ, quæ tyrannos exagitant, &c. Multò acerbius sauciant & pungunt, quàm crudeles domini seruos vinctos, fustibus ac tormentis exulcerare possunt.*
[c] *Lonicerus To. 1. Turc. hist. t. 24.*
[d] *Iouius vita eius.*
[e] *Knowles. Busbequius. Sands fol. 52.*
[f] *Alexander Gaguinus Muscouit. hist. descript. cap. 5.*

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Cæsar, and of *Domitian*, they were afraid of euery man they saw. And which *Herodian* of *Antoninus* and *Geta*, those two iealous brothers, the one could not endure so much as the others seruants, but made away him, and all his followers, and all that belonged to him, or were his well-wishers. g *Maximinus perceiuing himselfe to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his meane parentage would be obiected to him, caused all the Senators that were nobly descended, to be slaine in a iealous honour, turned all the seruants of* Alexander *his predecessor out of doores, and slew many of them, because they lamented their Masters death, suspecting them to be traytors, for the loue they bare to him.* When *Alexander* in his fury had made *Clitus* his deare friend to be put to death, and saw now (saith h *Curtius*) an alienation in his subiects hearts, none durst talk with him, he began to be iealous of himselfe, lest they should attempt as much on him, *and said they liued like so many wilde beasts in a wilderneſſe, one afraide of another.* Our moderne stories afford vs many notable examples. i *Henry* the third of *France*, iealous of *Henry* of *Loraine* Duke of *Guise*, Anno 1588, caused him to be murdered in his own chamber. *Lewes* the eleuenth was so suspitious, he durst not trust his owne children, euery man about him he suspected for a traytor; Many strange tricks *Comineus* telleth of him. How iealous was our *Henry* the fourth of King *Richard* the second, so long as hee liued, after he was deposed; and of his owne sonne *Henry*, in his latter dayes? which the Prince well perceiuing, came to visite his father in his sickneſſe, in a watchet veluet gowne, full of filet holes, and with needles sticking in them, (as an embleme of Iealousie) and so pacified his suspitious father, after some speaches, and protestations, which hee had vsed to that purpose. Perpetuall imprisonment, as that of *Robert*, Duke of *Normandy*, in the dayes of *Henry* the first, forbidding of marriage to some persons, with such like edicts & prohibitions, are ordinary in all estates. In a word (n as he said) three things cause Jealousie, a mighty state, a rich treasure, a faire wife, or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these feares and miseries, we may be most secure and happy, vnder the raigne of our fortunate Prince.

o *His fortune hath indebted him to none,*
But to all his people vniuersally,
And not to them but for their loue alone,
Which they account as placed worthily.
He is so set, he hath no cause to be
Iealous, or dreadfull of disloyaltie,
The pedistall whereon his greatneſſe stands,
Is held of all our hearts, and all our hands.

But I roue, I confesse. These Æquivocations, Jealousies, and many such, which crucifie the soules of men, are not heere properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to loue, and wherein they can brooke no corriuall, or endure any participation: and this Jealousie belongs aswell to bruit beasts, as to men. Some creatures, saith p *Vives*, as Swannes, Doues, Cocks, Bulles. &c. are jealous as well as men, and as much moued, for feare of communion.

q *Venere instructi quàm magna gerunt*

g Dr Fletcher. *timet omnes ne insidiæ essent.*
h *Herodian. li 7. Maximinus inuisum se sentiens, quòd ex infimo loco in tantam fortunam veniſſet, moribus ac genere barbarus, metuens ne natalium obscuritas obiceretur, omnes Alexandri prædeceſſores miniſtros ex aulâ eiecit, pluribus interfectis quòd mœsti eſſent ad mortem Alexandri, insidias indè metuens.*
h *Lib. 8. tanquâ ferè solitudine viuebant, terrentes alios, timentes.*
i *Serres fol. 56.*
k *Neapol. belli lib. 5. nulli prorſus homini fidebat, omnes insidiari sibi putabat.*
l *Camdens Remaines.*
m *Mat. Paris.*
n *R. T. Notis in blaſon iealouſie.*
o *Daniel* in his Panegyricke to the King.

p *3. de animâ cap. de zel: Animalia quædam zelotypiâ tanguntur, ut olores, columbæ, galli, tauri, &c. ob metum communionis.*
q *Seneca.*

Grege pro toto bella iuvenci,
Si coniugio timuere suo,
Poscunt timidi prælia cervi,
Et mugitus dant concepti signa furoris.
In *Venus* cause what mighty battles make
Your rauing Buls, and stirres for their heards sake,
And Harts and Buckes that are so timorous,
Will fight and roare if once they be but iealous.

In Bulles, Horses, Goates, this is most apparantly discerned, Bulles especially, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith † *Oppian*: which *Stephanus Bathorius*, late King of *Poland* vsed as in Imprese, with that Motto, *Rengum non capit duos. R. T.* in his blason of Jealousie, telleth a story of a Swanne about *Windsore*, that finding a strange cocke with his mate, did swimme I know not how many miles after to kill him, and when hee had so done, came backe and killed his henne, a certaine truth, hee saith, done vpon Thames, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*; for my part, I doe beleeue it may be true, for Swannes haue euer beene branded with that Epithete of Jealousie.

† *Lib.11. Cyneget.*

" "

r The iealous Swan against his death that singeth,
And eke the Owle that of death bode bringeth.

r *Chaucer* in his assembly of foules.

s Some say as much of Elephants, that they are more iealous then any other creatures whatsoeuer; and those old *Ægyptians*, as t *Pierius* informeth vs, expressed in their *Hieroglyphickes*, the passion of Jealousie by a Camell, u because that fearing the worst still about matters of Venery, he loues solitudes; that he may enioy his pleasure alone.

s *Alderovandus*
t *Lib.12.*
u *Sibi timens circa res venereas, solitudines amat, quò solus solâ fœminâ fruatur.*

But this furious passion is most eminent in men, and is aswell amongst Bachelors, as married men: if it appeare amongst Bachelours, we commonly call them riuals or corriuals, a metaphore deriued from a riuer, *riuales à † riuo.* for as a riuer, saith *Acron in Hor. art. Poet.* and *Donat. in Ter. Eunuch.* diuides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suters, both likely to enioy her; and thence comes this emulation, which breakes out many times into tempestuous stormes, and produceth lamentable effects, murder it self with much cruelty, many single combats. They cannot endure the least iniury done to them before their mistris, and in her defence, will bite off one anothers noses, they are most impatient of any flout, disgrace, or least emulation or participation in that kind. † *Phædria* could not abide his corriuall *Thraso*; for when *Parmeno* demanded, *numquid aliud impetras?* wherher he would command him any more seruice, *No more* (said he) *but to speak in his behalfe, and to driue away his corriuall if he could.* *Constantine* in the eleuenth booke of his husbandry, *cap.11.* hath a pleasant tale of the Pine tree, x she was once a faire maide, whō *Pineus* and *Boreas* two corriuals, dearely sought; but iealous *Boreas* broke her necke, &c. And in his 18 chapter, he telleth another tale of y *Mars*, that in his iealousie slew *Adonis*. *Petronius* calleth this passion, *amantium furiosam æmulationem*, a furious emulation, and their symptomes are well expressed by Sr *Ieffrey Chaucer* in his first *Canterbury* tale. It will make the neareſt & deareſt friends fall out; they will endure al other things to be common, goods, lands, moneyes, participate of all other pleasures, and take in good part any disgra-

† *Qui dividit agrum communem, inde deducitur ad amantes.*

† *Ter. Eun act. 1. sc. 1. Minus nostrum ornato verbis, & istum æmulum, quod pæteris, ab ea pellito.*
x *Pinus puella quondam fuit, &c.*
y *Mars zelotypus, Adonidem interfecit.*

466 ces, iniuries in another kind, but as *Propertius* well describes it in an Elegie of his, in this they will suffer nothing, haue no corriuals.

Tu mihi vel ferro pectus, vel perde veneno,
A dominâ tantum te modò tolle meâ,
Te socium vitæ, te corporis esse licebit,
Te Dominum admitto rebus amice meis.
Lecto te solum, lecto te deprecor uno,
R. T. *Riualem possum non ego ferre Iovem.*

Stab me with sword, or poyson strong
Giue me to worke my bane;
So thou court not my lasse, so thou
From mistris mine refraine.
Command my selfe, my body, purse,
As thine owne goods take all,
And as my euer dearest friend,
I euer vse thee shall.
O spare my Loue, to haue alone
Her to my selfe I craue,
Nay, *Ioue* himselfe Ile not endure
My Riuall for to haue.

This Iealousie which I am to treat of, is that which belongs to married men, in respect of their owne wiues, to whose estate, as no sweetnesse, pleasure, happinesse can be compared in the World, if they liue quietly and louingly together; so if they disagree or bee iealous, those bitter pilles of sorrow and griefe, disasterous mischiefes, mischances, tortures, gripings, discontents are not to be separated from them. A most violent passion it is where it taketh place, an vnspeakable torment, a hellish torture, an infernall plague, as *Ariosto* calles it, *A furie, a continuall feuer, full of suspition, feare, and sorrow, a martyrdome, a mirth-marring monster. The sorrow and griefe of heart, is one woman*
* 1 Sam. 1.6. *iealous of another, heauier then death, Eccles 28.6.* as * *Peninnah* did *Hannah, Vexe her, and vpbraid her sore.* T'is a maine vexation, a most intollerable burden, a frenzie, a madnesse it selfe, as [a] *Benedetto Varchi* proues out of that select Sonnet of *Giouanni de la Casa*, that reuerend Lord, as he stiles him.

[a] *Blason of iealousie.*

Subsec. 2.

Causes of Iealousie, who are most apt. Idlenesse, Melancholy, Impotency, long Absence, Beauty, Wantonnesse, bad themselues, Allurements, from time, place, persons, bad vsage.

ASTrologers make the starres a cause or signe of this bitter passion, and out of every mans *Horoscope*, will giue a probable coniecture whether he will be iealous or no, and at what time: their Aphorismes are to be read in *Albumazar, Pontanus, Schoner, Iunctine, &c. Bodine c.5. method. hist.* ascribes a great cause to the country or clime, & discourseth largely there of this subiect, saying that southerne men are more hot, lasciuious, and iealous, then such as liue in the north, they can hardly containe themselues

selues in those hotter climes, but are most subiect to prodigious lusts. *Leo Afer* telleth incredible things almost of the lust and iealousie of his countrymen of *Africke*, and especially such as liue about *Carthage*, and so doth every Geographer of them in *Asia*, *Turkie*, *Spaniards*, *Italians*. In † *Italy*, some account them of *Piacenza* more iealous then the rest. In *Germanie*, *Brittain*, *Scandia*, *Poland*, *Muscouie*, they are not so troubled with this ferall malady, although *Damianus à Goes*, which I doe much wonder at, in his description of *Lapland*, and *Herbastein* of *Russians*, against the streame of all other Geographers, would fasten it vpon those Northerne inhabitants. *Altomarus*, *Poggius* and *Munster* in his description of *Baden*, reports that men and women of al sorts goe commonly into the Bathes together, without all suspition, *the name of iealousie* (saith *Munster*) *is not so much as once heard of amongst them.* In *Frisland* the women kisse him they drinke to, & are kissed againe of those they pledge. The Virgins in *Holland* goe hand in hand with young men from home, glide on the Ice, and lodge together abroad without suspition, which rash *Sansovius* an *Italian* makes a great signe of vnchastity. In most Northerne Countries young men and maids familiarly dance together, men and their wiues, † which *Siena*, onely excepted, *Italians* may not abide. [d] The *Greekes* on the other side haue their priuate Bathes for men and women, where they must not come neere, not so much as see one another: & as [e] *Bodine* obserues *lib. 5. de repub.* the *Italians would neuer endure this*, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock vp their women, and will not suffer them to bee together, so much as in the [f] Church, but with a partition betweene. Hee telleth moreouer, how that *when he was Embassadour in England, he heard Mendoza the Spanish Legate finding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together, but* Dr Dale *the master of the Requests told him againe, that it was indeed a filthy custome in Spaine, where they could not containe themselues from lasciuious thoughts in their holy places, but not with vs. We are farre from any such strange conceits*, and will permit our wiues and daughters to go to the Tauerne with a friend, as *Aubanus* saith, *modò absit lasciuia*, and suspect nothing, to kisse comming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. Some make a question whither this headstrong passion, rage more in women then men, as *Montaigne l. 3.* But sure it is more outragious in women, as all other Melancholy is, by reason of the weakenesse of their sexe. *Scaliger Poet. li. ca. 13.* concludes against women. [g] *Besides their inconstancy, treachery, suspition, dissimulation, superstition, pride*, (for all women are by nature prowd) *desire of soueraignty, if they be great women*, (hee giues instance in *Iuno*) *bitternesse and iealousie are the most remarkable affections.*

Sed neq; fulvus aper media tam fuluus in irâ est,
Fulmineo rapidos dum rotat ore canes.
Nec Leo, &c.——

Tyger, Boore, Beare, Viper, Lioness,
A womans fury cannot expresse.

[h] Some say red headed women, pale coloured, blacke eyed, and of a shrill voice, are most subiect to iealousie.

High colour in a woman choller shewes,
Naught are they peeuish, prowd, malitious,
But worst of all red, shrill, and iealous.

† *Fines Morison.*

[b] *Mulierum conditio misera, nullâ honestam credunt nisi domo conclusa viuat.*

[c] *Nomen zelotypiæ apud istos locum non habet. lib. 3. cap. 8.*

† *Fines Mor. part. 3. cap. 2.*

[d] *Busbequius. Sands.*

[e] *Præ amore & zelotypia sæpius insaniunt.*

[f] *Australes nè sacra quidem publica fieri patiuntur, nisi vterq; sexus pariete medio diuidatur: & quum in Angliam, inquit, legationis causa profectus essem, audiui Mendozam legatum Hispaniarum dicentem, turpe esse viros & fœminas in &c.*

[g] *Idea: mulieres præterquã quòd sint infidæ suspicaces, inconstantes, insidiosæ, simulatrices, superstitiosæ, & spotentes, intolerabiles amore zelotypæ supra modum. Ouid. 2. de art.*

[h] *Bartella.*

R. T.

468 Comparisons are odious, I neither parallell them with others, nor debase them any more: men and women are both bad, and too subiect to this pernitious infirmity. It is most part a symptome and cause of Melancholy, as *Plater* and *Valescus* teach vs: melancholy men are apt to be iealous, and iealous apt to be melancholy.

Pale iealousie child of insatiate loue,
Of heart-sicke thoughts which melancholy bred,
R.T. *A hell tormenting feare, no faith can moue,*
By discontent with deadly poyson fed.
With headlesse youth and errour vainely led.
A mortall plague, a vertue drowning flood,
A hellish fire not quenched but with blood.

If idleneſſe concurre with melancholy, ſuch perſons are moſt apt to bee iealous, and'tis [i] *Neuisanus* note, *An idle woman is presumed to be lasciuious and often iealous. Mulier cùm sola cogitat, malè cogitat.* And'tis not vnlikely, for they haue no other buſineſſe to trouble their heads with.

[i] *Lib.2.num.8. mulier otiosa facilè præsumitur luxuriosa, & sæpe zelotypa.*

More particular cauſes be theſe which follow. Impotencie firſt, when a man is not able of himſelfe to performe thoſe dues which hee ought vnto his wife, and he perceaues her to be more craving, clamorous, vnſatiable & prone to luſt then is fit, he beginnes preſently to ſuſpect that wherein hee is defectiue, ſhe will ſatisfie her ſelfe, ſhe will be pleaſed by ſome other means. This cauſe is moſt euident in old men, that are cold and drye by nature, and married *succi plenis*, to young wanton wiues, with old doting *Ianuere* in *Chaucer* they beginne to miſtruſt all is not well. And how ſhould it otherwiſe be? Old age is a diſeaſe of it ſelfe, loathſome, fulſome, full of ſuſpition and feare, when it is at beſt, vnable, vnfit for ſuch matters. [k] *Tam apta nuptijs quàm bruma messibus*, as welcome to a young woman as ſnowe in harueſt, ſaith *Neuisanus. Et si capis iuuenculam faciet tibi cornua:* Marry a maid and ſhe will ſurely graft hornes on thy head. [l] *All women are slippery, vnfaithfull to their husbands most part* (as *Æneas Syluius epist.83.* ſeconds him) *but to old men most treacherous*: they had rather *mortem amplexarier*, ly with a corſe then with ſuch a one. On the other ſide moſt men, ſaith *Hieronymus*, are ſuſpitious of their wiues, [m] if they be lightly giuen, but old folks aboue the reſt. Inſomuch that ſhe did not complaine without a cauſe in [n] *Apuleius* of an old bald, bedridden knaue ſhe had to her goodman. *Poore woman as I am, what ſhall I doe? I haue an old grimme sire to my husband, as bald as a coot, as little and as vnable as a child, a bedfellow of bones, he keepes all the doores barred & locked vpon me, woe is me, what shall I doe?* He was iealous, and ſhe made him cuckold for keeping her vp: ſuſpition without a cauſe, hard vſage, is able of it ſelfe to make a woman fly out, that was otherwiſe honeſt. *Nam quando mulieres cognoscunt maritum hoc aduertere, licentius peccant*, as [o] *Neuisanus* holds, when a woman thinkes her husband watcheth her, ſhe will ſooner offend, [p] *Liberius peccant & pudor omnis abest*, rough handling makes them worſe: as the good wife of *Bathe* in *Chaucer* bragges,

[k] *Lib.2.num.4*
[l] *Quum omnibus infideles fœminæ, senibus infidelissimæ.*
[m] *Vix aliqua non impudica, et quam non suspectam meritò quis habeat.*
[n] *Lib.5.de aur. asino. At ego misera patre meo seniorem maritum nacta sum, dein cucurbitâ calviorem, & quouis puero pusilliorem, cunctam domum seris & cathenis obditam custodientem.*
[o] *Lib.4.n.80.*
[p] *Ovid.2.de art.amandi.*

In his owne greaſe I made him frie,
For anger and for verry Iealouſie.

[p] Euery man out of his humour.

Of two extreames, this of hard vſage is the worſt, 'tis a great fault (as ſome men are *vxorij*) to bee too fond of their wiues, to dote on them as [p] Senior

Delire

Deliro on his *Fallace*, to be too effeminate, or as some doe, to be sick for their wiues, breed children for them, and as the [q] *Tiberini* doe lye in for them, as some birds hatch egges by turnes, they doe all womens offices. *Caelius Rhodiginus, ant. lect. lib. 16. cap. 24.* makes mention of a fellow out of *Seneca*, [r] that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would never drinke but in that cup she began first. Wee haue many such fondlings that are their wiues packhorses and slaues, to carry her muffe, dog, and fanne, let her weare the breeches, lay out, spend, and doe what shee will, goe whether she will, they giue consent.

Here take my muffe, and doe you heare good man,
Now giue me Pearle, and carry you my fanne, &c.

These offend in one extreame, but too hard & too seuere are far more offensiue on the other. Another iust cause may bee long absence of either party, when they must of necessity bee much from home, as Lawyers, Physitians, Marriners, by their professions, or otherwise make friuolous impertinent journeyes, and tarry long abroad to no purpose, vpon small occasions, it must needs yeeld matter of suspition; when they vse their wiues otherwise vnkindly, and neuer tarry at home, it cannot choose but ingender some such conceit.

[q] *Vxor si cessas amare te cogitat,*
Aut tete amari aut potare, aut animo obsequi,
Et tibi benè esse soli, quum sibi sit malè.

If thou be absent long, thy wife then thinkes,
Th'art drunke, at ease, or with some pretty minkes,
'Tis well with thee, or else beloued of some,
Whil'st shee poore soule doth fare full ill at home.

Hippocrates the Physitian had a smacke of this disease, for when hee was to goe from home, as farre as *Abdera*, and some other remote citties of *Greece*, he writ to his friend *Dionysius* (if at least those [r] Epistles be his) *to ouersee his wife in his absence, although she liued in the house with her father and mother, whom he knew would haue a care of her, yet that would not satisfie his iealousie, he would haue his especiall friend* Dionysius *to dwell in his house with her, all the time of his peregrination, and to obserue her behauiour, how shee carried her selfe in her husbands absence, and that she did not lust after other men.* [s] *For a woman had need to haue an ouerseer to keepe her honest, they are bad by nature, and lightly giuen all, and if they bee not curbed in time, as an vnproyned tree, they will be full of wild branches, and degenerate of a sudden.* Especially in their husbands absence, though one *Lucretia* were trusty, and one *Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold, and no question there bee too many of her conditions. If their husbands tarry too long abroad vpon vnnecessary businesse, well they may suspect; or if they flye one way, their wiues at home will flye out another, *Quid pro quo*. Or if present, and giue them not that content which they ought, [u] *Primum ingrata, mox inuisa noctes quae per somnum transiguntur*, They cannot endure to lye alone, or to fast long. [x] *Peter Godefridus* in his second booke of loue and sixt chapter, hath a story out of S[t] *Anthonies* life, of a Gentleman, that by that good mans aduise, would not meddle with his wife in the passion weeke, but for his paines shee set a paire of hornes on his head. Such another he hath out of *Abstemius*, one perswaded

[q] *Calcagninus Apol. Tiberini ab vxorum partu earum vices subeunt, vt aues per vices incubant, &c.*

[r] *Exiturus fasciâ vxoris pectus alligabat, ne momento praesentia eius carere poterat, potúq; non hauriebat nisi praegustatum labris eius.*

[q] *Ter. Adelph. Act 1 sc. 1.*

[r] *Fab. Caluo. Rauennate interprete.*

[s] *Dum rediero domum meam habitabis, & licet cum parentibus habiter, hac meâ peregrinatione, eam tamè & eius mores obseruabis, vti absentiâ viri sibi probè degat, nec alios viros cogitet aut quaerat.*

[s] *Femina semper custode eget qui se pudicam contineat, suapte enim naturâ nequitias insitas habet, quas nisi in dies comprimat, vt arbores sylueres emittunt, &c.*

[u] *Hensius.*

[x] *Vxor cuiusdam nobilis quâ debitum maritale sacrâ passionis hebdomadâ non obtineret, alterum adyt.*

swaded a new married man, [y] *to forbeare the three first nights, and hee should all his life time after be fortunate in cattle*, but his impatient wife would not tarry so long: well he might speed in cattle, but not in children. Such a tale hath *Hensius* of an impotent and slacke scholler, a meere student and a friend of his, that seeing by chance a fine damsell sing and dance, would needs marry her, the match was soone made, for he was rich. [z] The first night, hauing liberally taken his liquor (as in that countrey they doe) my fine scholler was so fusled, that he no sooner was laid in bed, but hee fell fast asleepe, and neuer waked till morning, and then much abashed, he made an excuse, I know not what, out of *Hippocrates Cous, &c.* and for that time it went currant, but when as afterward he did not play the man as he should doe, she fell in league with a good fellow, and whilst hee sate vp late at his study about his Criticismes, mending some hard places in *Festus* or *Pollux*, and came cold to bed, & would tell her still what he had done, shee did not much regard what hee said, &c. [a] *She would haue another matter mended much rather, which hee did not perceaue was corrupt:* thus he continued at his study late, she at her sport, hating all schollers for his sake, till at length hee began to suspect, and turne a little yellow, as well he might; for it was his owne fault, and if men bee iealous in such cases ([b] as oft it falls out) the mends is in their owne hands, they must thanke themselues. A Lawyers wife in * *Aristænetus*, because her husband was negligent in his businesse, *quando lecto blanda opera*, threatned to cornute him: and did not sticke to tell *Philinna* one of her gossips as much, and that aloud for him to heare; *If he follow other mens matters and leaue his owne, Ile haue an Orator shall plead my cause*, I care not if he knowe it.

A third eminent cause of iealousie may be this, when he that is deformed, hirsute, ragged, vertuously giuen, will marry some very faire nice peece, or some light huswife, he beginnes to misdoubt (as well he may) shee doth not affect him. [c] *Lis est cum formâ magna pudicitiæ.* Beauty and honesty haue euer beene at oddes. *Abraham* was iealous of his wife because shee was faire; so was *Vulcan* of his *Venus*, when he made her creeking shooes, saith † *Philostratus, ne mœcharetur, sandalio scilicet deferente*, That hee might heare by them when she stirred, which *Mars indignè ferre*, * was not well pleased with. Good cause had *Vulcan* to doe as he did, for shee was no honester then shee should be. Your fine faces haue commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an epistle of his to *Saxola* his friend, a rich man honest, a proper woman not prowd or vnchast. *Can shee bee faire and honest too?* He that marries a wife that is snowt faire alone, let him looke, saith *Barbarus* for no better successe, then *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases thy wife should containe, or the goodman not be iealous, for when he is so farre defectiue, ill proportioned, vnpleasing in those parts which women most affect, and she most absolutely faire on the other side, if she be not very vertuously giuen, how can she loue him, and although she bee not faire, yet if he admire her and thinke her so, in his conceit she is absolute, he holds it vnpossible for any man liuing not to dote as he doth, to looke on her and not lust, not to couet, and if he be in cõpany with her, not to lay siege to her honesty: or else out of a deepe apprehension of his infirmities, deformities, & other mens good parts, he suspects she cannot affect him, or be not so kinde and louing as she should, shee certainely

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[y] *Ne tribus primoribus nobilibus rem haberet cum ea, vt esset in pecoribus fortunatior, ab vxore more impatiente &c.*

[z] *Totam noctem bene & pulcrè nemini molestus dormiendo transegit, mane autem quam nullius conscius facinoris sibi esset, & inertiæ puderet; audisse se aiebat cum dolore calculi solere eam confligere. Duo præcepta iuris vna nocte expressit, neminem læserat & honestè vixerat, sed an suum cuiq; reddidisset quæri poterat, Mutius opinor & Trebatius hoc negâssent.*

[a] *Alterius loci emendationem serio optabat, quem corruptum esse ille non inuenit.*

[b] Such another tale is in *Melander de Iocoseriis* his first tale.

* *Lib. 2. epist. 3. Si pergit alienis negotijs operam dare, & sui negligens, erit alius mihi orator qui rem meam agat*

[c] *Ouid. rara est concordia formæ atq; pudicitiæ.*

† *Epist.*

* *Quod stridoret eius calceamentum.*

[d] *De re vxoriâ lib. 1. cap. 5.*

tainely loues some other man better then himselfe.

[c] *Neuisanus lib.4.num.72.* Will haue barrennesse to be a maine cause of Iealousie. If her husband cannot play the man, some other shall, they will leaue no remedies vnassaied, and thereupon the good man growes jealous, I could giue an instance, but be it as it is. [c] *cùm steriles sunt, ex mutatione viri se putant concipere.*

J find this reason giuen by some men, becausse they haue beene formerly naught themselues, they think they shall be so serued by others: they shall haue *legem talionis*, like for like.

[f] *Ipse miser docui, quo posset ludere pacto*
Custodes, eheu nunc premor arte meâ,
Wretch as J was, I taught her bad to be,
And now mine owne slye trickes are put vpon me. [f] *Tibullus eleg.6*

Mala mens, malus animus, as the saying is, ill dispositions cause ill suspitions.

[g] *There is none iealous I durst pawne my life,*
But he that hath defil'd anothers wife,
And for that he himselfe hath gone astray,
He straightway thinkes his wife will tread that way. [g] *Withers Sat.*

To these aboue-named causes, I may very well annexe those circumstances of time, place, persons, by which it ebbes and flowes, as [h] *Viues* very well obserues, & such like accidents or occasions, proceeding from the parties themselues or others, which much aggrauate and intend this suspitious humour. For many men are so lasciuiously giuen, either out of a depraued nature, or too much liberty, which they doe assume vnto themselues, by reason of their greatnesse, in that they are noble men, though their owne wiues be neuer so faire, noble, vertuous, honest, wise, and well giuen, they must haue change. [h] *3. de Animâ. Crescit ac decrescit zelotypia ex personis, locis, temporibus, negotijs.*

[i] *Qui cùm legitimi iunguntur fœdere lecti,*
Virtute egregijs, facieq; domoq; puellis,
Scorta tamen, fœdasq; lupas in fornice quærunt,
Et per adulterium noua carpere gaudia tentant.
Who being match'd to wiues most vertuous,
Noble and faire, flye out lasciuious. [i] *Marullus.*

Quod licet ingratum est, that which is ordinary, is vnpleasant. *Nero* (saith *Tacitus*) abhorred *Octauia* his owne wife, a noble vertuous Lady, & loued *Acte* a base queane in respect. ——*tanta est alienâ in messe voluptas*, or that [k] *stolne waters be more pleasant*, or as *Vitellius* the Emperour was wont to say, *Iucundiores amores, qui cum periculo habentur*, like stolne Venison that is still the sweetest, is Loue, which is most difficultly attained; they like better to hunt by stealth in another mans walke, then to haue the fairest course that may be at game of their owne. [k] *Prov.9. 17.*

[l] *Aspice ut in cœlo modò sol modò luna ministret,*
Sic etiam nobis una puella parum est.
As Sunne and Moone in Heauens change their course,
So they change Loues, though often to the worse. [l] *Propert. Eleg.3*

Or that some faire obiect so forcibly moues them, they cannot containe themselues, be it heard or seene, they will be at it. † *Neptune* saw by chance that *Thessalian Tyro*, *Eunipius* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, and made him cuckolde. *Tarquine* heard *Collatine* commend his wife, and was so farre enraged, that in middest of the night † *Lucian. Tom.1*

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[x] Cap.15.8.

to her he went. Great men are most part thus affected all, as an horse they neigh, saith *Ieremiah*, after their neighbours wiues, and if they be in company of other women, though in their owne wiues presence, they must bee dallying with them. *Iuno* in *Lucian*, complaines of *Iupiter*, that he was still kissing *Ganymede* before her face, which did not a little offend her.

Or that they care little for their owne wiues, or feare no Lawes, they dare freely keepe whores at their wiues noses. T'is too frequent with noble men to be dishoneſt, *Pietas, probitas, fides, priuata bona sunt*, as [n] he said long since, piety, chastity, and such like, are for priuate men. Great personages will familiarly fly out in this kind, and yeeld occasion of offence. [o] *Montaigne* in his Essayes, giues instance in *Cæsar*, *Mahomet* the Turke, that sacked *Constantinople*, and *Ladislaus* king of *Naples*, that besieged *Florence*: great men, & great souldiers, are commonly great &c. *Mars* and *Venus* are equally ballanced in their actions. † *Militis in galeâ nidum fecêre columbæ,*

Apparet Marti quàm sit amica Venus.

A Doue within an head-piece made her nest,
'Twixt *Mars* and *Venus* see an *Interest*.

Cæsar, saith *Curio* in *Sueton*, was *omnium mulierum vir*, hee made loue to *Eunoe* Queene of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinius*, to *Tertulla* of *Crassus*, and to *Mutia Pompie's* wife, and I know not how many besides: Euery priuate history will yeeld such variety of instances: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this. [p] *Philippus bonus* left 14 bastards, *Laurence Medices* a good Prince, and a wise, but, saith [q] *Machiauel*, prodigiously lasciuious. None so valiant as *Castruccius Castrusanus*, but as the Author hath it, [r] none so incontinent as he was. And t'is not onely predominant in *Grandies* this fault, but if you will take a great mans Testimony, 'tis familiar with euery common souldier in *France* (and elsewhere I thinke.) *This vice* (* saith mine Author) *is so common with vs in France, that he is of no accompt, a meere coward, not worthy the name of a souldier, that is not a notorious whoremaster.* In *Italy* he is not a Gentleman, that besides his wife hath not a Curtisan and a Mistris. 'Tis no maruaile then, if poore women in such cases be iealous, when they shall see themselues manifestly neglected, and their disloyall husbands to entertaine others in their roomes, and many times to court Ladies to their faces, other mens wiues to weare their jewels, how shall a poore woman in such a case moderate her passions?

† *Quis tibi tunc Dido cernenti talia sensus?*

How on the other side shall a poore man containe himselfe from this feirall malady, when hee shall see so manifest signes of his wiues inconstancy? when as like *Milo's* wife, shee dotes vpon euery young man shee sees, or as * *Martials Sota* ——*deserto sequitur Clitum marito.* Though her husband be proper and tall, faire and louely to behold, able to giue contentment to any one woman, yet she will taste of the forbidden fruit, *Iuvenals Iberina* to an haire, she is as well pleased with one eye, as one man. If a yong Gallant come by chance into her presence, a *Fastidius Briske*, that can weare his clothes well in fashion, with a locke, a gingling spurre, a feather, that can cringe, and withall complement, court a Gentlewoman, she raues vpon him, *O what a louely proper man he was*, how sweetly he carried himselfe, with how comely

[n] *Seneca.*

[o] *Lib.2.cap.23.*

† *Petronius Catal.*

[p] *Pontus Heuter vita eius.*

[q] *Lib. 8. Flor. hist. Dux omnium optimus & sapientissimus, sed in re veneream prodigiosus.*

[r] *Vita Castruccij. Idem uxores maritis abalienauit.*

* *Sesellius lib 2. de repub. Gallorum. Ita nunc apud infimos obtinuit hoc vitium, ut nullius fere prety sit, & ignauus miles, qui non in scortatione maximè excellat, & adulterio.*

† *Virg. Æn.4.*

[s] *Epig.9.lib.4.*

comely a grace, *sic vultus, sic ora ferebat*, how neatly he did weare his clothes, discourse, sing and dance, &c. and then she beginnes to loath her husband, to hate him & his filthy beard, his gotish complexion, how like a dizard, a foole, an asse he lookes, how like a Clowne he behaues himselfe. [f] So did *Lucretia* a Lady of *Sena*, after she had but seene *Eurialus*, *In Eurialum tota ferebatur, domum reversa, &c.* she would not hold her eyes off him in his presence, 473

——* *tantum egregio decus enitet ore.* and in his absence could thinke of none but him, *odit virum*, shee loathed her husband forthwith, could not abide him.

† *Et coniugalis negligens tori, viro*
Præsente, acerbo nauseat fastidio.
All against the Lawes of Matrimony,
She did abhorre her husbands *Phisnomy*.

and sought all opportunity to see her sweet-heart againe. Now when the good man shall obserue his wife so lightly giuen, *to be so free & familiar with euery gallant, her immodesty and wantonnesse* (as [t] *Camerarius* notes) it must needes yeeld matter of suspition to him, when shee still prankes vp her selfe beyond her meanes and fortunes, and so frequently goes to playes, maskes, feasts, and all publike meetings, and shall vse such immodest [u] gestures, free speeches, and withall shew some distaste of her owne husband; how can hee chuse, though he were another *Socrates*, but be suspitious & instãtly iealous? More especially, when he shall take notice of their more secret & slie tricks, which to cornute their husbands they commonly vse, they pretend loue, honour, chastity, and seeme to respect them before all men liuing, Saints in shew, so cunningly can they dissemble, they will not so much as looke vpon another man, in his presence, † so chast, so religious, and so deuoute, they can not endure the name or sight of a queane, an harlotte, out vpon her, and in their outward carriage are most louing and officious, and will kisse their husbands, & hang about his necke (deare husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he goe from home, weepe, sigh, lament, & take vpon them to be sicke & swoun, (like *Iocundo's* wife in [x] *Arioste*, when her husband was to depart) and yet arrant &c. care not for him.

Aye me the thought (quoth she) makes me so fraid,
That scarce the breath abideth in my brest,
Peace my sweet loue and wife, Iocundo *said,*
And weepes as fast, and comforts her his best, &c.
All this might not asswage the womans paine,
Needs must I dye before you come againe,
Nor how to keepe my life can I deuise,
The dolefull dayes and nights I shall sustaine,
From meat my mouth, from sleepe will keep mine eyes, &c.
That very night that went before the morrow,
That he had pointed surely to depart,
Iocundo's *wife was sicke, and swoun'd for sorrow,*
Amid his armes, so heauy was her heart.

And yet for all these counterfeit teares and protestations, *Iocundo* comming backe in all haste for a Jewell he had forgot,

[f] *Æneas Siluius*

* *Virg.4.Æn.*

† *E Græco Simonidis.*

[t] *Cent.2.cap.38. Oper.subcis. mulieris liberius & familiarius cõmunicantis cum omnibus licentia & immodestia, sinistri sermonis & suspitionis materiam viro præbet.*

[u] *Voces liberæ, oculorum colloquia, contrectationes parùm verecunde, motus immodici, &c. Hensius.*

† What is here said, is not preiudiciall to honest women.

[x] *Lib.28.st.13*

His chaste and yoke-fellow be found
Tok't with a knaue, all honesty neglected,
Th' adulterer sleeping very sound,
Yet by his face was easily detected,
A beggars brat bred by him from his cradle,
And now was riding on his masters saddle.

Thus can they cunningly counterfeit, as [y] *Platina* describes their customes, *and kisse their husbands, whom they had rather see hanging on the Gallowes, and sweare they loue them dearer then their owne liues, whose soule they would not ransome for their little dogges.* Many of them seeme to be precise & holy forsooth, & will goe to such a [z] *Church*, to heare such a good Man by all meanes, an excellent man, when 'tis for no other intent (as he followes it) then *to see & to be seene, to obserue what fashions are in vse, to meet some Pander, Bawd, Monke, Frier, or to entise some goodfellow.* For they perswade themselues, as [a] *Neuisanus* shewes, *That 'tis neither sinne nor shame to lye with a Lord or a parish Priest, if he be a proper man:* [b] *and though she kneele often, and pray deoutly, 'tis* (saith *Platina*) *not for her husbands welfare, or childrens good, or any frend, but for her sweet-hearts returne, her Panders health.* If her husband would haue her goe, she faines her selfe sicke, [c] *Et simulat subitò condoluisse caput:* her head akes, and she cannot stirre: but if her Paramour aske as much, she is for him at all seasons, at all houres of the night. [d] In the kingdome of *Malabar*, and about *Goa* in the East Indies, the women are so subtile, that with a certaine drinke they giue them, to driue away cares, as they say, [e] *They will make them sleepe for 24 houres, or so intoxicate them, that they can remember nought of that they saw done, or heard, and by washing of their feet, restore them againe, and so make their husbands Cuckolds to their faces.* But as he said,

[f] *No penne could write, no tongue attaine to tell,*
By force of eloquence, or helpe of Art,
Of womens treacheries the hundreth part.

Both, to say truth, are often faulty, Men and Women giue iust occasions in this humour of discontent, aggravate & yeeld matter of suspition: but most part the chiefe causes proceede from other adventitious accidents, and circumstances, though the parties be free, and both well giuen themselues. The vndiscreet carriage of some lasciuious gallant (*& è contra* of some light woman) by his often frequenting of an house, and bold vnseemely gestures, may make a breach, and by his ouer familiarity, if hee be inclined to yellownesse, colour him quite out. If he be poore, basely borne, saith *Benedetto Varchi*, and otherwise vnhandsome, hee suspects him the lesse; but if a proper man, well descended, commendable for his good parts, hee taketh on the more, and watcheth his doings. † *Theodosius* the Emperour, gaue his wife *Eudoxia* a golden apple when he was a suter to her, which shelong after bestowed vpon a yong Gallant in the Court, of her especiall acquaintance. The Emperor espying this apple in his hand, suspected forthwith, more then was, his wifes dishonesty, banished him the Court, and from that day following, forbare to accompany her any more. Now when those other circumstances of time & place, opportunity & importunity shall concurre, what will they not effect?

Faire opportunity can winne the coyest shee that is,
So wisely he takes time, as hee'l be sure he will not misse:

Then

[y] *Dial. Amor. Pendet fallax & blanda circa oscula mariti, quem in cruce, si fieri posset, deosculari velit. Illius vitam charioremesse suâ iureiurando affirmat: quem certè non redimeret animâ, si ei posset.*

[z] *Adeunt templum, ut rem diuinam audiant, ut ipsæ simulant, sed vel ut Monachũ, fratrem, vel adulterum linguâ, oculis, ad libidinem provocent.*

[a] *Lib. 4 num. 81 Ipsæ sibi persuadent, quod adulterium cum Principe vel cum Præsule, non est pudor nec peccatum.*

[b] *Deum rogat non pro salute mariti, filij, cognati, vota suscipit, sed pro reditu mechi si abest, pro valetudine leuimis si ægrotet.*

[c] *Tibullus.*

[d] *Gotardus Arthus descript. Indiæ Orient.*

Linche often.

[e] *Garcias ab Horto hist. lib 2. cap. 24. Daturã herbam vocat & describit. Tam proclives sunt ad venerem mulieres, ut viros inebrient per 24 horas, liquore quodam, ut nihil videant, recordentur, at dormiant, & post lotionem pedum, ad se restituunt, &c.*

Ariosto.

[f] *Lib. 28. st. 75*

† *Lipsius polit.*

Then he that loues her gamesome veine, and tempers toyes with Art, 475
Brings Loue that swimmeth in her eyes, to diue into her heart.

As at Playes, Maskes, great Feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, &c. and then as he saith,

She may no while in chastity abide,
That is assaide on euery side. *Chaucer.*

And after a great feast, § *Vino sæpè suum nescit amica virum.* *Noah* (saith † *Hierome*) *shewed his nakednesse in his drunkennesse, which for six hundreth yeares he had couered in soberneſſe. Lot* lay with his daughters in his drinke. ——— * *quid enim Venus ebria curat?*

The most continent may be ouercome, or if otherwise they keepe bad company, they that are modest of themselues, and dare not offend, *confirmed by* [h] *others, grow impudent and confident, and get an ill habite.* Or if they dwell in suspected places; as in an infamous Inne, neere some Stewes, neere Monkes, Friers, *Nevisanus* addes, where bee many temptors and sollicitors, idle persons that frequent their companies, it may giue iust cause of suspition. *Æneas Silvius* puts in a caveat against Princes Courts, because there be *tot formosi iuvenes qui promittunt* so many braue suters to tempt, &c. *If you leaue her in such a place, you shall likely finde her in company you like not, either they come to her, or she is gone to them.* [i] *Kornmannus* makes a doubting iest in his lasciuious Country, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And *Baldus* the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non præsumitur ei dicere, Pater noster*, When a Scholler talkes with a maide, or another mans wife in private, it is presumed he saith not a *Pater noster*. These are the ordinary causes of Iealousie, which are intended or remitted as the circumstances vary.

§ *Tibullus*
† *Epist. 85. ad Oceanum. Ad unius horæ ebrietatem nudat fœmora, quæ per sexcentos annos sobrietate contexerat.*
* *Iuvenal Sat. 13.*
[h] *Nihil audent primò, post ab aliis confirmatæ, audaces & confidentes sunt, Vbi semel verecundiæ limites transierint.*
† *De miser. Curialium. Aut alium cum eâ invenies, aut isse ad alium reperies.*
[i] *Cap. 18. de Virg.*

Memb. 2. Svbsect. 1.

Symptomes of Iealousie, feare, sorrow, suspition, strange actions, gestures, outrages, locking vp, oathes, trials, Lawes, &c.

OF all passions, as I haue already proued, Loue is most violent, and of all those bitter potions which this Loue Melancholy affords, Iealousie is the greatest, as appeares by those prodigious Symptomes which it hath and effects, that it produceth. For besides that *Feare* & *Sorrow*, which is common to all melancholy, anxiety of minde, restlesse thoughts, paleneſſe, leanneſſe, meagerneſſe, neglect of buſineſſe, and the like, these men are farther yet mis-affected, and in an higher strain. T'is a more vehement passion, a more furious perturbation, a bitter paine, a fire, madneſſe, plague, hell: They are more then ordinarily disquieted, more then ordinarily suspitious. Iealousie, saith [k] *Vives, begets vnquietneſſe in the mind, night & day: he hunts after euery word he heares, euery whisper, & amplifies it to himselfe* (as all melancholy men doe in other matters) *with a most iniust calumny of others, hee misinterprets euery thing is said or done, most apt to mistake and misconster*, he pryes in euery corner, followes close, obserues to an haire. T'is proper to Iealousie so to doe, *Pale hag, infernall fury, pleasures smart,*
Envies obseruer, prying in euery part.

[k] 3. *De animâ. Omnes voces, auras, omnes susurros captat zelotypus, & amplificat apud sè cum iniquissimâ de singulis calumniâ. Maximè suspitiosi, & ad peiora credendum proclives.*

Besides

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Tocca mai e rado.

And through feare, conceaues vnto himſelfe things almoſt incredible and impoſſible to bee effected. As an Hearne when he fiſhes, ſtill prying on all ſides; or as a cat doth a mouſe, his eye is neuer off hers, he glotes on him, on her, accurately obſeruing on whom ſhee lookes, who lookes at her, what ſhe ſaith, doth, at dinner, at ſupper, ſitting, walking, at home, abroad, hee is the ſame, ſtill enquiring, mandring, gazing, liſtning, affrighted with euery ſmall obiect. As he confeſſeth in the Poet,

[l] *Omnia me terrent, timidus ſum, ignoſce timori,*
Et miſer in tunicâ ſuſpicor eſſe virum.
Me lædit ſi multa tibi dabit oſcula mater,
Me ſoror, & cum quâ dormit amica ſimul.
Each thing affrights me, I doe feare,
Ah pardon me my feare,
I doubt a man is hid within
The cloathes that thou doſt weare.

Is't not a man in womans apparell, is not ſome body in that great cheſt, or behind the doore, or hangings, or in ſome of thoſe barrels? May not a man come in at the window with a ladder of ropes, or come downe the chimny, or haue a falſe key, or come in when he is aſleepe? If a Mouſe doe but ſtirre, or the wind blow, a caſement clatter, that's the villain, there he is, by his good will, no man ſhall ſee her, ſalute her, ſpeake with her, ſhe ſhall not goe forth of his ſight, ſo much as to doe her needes. [m] *Non ita bovem Argus, &c. Argus* did not ſo keepe his Cow, that watchfull dragon the golden fleece, or *Cerberus* the comming in of Hell, as hee keepes his wife. If the neceſſity of his buſineſſe be ſuch, that he muſt goe from home, hee doth either locke her vp, or commit her) with a deale of iniunctions and proteſtations, to ſome truſty friends, him and her hee ſets and bribes to ouerſee; and yet all this will not ſerue, though his buſineſſe be very vrgent, he will when he is halfe way, come backe againe in all poſt haſte, riſe from ſupper, or at midnight, and bee gone, and ſometimes leaue his buſineſſe vndone. Though there be no danger at all, no cauſe of ſuſpition, ſhee liue in ſuch a place, where *Meſſalina* her ſelfe could not be diſhoneſt if ſhee would, yet hee ſuſpects her as much as if ſhee were in a bawdy houſe, or ſome Princes Court, or in a common Inne, where all commers might haue free acceſſe. No perſwaſion, no proteſtation can diuert this paſſion, nothing can eaſe him, ſecure or giue him ſatiſfaction. It is moſt ſtrange to report what outragious acts by men and women haue been committed in this kinde, by women eſpecially, that will runne after their husbands into all places, all companies, as [n] *Iouianus Pontanus* wife did by him, follow him whitherſoeuer he went, it matters not, or vpon what buſi-

neſſe

[l] *Propertius.*
[m] *Æneas Silv.*
[n] *Ant. dial.*

nesse, raging like *Iuno* in the Tragedy, cursing, swearing, and mistrusting euery one she sees. *Gomesius* sometime Archbishop of *Toledo*, hath a strange story of that incredible Iealousie of *Ioane* Queene of *Spaine*, wife to King *Philip*, and mother of *Ferdinand*, and *Charles* the 5. Emperours; when her husband *Philip*, either for that hee was tyred with his wifes Jealousie, or had some great businesse, went into the Low-countries; shee was so impatient & melancholy vpon his departure, that she would scarse eat her meat, or converse with any man; and though she were with childe, and the season of the yeare very bad, the winde against her, in all haste shee would to sea after him. Neither *Isabella* her Queene mother, or the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When she was now come into the Low-countries, and kindly entertained by her husband, she could not containe her selfe, [o] *but in her rage ranne vpon a yellow hair'd wench*, with whom she suspected her husband to be naught, *cut off her haire, and did beat her blacke and blew, and so dragged her about.* It is an ordinary thing for women in such cases, to scrat the faces, slit the noses of such as they suspect; as *Henry* the *Seconds* importune *Iuno*, did by *Rosamund* at *Woodstocke*: for she complaines in a † moderne Poet, she scarce spake,

But flies with eager fury to my face,
Offring me most vnwomanly disgrace,
Looke how a tigresse, &c.
So fell she on me in outragious wise,
As could Disdaine and Iealousie deuise.

Or if it be so they dare not or cannot execute any such tyrannicall iniustice, they will raile and revile them, beare them deadly hate and malice, as [p] *Tacitus* obserues, *The hatred of a iealous woman is inseparable against such as shee suspects.*

* *Nulla vis flammæ, tumidique venti*
Tanta, nec teli metuenda torti,
Quanta quum coniux viduata tædis
Ardet & odit.

Windes, weapons, flames make not such hurly burly,
As raging women turne all topsie turuy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the dayes of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, and more frequently put in practise. See but with what rigour those iealous husbands tyrannize ouer their poore wiues, Jn *Greece*, *Spaine*, *Italy*, *Turkie*, *Africke*, *Asia*, and generally ouer all those hot countries, they locke them vp still, and will suffer no body to come at them, or their wiues to come abroad, and if they be great persons they haue *Eunuchs* to keepe them, as the *Grand Senior* amongst the *Turkes*, the *Sophies* of *Persia*, those *Tartarian Mogors*, & Kings of *China*. *Infantes masculos castrant innumeros, vt regi seruiant*, saith [q] *Riccius*, *they geld innumerable infants* to this purpose, the King of *China maintaines 10000. Eunuchs in his family to keepe his wiues.* The *Xeriffes* of *Barbary* keepe their Curtesans in such strict manner, that if any man come but in sight of them he dies for it, and if they chance to see a man, & doe not instantly cry out, though out at their windowes, they must be put to death. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visite one another, or to goe to their Bathes, are so couered that

[o] *Rabie conceptâ, cæsariem abrasit, puellæq; miserabiliter insultans, faciem vibicibus fædavit.*

† *Daniel.*

[p] *Annal. lib. 12. Principis mulieris zelotypæ est in alias mulieres quas suspectas habet, odium inseparabile.*

* *Seneca in Medea.*

[q] *Expedit in Sinas, l. 3. c. 9.*

[r] *Decem Eunuchorum millia numerantur in regia familia, qui seruant vxores eius.*

478 no man can see them, *Velatæ totæ incedunt*, which *Alexander ab Alexandro* relates of the *Parthians*, *lib.5.cap.24.* which with *Andreas Tiraquellus* his cõmentator, I rather thinke should be vnderstood of *Persians*. I haue not yet said all, they doe not only lock them vp, *sed & pudendis seras adhibent*: heare what *Bembus* relates *lib.6.* of his *Venetian* history, of those inhabitants that dwell about *Quiloa* in *Africke*. *Lusitani, inquit, quorundam ciuitates adierunt, qui natis statim fœminis naturam consuunt, quoad vrinæ exitus ne impediatur, easq; quum adoleuerint sic consutas in matrimonium collocant, vt sponsi prima cura sit conglutinatas puellæ oras ferro interscindere.* In some parts of *Greece* at this day, like those old *Iewes*, they will not beleeue their wiues are honest, *nisi pannum menstruatum primâ nocte videant*, our countrey man [t] *Sandes* in his peregrination, saith it is seuerely obserued, in *Zazynthus*, or *Zante*, and *Leo Afer* in his time at *Fez* in *Africke*, *non credunt virginem esse nisi videant sanguineam mappam, si non, ad parentes pudore reijcitur.* Those sheets are publikely shewed by their parents, and kept as a signe of incorrupt virginity. Those old *Iewes* examined their maides *ex tenui membranâ*, called *Hymen*, which *Laurentius* in his Anatomy, *Columbus lib.12.cap.16. Capiuaccius lib.4.cap.11. de vteri affectibus, Vincent. Alsarius Genuensis quæst. med. cent.4. Hieronymus Mercurialis consult: Ambros. Pareus, Iulius Cæsar Claudinus Respons.4.* as that also *de* [u] *ruptura venarum vt sanguis fluat*: copiously confute, 'tis no sufficient triall, they contend. And yet others againe defend it, *Gaspar Bartholinus Institut. Anat. lib,1.cap.31. Pinæus* of *Paris*, *Albertus Magnus de secret. mulier. cap.9.& 10.&c.* and thinke they speake too much in favour of women. [x] *Lodovicus Boncetalus, lib.2.cap.2. mulier. naturalem illam vteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, etsi defloratæ sint, astutæ mulieres (inquit) nos fallunt in his. Idem Alsarius Genuensis ijsdem ferè verbis.* An olde bawdie nurse in † *Aristænetus*, when a faire maide of her acquaintance wept & made her moane to her, how she was deflowred; and now ready to be married, was afraid it would be perceaued; comfortably replied, Noli vereri filia, &c, *feare not daughter, Ile teach thee a tricke to helpe it. Sed hæc extra callem.* To what end are all those Astrologicall questions, *an sit virgo, an sit casta, an sit mulier?* And those strange absurd trialls in *Albertus Magnus*, *Baptista Porta*, *Mag. lib.2.cap.21.& Wecker lib.5. de secret.* by Stones, perfumes, to make them pisse, and confesse I knowe not what in their sleepe, some iealous braine was the first founder of them. And to what passion may wee ascribe those seuere lawes against iealousie, *Numb.5.14.* Adulterers, *Deut.c.22.v.22.* as amongst the *Hebrewes*, amongst the *Ægyptians*, [y] *Bohemus, l.1.c.5. de mor. gen.* of the *Carthaginians*, *cap.6.* of *Turkes*, *lib.2.cap.11.* amongst the *Athenians* of olde, *Italians* at this day, wherein they are to bee seuerely punished, cut in peeces, burned, buried aliue, and seuerall expurgations as so many Symptomes of incredible iealousie? As for those vestall virgins to fetch water in a Ciffe, as *Tatia* did in *Romè*, *Anno ab vrb. condita 800*, before the Senators, and * *Æmilia, virgo innocens*, to runne ouer hot irons as *Emma*, *Edward* the *Confessors* mother did, the king himselfe being a spectator, and the like. We read in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *insimulata adulterij per ignitos vomeres illæsa transiit*, trod vpon red hot coulters and had no harme, the like we finde in *Regino, lib.2.* In

Auentinus

[t] *Lib.1. fol.7.*

[u] *Diruptiones hymenis sæpè fiunt à propriis digitis vel ab alijs instrumentis.*

[x] *Idem Rhasis Arab. cont.*

† *Epist.6. Mercero Inter.*

Ego docebo te, qui mulier ante nuptias sponso te probes virginem

[y] *Qui mulierē violasset virilia execabant, & mille virgas dabant.*

[z] *Dion. Halicar.*

Aventinus and *Sigonius* of *Charles* the third and his wife *Richarda* An° 887. that was so purged with hot irons. *Pausanias* saith that hee was once an eye witnesse of such a miracle at *Diana's* Temple, a maid without any harme at all walked vpon burning coales, *Pius 2.* in his description of *Europe, cap. 46.* makes mention of the same, that it was commonly vsed at *Diana's* Temple, for women to goe barefoot ouer hot coales, to try their honesties; *Plinius, Solinus*, and many writers make mention of [z] *Feronias* Temple, and *Dionysius Halicarnasseus, l. 3.* of *Memnons* statue, which were vsed to this purpose. *Tatius lib. 6.* of *Pan* his Gaue, (much like olde St *Wilfrides* needle in *Yorkshire*) wherein they did vse to try maides, [a] whether they were honest, when *Leucippe* went in, *suauissimus exaudiri sonus cæpit. Austin. de civ. Dei, lib. 10. c. 16.* relates many such examples, all which *Lauater de spectr. part. 1. cap. 19.* contends to be done by the illusion of Diuells, though *Thomas quæst. 6. de potentiâ, &c.* ascribe it to good angells. Some, saith [b] *Austin*, compell their wiues to sweare they be honest, as if periury were a lesser sin then adultery, [c] some consult oracles, as *Pharus* that blind king of *Ægypt*. If all this will not serue, saith *Alexander Gaguinus, cap. 5. descript. Muscouiæ*, the *Muscouites*, if they suspect their wiues, will beat them till they confesse, and if this will not avail, like those wild *Irish*, be diuorced at their pleasures, or else knock them on the heads. Of this tyranny of Iealousie read more in *Parthenius Erot. cap. 10. Camerarius cap. 53. hor. subcis. & cent. 2 cap. 34. Cælius Epistles*, and *Th. Chaloner de repub. Ling. lib. 9, Arioste lib. 31. staffe 1. Felix Platerus obseruat. lib. 1. &c.*

[z] *Viridi gaudet Feronia luco. Virg.*

[a] *Ismene* was so tried by *Diana's* well, in which maides did swimme, vnchast were drowned, *Eustathius lib. 8.*

[b] *Contra mendac. ad confess. 21. cap.*

[c] *Pharus Ægypti rex captus oculis per decennium, oraculum consulit de vxoris pudicitia. Herod. Euterp.*

Memb. 3.

Prognosticks of Iealousie, Despaire, Madnesse, to make away themselues and others.

THose which are Iealous most part, if they bee not otherwise relieued, *proceed from suspition to hatred, from hatred to frensie, madnesse, iniury, murder and despaire.*

[c] *A plague by whose most damnable effect*
Diuerse in deepe despaire to die haue sought,
By which a man to madnesse neere is brought,
As well with causelesse as with iust suspect.

In their madnesse many times, saith [f] *Vives*, they make away themselues and others. Which makes *Cyprian* to cal it *Fœcundam & multiplicem perniciem, fontem cladium & seminarium delictorum*, a fruitfull mischiefe, the seminarie of offences, and fountaine of murders. Tragicall examples are too common in this kinde, both new and old, in all ages. *Cephalus* and *Procris*, [g] *Pharus* of *Ægypt*, *Tereus*, *Atreus*, and *Thiestes*. [h] *Alexander Pharæus* murdered of his wife, *ob pellicatûs suspitionem*, *Tully* saith. *Antoninus Verus* so made away by *Lucilla*, *Demetrius* the sonne of *Antigonus*, *Nicanor*, by their wiues. *Hercules* poysoned by *Deianira*. [i] *Cæcinna* murdered by *Vespasian*, *Iustina* a *Romane* Lady by her husband. [k] *Amestris*, *Xerxes* wife, because shee found her hus-

[d] *Animi dolores & zelotypia si diutius perseuerent dementes reddunt. Acak. commeat. in par. art. Galeni.*

[e] *Arioste lib. 31 staff. 6.*

[f] *3. De anima, c. 3. de zelotyp. transit in rabiem & odium, ex sibi & alys violentas sæpe manus inyciunt.*

[g] *Pharus Ægypti rex de cæcitate oraculum consulens, visum ei redditurum accepit, si oculos ablæsisset lotio mulieris, quæ a alicorum virorum esset expers, vxoris vrinam experta nihil profecit & aliarum, frustra eas omnes (eâ exceptâ per quam curatus fuit) vnum in locum coactas conuremavit. Herod. Euterp.* [n] *Offic. lib. 2.* [i] *Aurelius Victor.* [k] *Herodot. lib. 9 in Calliope. Masistæ vxorem excarnificat, mammillas præscindit, easq; canibus adiicit, filiæ nares præscidit, labra, linguam, &c.*

480 bands cloake in *Masista* his house, *cut off Masista his wiues pappes, and gaue them to the dogges, flead her besides, and cut off her eares, lippes, tongue, and slit the nose of Artaynta her daughter.* Our late stories are full of such outrages. [l] *Paulus Æmilius* in his history of *France*, hath a Tragicall story of *Chilpericus* the first his death, made away by *Ferdegunde* his wife. In a iealous humour hee came from hunting, and stole behinde his wife, as shee was dressing, and combing her head in the sunne, gaue her a familiar touch with his wand, which shee mistaking for her louer said, *Ah Landre, a good knight should strike before and not behinde*; but when she saw her selfe bewrayed by his presence, shee instantly tooke order to make him away. [m] *Hierome Osorius* in the eleuenth booke of the Deeds of *Emmanuel* King of *Portugall*, to this effect hath a tragicall narration, of one *Ferdinandus Chalderia* that wounded *Gotherinus* a noble country man of his, at *Goa* in the East Indies, [n] *and cut off one of his legges, for that he looked as he thought too familiarly vpon his wife, which was afterwards a cause of many quarrells, and much blood shed. Guianerius cap.36. de ægritud.matr.* speakes of a silly iealous fellowe, that seeing his child new borne included in a kell, thought sure *a* [o] *Franciscan that vsed to come to his house, was the father of it, it was so like a Friers Cowle, & thereupon threatned the Frier to kill him: Fulgosus* of a woman in *Narbone* that cut off her husbandes priuities in the night, becausse shee thought hee plai'd false with her. The story of [p] *Ionuses Bassa*, and faire *Manto* his wife, is wel known to such as haue read the *Turkish* history, and that of *Ioane* of *Spaine*, of which I treated in my former section. Her iealousie, saith *Gomesius*, was cause of both their deaths; King *Philip* died for griefe a little after, as [p] *Martian* his Physitian gaue it out, *and she for her part, after a melancholy discontented life, misspent in lurking holes and corners, made an end of her miseries. Fœlix Plater* in the first booke of his obseruations, hath many such instances, of a Physitian of his acquaintance, [q] *that was first mad through iealousie, & afterwards desperate:* [r] of a Merchant *that killed his wife in the same humour, and after precipitated himselfe:* Of a Doctor of law that cut of his mans nose; of a Painters wife in *Basil* A° 1600, that had nine children, & had beene 27 yeares married, yet afterwards iealous, and so impatient that she became desperate and would neither eat nor drinke in her owne house, for feare her husband should poyson her. *Skenkius obseruat. lib.4. cap. de Vter.* hath an example of a iealous woman that by this meanes had many fits of the Mother: and in his first booke of some that through iealousie ranne madde: of a Baker that gelded himselfe to try his wiues honesty, &c. Such examples are too common.

[l] *Lib.1. Dum formæ curandæ intenta capillũ in sole pectit, à marito per lusũ leuiter percussa, furtim superueniente virgâ. Risu suborto mi Landrice dixit, frontem vir fortis pete, &c.*

[m] *Marito conspecto attonita, cum Landrico mox in eius mortem conspirat, & statim inter venãdum efficit.*

[n] *Qui Goæ vxorem habens, Goterinũ, principem quendam virum quòd vxoris suæ oculos adicicisset, ingenti vulnere deformauit in facie, & tibiam abscidit, vnde mutuæ cædes.*

[o] *Eò quòd infans natus involutus esset pũniculo, credebat eum filium fratris Francisci, &c.*

[p] *Knowles.*

[p] *Zelotypia reginæ regis mortem acceleravit paulò post, vt Martianus medicus mihi retulit. Illa autem atrâ bilẽ inde exagitata in lebras se subducens præ ægritudine animi reliquum tempus consumpsit.*

[q] *A Zelotypiâ redactus ad insaniam & desperationem.*

[r] *Vxorem interemit inde desperabundus ex alto se præcipitavit.*

[s] *Tollere nodos sæ nescit medicina podagram.*

Meme. 4. Svbsect. 1.

Cure of Iealousie: by auoiding occasions, not to be idle: by good counsell: to contemne it, not to watch or locke them vp: to dissemble it, &c.

AS of all other melancholy, some doubt whether this malady may bee cured or no; they thinke 'tis like the [s] Gout, or *Suitzers*, whom wee commonly call *Wallownes*, those hired soldiers, if once they take possession of a Castle, they can neuer be got out.

Qui

Qui timet vt sua sit, ne quis sibi subtrahat illam,
Ille Machaoniâ vix ope salvus erit.

[t] *Arioſto, lib. 38 ſtaff. 5.*

[t] *This is that cruell wound against whose smart,*
No liquors force preuailes or any plaister,
No skill of starres, no depth of Magicke art,
Deuised by that great clearke Zoroaster,
A wound that so infects the soule and heart,
As all our sense and reason it doth master,
A wound whose pang and torment is so durable,
As it may rightly called be incurable.

Yet what I haue formerly said of other Melancholy, I may say againe, it may be cured or mitigated at least by some contrary passion, good counsell and perswasion, if it be withstood in the beginning, maturely resisted, *and as those ancient holds,* [u] *the nayles of it be pared before they growe too long.* No better meanes to resist or expell it then by auoiding idlenesse, to bee still seriously busied about some matters of importance, to driue out those vaine feares, fooliſh phantasies, and irksome suspitions out of his head, & then to bee perswaded by his iudicious friends, to giue eare to their good counsel & aduice, and wisely to consider with himselfe, how much hee discredits himselfe, his friends, grieues himselfe & others, what an argument of weakenesse it is, how absurd a thing in it selfe, how ridiculous, how brutish a passion, how sottish, how odious, how harebraine, madde and furious. If hee will but heare them speake, no doubt he may be cured. [x] *Ioane* Queene of *Spaine*, of whom I haue formerly spoken, vnder pretense of changing ayre, was sent to *Complutum*, or *Alcada de las Heneras*, where *Ximenius* the Archbishop of *Toledo* then liued, that by his good counsell (as for the present she was) she might be eased. [y] *For a disease of the soule, if concealed, tortures and ouerturnes it, & by no phyſicke can sooner be remoued then by a discreet mans comfortable speeches.* I will not here insert any consolotary sentences to this purpose, or foreſtall any mans invention, but leaue it euery man to dilate and amplifie as he shal think fit himselfe: let him aduise with *Siracides cap. 9. 1.* and read that comfortable and pithy speech to this purpose of *Ximenius* in the author himselfe, as it is recorded by *Gomesius*, or with *Chaloner lib. 9. de repub. Anglor.* or *Celia* in her Epistles, &c. Only this I will adde, that if it bee considered aright, this which causeth this iealous passion, bee it iust or vniust, whether with or without cause, true or false, it ought not so haynously to be taken; 'tis no such reall or capitall matter, that it should make so deep a wound. 'Tis a blowe that hurts not, an insensible smart, grounded many times vpon false suspition alone, & so fostered by a siniſter conceit. If she be not dishoneſt, he troubles and macerates himselfe without a cause, or put case which is the worſt, he be a Cuckold, it cannot be helped, the more he stirres in it, the more hee aggrauates his owne miseries. How much better in such a case to dissemble or contemn it, why should that be feared which cannot be redressed, *multi tandem deposuerunt* (saith [z] *Vives*) *quum flecti maritos non posse vident.* Many women when they see there is no remedy, haue beene pacified, & shall men be more iealous then women? 'Tis some comfort in such a case to haue companions,

Solamen miseris socios habuisse doloris.

Who can say he is free? Who can assure himselfe he is not one *de præterito*, or secure himselfe *de futuro?*

[u] *Veteres maturè suadent vngues amoris esse radendos, priusquam producant se nimis.*

[x] *Gomesius lib. 3. de reb. gestis Ximenii.*

[y] *Vrit enim præcordia agritudo animi compressa, & in angustias adducta mentem subuertit, nec alio medicamine faciliùs erigitur, quàm cordati hominis sermone.*

[z] *De anima.*

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turo? If it were his case alone it were hard, but being as it is almost a commō calamity, 'tis not so grieuously to be taken. In some countries they make nothing of it, *ne nobilis quidem*, saith [a] *Leo Afer*, in some parts of *Africke*, if shee be past fourteene, there's not a Noble man that marries a maid, or that hath a chast wife, 'tis so common. And as that *Caledonian* Lady, [b] *Argetocoxus* a *Brittish* Prince his wife, told *Iulia Augusta*, when shee tooke her vp for dishonesty, *We Brittaines are naught at least with some few choice men of the better sort, but you Romanes lye with euery base knaue, you are a company of common whores. Severus* the Emperour in his time made lawes for the restraint of this vice, and as [c] *Dion Nicæus* relates in his life, *tria millia mœchorum*, three thousand Cuckold makers, or *naturæ monetam adulterantes*, as † *Philo* calls them, false coyners, and clippers of Natures money, were summoned into the Court at once. And yet, *Non omnem molitor quæ fluit vnda videt*, the Miller sees not all the water that goes by his mill, no doubt but as in our dayes, these were of the commonalty all, the great ones were not so much as called in question for it. And [d] *Martials* Epigram might haue beene generally applied in those licentious times, *Omnia solus habes, &c.* thy goods, lands, mony, wits are thy owne, *Vxorem sed habes Candide cum populo*, but neighbour *Candidus* your wife is common. Husband and Cuckold in that age it seemes were reciprocall termes, the Emperours themselues did weare *Actæons* badge; how many *Cæsars* might I reckon vp together, and what a Catalogue of cornuted kings and princes in euery story? *Agamemnon*, *Menelaus*, *Philippus* of *Greece*, *Ptolomæus* of *Ægypt*, *Lucullus*, *Cæsar*, *Pompeius*, *Cato*, *Augustus*, *Antoninus*, *&c.* The braues Souldiers and most heroicall spirits could not avoid it. They haue beene actiue and passiue in this busines. [e] King *Arthur* whom we call one of the nine worthies, for all his great valour was vnworthily serued by *Mordred* one of his Round-table knights, & *Guithera*, or *Helena Alba* his faire wife, as *Leland* interprets it, was an arrant honest woman. I speake not of our times all this while, we haue good, honest, vertuous men and women, whom fame, zeale, feare of God, religion & superstition containes, and yet for all that, we haue too many knights of this order, so dubbed by their wiues, many good women abused by dissolute husbands. In some places and some persons you may as soone inioyne them to carry water in a Ciffe, as to keepe themselues honest. What shall a man doe now in such a case? What remedy is to be had, how shall he be eased? By suing a divorce, that is hard to be effected, *si non caste tamen caute*, they carry the matter so cunningly, that though it be as common as Simony, and as cleare, as manifest as the nose on a mans face, yet it cannot be evidently proued. Much better put it vp, the more he stirres in it, the more hee shall diuulge his owne shame; make a vertue of necessity, and conceale it, there is no remedy but patience. It may be 'tis his owne default, and he hath no reason to complaine, 'tis *quid pro quo*, she is bad, he is worse, [f] *Bethinke thy selfe, hast thou not done as much for some of thy neighbours, why dost thou require that of thy wife, which thou wilt not performe thy selfe.* Thou rangest like a *towne Bull, why art thou so incensed if shee tread awry?*

[a] Lib.3.

[b] *Argetocoxi Caledony Reguli vxor, Iuliæ Augustæ cùm ipsam morderet quòd inhonestè versaretur, respondet nos cum optimis viris consuetudinem habemus, vos Romanas autem occultè passim homines constuprant.*

[c] *Leges de mœchis fecit, ex ciuibus plures in ius vocati.*

[d] *Lib.3. Epig.26*

† *Asser. Arthuri, parcerem libenter heroinarum læsæ maiestati, si non historiæ veritas aurem vellicaret. Leland.*

[e] *Cogita an tu vnquam feceris, an hoc tibi nunc fieri dignum sit; seuerus alys, indulgens tibi, cur ab vxore exigis quod non ipso præstas? Plutar.*

[f] *Vagâ libidine cùm ipse quouis rapiaris, cur si vel modicum aberret ipsa, insanias.*

[h] *Ariosto lib. 28. stasse. 80.*

[h] *Be it that some woman breake chast wedlocks lawes,*
And leaues her husband and becomes vnchast,
Yet commonly it is not without cause,

She

Shee sees her man in sinne her goods to waste,
She feeles that he his loue from her withdrawes,
And hath on some perhaps lesse worthy plac't,
Who strikes with sword, the scabbard them may strike.
And sure loue craueth loue, like asketh like.

Ea semper studebit, saith [i] *Neuisanus*, *pares reddere vices*, she will quit it if she can. I doe not excuse her in accusing thee, but if both bee naught, mend thy selfe first. [i] *Sylue nupt. l. 4. num. 72.*

Yea but thou replyest, 'tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it. [k] *Sit amarulenta, sit imperiosa, prodiga, &c.* Let her scold & brawle and spend, I care not, *modò sit casta*, so she be honest, I could easily beare it, but this I cannot. And why not this? Euen this which thou so much abhorrest, it may bee for thy progenies good, [l] better be any mans sonnes then thine, thou thy selfe hast peraduenture more diseases then an horse, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so is it insensible. But art thou sure it is so? It may be thou art ouer suspitious, and without a cause, as some are, if it be *octimestris partus*, borne at eight months, or like such & such a man, they fondly suspect hee got it; if shee speake or laugh familiarly with such or such men, then presently she is naught with them, such is their weakenesse. Whereas charity, or a well disposed minde would interpret all vnto the best. S. *Francis* by chance seeing a Frier familiarly kissing another mans wife, was so farre from misconceauing it, that he presently kneeled downe & thanked God there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall society, friendship, but out of a sinister suspition, presently locke them close, watch them, thinking by that meanes to prevent all such inconveniences, that's the way to helpe it, whereas by that meanes they doe aggrauate the mischiefe. 'Tis but in vaine to watch that which will away. [k] *Lemnius li. 4. cap. 13. de occult. nat. mir.* [l] *Optimum bene nasci.*

[m] *Nec custodiri si velit vlla potest,*
Nec mentem seruare potes, licet omnia serues,
Omnibus exclusis, intus adulter erit,
None can be kept resisting for her part,
Though body be kept close within her heart.
Aduoutrie lurkes, to exclude it ther's no art.

Argus with an hundred eyes cannot keepe her, *& hunc vnus sæpè fefellit amor*, as in [n] *Arioſto.*

If all our hearts were eyes, yet sure they said
We husbands of our wiues should be betraid.

Hierome saith, *vxor impudica seruari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody. A dishoneſt woman cannot be kept, an honest ought not to bee kept, necessity is a keeper not to be trusted. *Difficilè custoditur, quod plures amant*; That which many couet can hardly be preserued, as [o] *Salisburiensis* thinks. I am of *Æneas Sylvius* minde, *that those iealous Italians doe very ill to locke vp their wiues, for women are of that disposition, they will most couet that which is denied most, and offend least when they haue free liberty to trespasse.* It is in vaine to locke her vp if she be dishonest; For when she perceaues her husband obserues her & suspects, *liberiùs peccat*, saith [p] *Neuisanus*, [q] *Toxica zelotypo dedit vxor mœcha marito*, she

[m] *Ouid. amor. lib. 3. eleg. 4.* [n] *Lib. 4. fol. 72.* [o] *Policrat. lib. 8 cap. 11. De amor Eurial. & Lucret. qui vxores occludunt, meo, & iudicio minus vtilitèr faciunt, sunt enim eo ingenio mulieres, vt id potissimum cupiant, quod maximè denegatur, si liberas habent habenas, minùs delinquunt, frustra seram adhibet, si non sit sponte casta.* [p] *Quando cognoscunt maritos hoc aduertere,* [q] *Ausonius.*

484 she is exasperated, and seekes by all meanes to vindicate her selfe, and will therefore offend, because she is vniustly suspected. The best course then is to let them haue their owne wills, giue them free liberty, without any keeping.

In vaine our friends from this doe vs dehort,
For beauty will be where is most resort.

If she be honest as *Penelope*, *Lucretia*, shee will so continue hir honour, good name, credit, and as *Phocias* wife in † *Plutarch*, called her husband, *her wealth, treasure, world, ioy, delight, orbe and sphеare*, she will hers. The vow shee made vnto her husband, loue, vertue, religion, zeale, are better keepers then al those lockes, Eunuchs, prisons, she will not be moued.

† *Opes suas, mundum suum, thesaurum suum, &c.*

ᵗ *Virg. Æn.*

ᵗ *At mihi vel tellus optem prius ima dehiscat,*
Aut pater omnipotens adigat me fulmine ad vmbras,
Pallentes vmbras Erebi, noctemq; profundam.
Ante pudor, quàm te violem, aut tua iura resolvam.
First I desire the earth to swallow me,
Before I violate mine honesty,
Or thunder from aboue driue me to hell,
With those pale Ghosts, and vgly night to dwell.

She is resolu'd with *Dido* to be chast, though her husband be false, shee will be true: and as *Octavia* writ to her *Anthony*,

† *Daniel.*

† *These walls that heere doe keepe me out of sight,*
Shall keepe me all vnspotted vnto thee,
And testifie that I will doe thee right,
Ile neuer staine thine honse, though thou shame me.

Turne her loose to all those *Tarquines* and *Satyres*, she will not be tempted. ᶠ When one commended *Theana's* fine arme to his fellowes, shee tooke him vp short, *Sir, t'is not common*, shee is wholly reserued to her husband. ᵗ *Bilia* had an old man to her spouse, and his breath stunke, so that no body could abide it abroad, *comming home one day, he reprehended his wife, because she did not tell him of it: she vowed vnto him she had told him, but that she thought euery mans breath had beene as strong as his.* ᵘ *Tigranes* & *Armena* his Lady, were invited to supper by King *Cyrus*, when they came home, *Tigranes* asked his wife, how she liked *Cyrus*, and what she did especially commend in him; *shee swore she did not obserue him; when he replied again, what then she did obserue, whom she looked on? she made answere, her husband, that said he would die for her sake.* Such are the properties and conditions of good women, and if she be well giuen, she will so carry her selfe; if otherwise she be naught, vse al the meanes thou canst, she will be naught. Shee hath so many lies, excuses, tricks, Panders, Bawdes, shifts to deceiue, t'is to no purpose to keepe her vp, or to reclaime her by hard vsage. Faire meanes peraduenture may doe somewhat. ˣ *Obsequio vinces aptiùsipse tuo.*

ᶠ *O quàm formosus lasertius hic, quidam inquit, ad æquales conversus, at illa publicus, inquit, non est.*

ᵗ *Bilia Dinutum virum senem habuit, & spiritum fetidum habentem, quem quum quidam exprobrasset, &c.*

ᵘ *Num quid tibi, Armena, Tigranes videbatur esse pulcher? & illum, inquit, edepol &c. Xenoph. Cyropæd. l. 3*

ˣ *Ouid.*

Men and women are both in a predicament, & in this behalfe sooner wonne, better pacified. Many patient ʸ *Grizels* by their obsequiousnesse in this kind, haue reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turkie* (as *Leah*, *Rahel*, and *Sarah* did to *Abraham* and *Iacob*) they bring their faireſt maides to their husbands beds; *Liuia* seconded the lustfull appetites of *Augustus*, *Stratonica* wife to king *Deiotarus*, did not onely bring *Electra* a faire maid, to her husbands bed, but brought vp the childrē begot on her,

ʸ Read *Petrarchs* tale of patient Grizell in *Chaucer.*

her,as carefully as if they had beene her owne. *Tertius Æmilius* wife,*Cornelia's* mother,perceiuing her husbands distemperance,*rem dissimulavit*,made much of the maide,& would take no notice of it. The best remedy is by faire meanes; if that will not take place,to dissemble it as I say,or turne it off with a jest: *Minus malum*,[z] *Neuisanus* holdes,*dissimulare*,to be [a]*Cunarum emptor*, a buyer of Cradles,as the Prouerbe is,then to be too sollicitous.[b] *A goodfellow when his wife was brought to bed before her time, bought halfe a dozen Cradles before hand for so many children,as if his wife should continue to beare children at euery two moneths.* [c] *Pertinax* the Emperour, when one tolde him a Fidler was too familiar with his wife, made no reckoning of it. And when that *Macedonian Philip* was vpbraided with his wifes dishonesty,*cùm tot victor regum ac populorum esset,&c.* a Conquerour of Kingdomes could not tame his wife, (for she thrust him out of doores) hee made a jest of it. *sapientes portant cornua in pectore,stulti in fronte*, saith *Neuisanus*, wise men beare their hornes in their hearts,fooles on their foreheads. *Iocundo* in *Ariosto*, found his wife in bed with a knaue,both asleep,went his wayes, & would not so much as wake them,much lesse reproue them for it.[d] An honest fellow finding in like sort his wife had plaid false at tables, and borne a man too many,drew his dagger, and swore if he had not bin his very friend,he would haue kill'd him. Another hearing one had done that for him, which no man desires to bee done by a deputy,followed in a rage with his sword drawne, & hauing ouertaken him,laide adultery to his charge; the offender hotly pursued,confessed it was true,with whose confession he was satisfied, and so left him,sweating that if he had denied,he would not haue put it vp. How much better is it to doe thus,then to macerate himself,impatiently to raue & rage, to enter an Action (as *Arnoldus Tilius* did in the Court of *Tholouse*,against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his owne shame,and to remain for euer a Cuckold on Record; how much better to contemne in such cases, or to take no notice of it, *Melius sic errare,quàm zelotypiæ curis*, saith *Erasmus*, *se conficere*,better be a witall and put it vp,then to trouble himselfe to no purpose. And though hee doe not *omnibus dormire*, yet to winke at it as many doe,is not amisse at some times,in some causes,to some parties,if it be for his commodity,or some great mans sake,his Land lord, Patrone, benefactor,and so to let it passe

——† *pol me haud pœnitet,*
Scilicet boni dimidium dividere cum Iove.

it neuer troubles me,said *Amphitrio*,to be cornuted by *Iupiter*;let it not molest thee,be friends with her,

Tu cum Alcmenâ uxore antiquam in gratiam
Redi—— let it,I say, make no breach of loue betwixt you. How soeuer,the best way is to contemne it,which [d] *Henry* the second, King of *France*, aduised a Courtier of his,jealous of his wife, and complaining of her vnchastnes,to reiect it,& comfort himselfe, for he that suspects his wifes incontinency,and feares the Popes curse, shall neuer liue a merry houre,or sleep quiet night:no remedy but patience. When all is done according to that counsell of [c] *Neuisanus*,*si vitium uxoris corrigi non potest*,*ferendum est*: If it may not be helped, it must be endured. There is no other cure, but time to weare it out, *Iniuriarum remedium est oblivio*, age will bereaue

[z] *Sil.nup. lib.4. num 80,*
[a] *Erasmus.*
[b] *Quum accepisset uxorem peperisse secundâ à nuptijs mense, cunas quinas vel senas coemit, ne si fortè uxor singulis bimensibus pareret.*
[c] *Iulius Capitol. vitâ eius: quum palam Citharœdus uxorem diligeret, minimè curiosus fuit.*
[d] *S Iohn Harringtons notes in 28 booke of Ariosto.*
† *Plautus scen. ult. Amphit.*
* *Idem*
[d] *T. Dannet cõiurat. French.*
[c] *Lib.4.num.80*

486 her of it, *dies dolorem minuit*, time and patience must end it.
e R.T. f *The mindes affections, Patience will appease,*
It passions kills, and healeth each disease.

Subsec. 2.

By preuention before, or after marriage, Plato's community, marry a Curtisan, Philters, Stewes, to marry one equall in yeares, fortunes, of a good family, education, good place, to vse them well, &c.

OF such medecins as conduce to the cure of this malady, I haue sufficiently treated, there bee some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may doe much good. *Plato* in his common-wealth, to preuent this mischiefe belike, would haue all things common, wiues and children, all as one: and which *Cæsar* in his Commentaries obserued of old *Britaines*, that first inhabited this Land, they had ten or twelue wiues allotted to such a Family, or promiscuously to bee vsed by so many men; not one to one, as with vs, or foure, fiue, or sixe to one, as in *Turkie*. The [e] *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would haue women indifferent, & the cause of this filthy Sect, was *Nicholas* the Deacons jealousie, for which when he was condemned, of this fault to purge himselfe, he broched this heresie, that it was lawfull to lye with one anothers wiues, and for any man to lye with his: like to those Anabaptists in *Munster*, that would consort with other mens wiues, as the spirit moued them: or as [h] *Mahomet* that seducing Prophet, would needes vse women as he list himselfe, to beget Prophets. Amongst the old *Carthaginians*, as [i] *Bohemus* relates out of *Sabellicus*, the king of the Countrey lay with the Bride the first night, and once in a yeare they lay promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome to one *Picardus* a Frenchman, that invented a new Sect of *Adamites*, to goe naked as *Adam* did, and to vse promiscuous Venery at set times. When the Priest repeated that of *Genesis*, *Increase and multiply*, out * went the candles in the place where they met, *& without all respect of age, persons, conditions, catch that catch may, euery man tooke her came next &c.* Some fasten this on those ancient *Bohemians* & *Russians*: † others on those inhabitants of *Mambrium*, in the *Lucerne* valley in *Pedemont*; and as I read, it was practised in *Scotland* amongst Christians themselues, vntill King *Malcomes* time, the King or the Lord of the towne had their maidenheads. In some parts of [k] *India* in our times, and those [l] *Islanders*, [m] as the *Babylonians* of old, they will prostitute their wiues and daughters (which *Chalcocondila* a *Greeke* moderne Writer, for want of better intelligence, puts vpon vs *Britaines*) to such trauellers or sea-faring men as come amongst them by chance, to shew how farre they were from this ferall vice of jealousie, and how little they esteemed it. But those *Essai* and *Montanists*, two strange sects

[g] *Lib. de heref. Quum de zelo culparetur, purgandi se causâ permisisse fertur, ut eâ quæ vellet uteretur, quod eius factum in sectam turpissimam versum est, qua placet usus indifferens fœminarum. Sleidan.*
[h] *Alcoran.*
[i] *De mor. gent. lib. 1. cap. 6. Nuptur æ regi de virginandæ exhibentur.*
* *Lumina extinguebantur, nec personæ & ætatis habitâ reverentiâ, in quam quisq; per tenebras incidit, mulierem cognoscit.*
† *Leander Albertus. Flagitioso vitu cuncti in ædem convenientes post imparem concionẽ, extinctis luminibus in Venerem ruunt.*
[k] *Lod. Vertomannus nauig. lib. 6. cap. 8. & Marcus Polus lib. 1. cap 46. Vxores viatoribus prostituunt.* [l] *Dithmarus Bleskenius, ut Agetas Aristoni, pulcherrimam uxorem habens, prostituit.* [m] *Herodot. in Erato. Mulieres Babylonicæ cum hospite permiscentur ob argentum quod post Veneri sacrum. Bohemus lib. 2. cap.*

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of old, were in another extreame, they would not marry at all, or haue any society with women, *because of their intemperance, they held them to bee all naught. Neuisanus* the Lawyer, *lib.4.num.33.syl.nupt.* would haue him that is inclined to this malady, to preuent the worst, marry a queane, *Capiens meretricem, hoc habet saltem boni, quòd non decipitur, quia scit eam sic esse, quod non contingit alijs.* [o] *Hierome* king of *Syracuse* in *Sicily*, married himselfe to *Pitho*, keeper of a Stewes; and *Ptolomie* tooke *Thais* a common whore to bee his wife, had two sonnes, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such vnlikely thing. [p] A citizen of *Eugubine* gelded himselfe, to try his wifes honesty, and to be freed from jealousie, so did a baker in [q] *Basil*, to the same intent: But of all other presidents in this kind, that of [r] *Combalus* is most memorable: who to preuent his masters suspition, for he was a beautifull yong man, and sent by *Seleucus* his Lord and king, with *Stratonice* his Queene to conduct her into *Syria*; Fearing the worst, gelded himselfe before he went, and left his genitals behind him in a boxe, sealed vp. His mistrisse by the way fell in loue with him, but he not yeelding to her, was accused to *Seleucus* of incontinency, and that by her; and at his comming home, cast into prison: the day of hearing appointed, hee was sufficiently cleared & acquitted by shewing his priuities, which to the admiration of the beholders, he had formerly cut off. The *Lydians* vsed to geld women whom they suspected, saith *Leonicus var.hist.lib.3.cap.59.* aswell as men. To this purpose, [r] Saint *Francis*, because he vsed to confesse women in priuat, to preuent suspition, and proue himselfe a maid, stripped himselfe naked before the Bishop of *Assise* and others: and Frier *Leonard* for the same cause, went through *Viterbium* in *Italy*, starke belly naked.

Our Pseudocatholickes, to helpe these inconveniences which proceede from Jealousie, and to keepe themselues and their wiues honest, make seuere Lawes against adultery, present death, and withall fornication a veniall sin, as a sinke to convey that furious and swift streame of concupiscence, they appoint and permit Stewes, the more to secure their wiues in all populous Cities, for they hold them as necessary as Churches, and howsoeuer vnlawfull, yet to auoide a greater mischiefe, to bee tollerated in policy, as vsury for the hardnesse of mens hearts, and for this end they haue whole Colledges of Curtesans in all their townes and cities. For they hold it vnpossible for idle persons, yong, rich & lusty, so many seruants, Monkes, Friers, to liue honest, too tyrannicall a burden to compell them to be chast, and most vnfit to suffer poore men, younger brothers, souldiers, all to marry; as those diseased persons, votaries, Priests, seruants. Therefore as well to helpe and ease the one as the other, they tolerate and winke at these kinde of Brothell-houses and Stewes. Many probable arguments they haue to proue the lawfulnesse, the necessitie, and a tolleration of them, as of vsury, and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spels, charmes, to keepe men and women honest. [f] *Mulier ut alienum virum non admittat præter suum: Accipe fel hirci, & adipem, & exsicca, calescat in oleo &c. & non alium præter te amabit. In Alexi, Porta, &c. plura invenies, & multò his absurdiora, ut in Rhasi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous deuices.

[n] *Bohemus lib.2. cap.3. Ideo nubere nolent ob mulierum intemperantiam, nullam seruare viro fidem putabant.*

[o] *Stephanus præfat. Herod. Alius è lupanari meretricem, Pitho dictam, in uxorem duxit.*

Ptolomæus Thaidem nobile scortum duxit & ex eâ duos filios suscepit, &c.

[p] *Poggius Florent.*

[q] *Felix Plater.*

[r] *Lucian. Salmutz. Tit.2. de porcellanis com. in Panciro. de nov. repert.*

[r] *Stephanus ē lib. confor. Bonavent. cap.6 vit. Francisci.*

[f] *Wecker lib. 3. secret.*

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The best meanes to auoide these & like inconveniences, are to take away the causes and occasions. To this purpose [a] *Varro* writ *Satyram Menippeam*, but it is lost. [b] *Patritius* prescribes foure rules to bee obserued in choosing of a wife (which who so will may read) [c] *Cleobulus* two, others otherwise, as first to make a good choice in marriage, an old man not to marry a young woman, or a young woman an old man, such matches must needes minister a perpetuall cause of suspition, and be distastefull to each other.

[d] *Noctua ut in tumulis, super atq; cadavera bubo,*
Talis apud Sophoclem nostra puella sedet.
Night-crowes on tombes, Owle sits on carcasse dead,
So lies a wench with *Sophocles* in bed.

For *Sophocles*, as [u] *Athenæus* describes him, was a very old man, and doted vpon *Archippe* a yong Curtesan, then which nothing can bee more odious. *Seneca* therefore disallowes all such vnseasonable matches, *habent enim maledicti locum crebræ nuptiæ.* And as † *Tully* farther inveighes, *'tis vnfit for any, but vgly and filthy in old age.* *Turpe senilis amor*, one of the three things [x] God hateth. *Plutarch* in his booke *contra Coleten*, railes downeright at such kind of marriages which are attempted by old men, and makes a question whether in some cases it be tolerable at least for such a man to marry, that is now past those venereous exercises: Whether hee may delight himselfe as those *Priapeian* Popes, which in their decrepit age, lay commonly between two Wenches euery night, *contactu formosarum, & contrectatione, num adhuc gaudeat*: and as many doting Syres still doe to their owne shame, their childrens vodoing, and their families confusion: he abhorres it, *tanquam ab agresti & furioso domino fugiendum*, it must be auoided as a mad Bedlam master, and not obeyed. [x] *Levinus Lemnius* reckons vp three things which generally disturbe the peace of marriage: the first is, when they marry intempestiue or vnseasonably, *as many mortall men marry precipitately and inconsiderately, when they are effeate and old*; *The second, when they marry vnequally for fortunes and birth: the third, when a sicke impotent person marries one that is sound, novæ nuptæ spes frustratur*; Many dislikes instantly follow. many doting dizards, it may not be denied, as *Plutarch* confesseth, *y recreate themselues with such obsolete, vnseasonable and filthy remedies* (so he cals them) *with a remembrance of their former pleasures, against nature they stirre vp their dead flesh*: but an old leacher is abominable; *mulier tertiò nubens*, [z] *Neuisanus* holds, *præsumitur lubrica & inconstans*, a woman that marries a third time, may be presumed to be no honester then she should. Of them both, thus *Ambrose* concludes in his Comment vpon *Luke*, [a] *they that are coupled together, not to get children, but to satisfie their lust, are not husbands, but fornicators*, with whom St *Austin* consents; matrimony without hope of children, *non matrimonium, sed concubium dici debet*, is not a wedding, but a jumbling or coupling together. In a word it is most odious, when an old *Acherontick* dizard, that hath one foot in his graue, shall flicker after a yong wench, what can be more detestable?

[b] *Tu cano capite amas senex nequissime,*
Iam plenus ætatis, animâq; fatidâ,
Senex hircosus tu osculare mulierem,
Vtine adiens vomitum potiùs excutiet.

Thou

[a] *Citatur à Gellio.*
[b] *Lib. 4. Tit. 4. de Instit. reipub. de officio mariti.*
[c] *Ne cum eâ blandè nimis agas, ne obiurgas præsentibus extraneis.*
[d] *Alciat. emb. 116.*
[u] *Dipnosop. lib. 13 cap. 12*
† *Offic. lib. Luxuria cum omni ætati turpis, tum senectuti fœdissima.*
[x] Eccius 25, 2. An old man that dotes &c.
[z] *Cap 54. instit. ad optimam vitam. maxima mortalium pars, præcipitanter & inconsideratè nubit, idq; eâ ætate quæ minus apta est, quum senex adolescentulæ, sanus morbidæ, diues pauperi, &c.*
[y] *Absoleto, intempestiuo, turpi remedio fatentur se uti recordatione pristinarũ voluptatum se recreãt, & adversante naturâ pollicitam carnem & erectam excitant,*
[z] *Lib 2. nu. 35.*
[a] *Qui verò non procreandæ prolis, sed explendæ libidinis causâ sibi invicem copulantur, non tam coniuges quàm fornicarij habentur.*
[b] *Plautus mercator.*

Thou old goat, hoary lecher, naughty man, 489
With stinking breath, art thou in loue?
Must thou be flauering, she spewes to see
Thy filthy face, it doth so moue.

And thou old *Vetustina* bed-ridden queane, that art now skinne and bones,

[c] *Cui tres capilli, quatuorq; sunt dentes,* [c] *Martial. lib. 3. 62. epigr.*
Pectus cicadæ, crustula manq; formicæ,
Rugosiorem quæ geras stolâ frontem,
Et aranearum cassibus pares mammas.
That hast three haires, foure teeth, a breast
Like grashopper, an Emmets crest,
A skinne more rugged then thy cote,
And dugges like spiders webbes to boote.

Must thou marry a youth againe? And yet *ducentas ire nuptum post mortes amant:* how soeuer it is, as *Apuleius* giues out of his *Meroe*, *congressus annosus, pestilens, abhorrendus*, a pestilent match, abominable, and not to be endured. *Lib. 1. milesf.* In such case how can they otherwise choose, but be iealous, how should they agree one with another?

Another maine caution fit to be obserued, is this, that though they be equall in yeares, birth fortunes, yet they doe not omit vertue and good education. If as *Plutarch* aduiseth, one must eate *modium salis*, a bushell of salt with him, before he choose his friend, what care should be had in choosing a wife, his second selfe, how sollicitous should he be to know her qualities and behauiour, and when hee is assured of them, not to preferre beautie before bringing vp, & good conditions. [e] *Coquage* god of Cuckolds, as one merrily said, accompanies the goddesse Iealousie, both follow the fairest, by *Iupiters* appointment, & they sacrifice to both together: beauty & honesty seldome agree. *Suspitionis plena res est, & insidiarum*, beautie (saith [f] *Chrysostome*) is full of treacherie and suspition, he that hath a faire wife, cannot haue a worse mischiefe, and yet most couet it, as if nothing else in marriage but that and wealth were to be respected. [g] *Francis Sforza* Duke of *Millain*, was so curious in this behalfe, that he would not marry the Duke of *Mantua's* daughter, except he might see hernaked first; Which *Lycurgus* appointed in his lawes, and *Morus* in his *Vtopian* Common-wealth approues. [h] In *Italy*, as a trauceller obserues, if a man haue three or foure daughters, or more, and they proue faire, they are married eftsoones: if deformed, they change their louely names of *Lucia, Cynthia, Camæna*, call them *Dorothy, Vrsula, Brigit*, and so put them into Monasteries, as if none were fit for marriage, but such as are eminently faire: but these are erronious Tenents, a modest virgin well conditioned, to such a faire snout piece, is much to be preferred. If thou wilt anoid then, and take away all causes of suspition and iealousie, marry a course piece, fetch her from *Cassandra's* Temple, which was wont in *Italy* to be a Sanctuary for all deformed maides, and so thou shalt be sure that no man will make thee cuckold, but for spite. A Citizen of *Bizance* in *Thrace*, had a filthy dowdy, deformed slut to his wife, and finding her in bed with another man, cryed out as one amazed, *ô miser! quæ te necessitas huc adegit?* O thou wretch, what necessity brought thee hither? as well he might, for who can affect such a one? but this is warily to be vnderstood, most offend in another extreame, they prefer wealth

[e] *Rablais hist. Pantagruel l. 3. cap. 33.*
[f] *Hom. 80. Qui pulchram habet uxorem, nihil peius habere potest.*
[g] *Arnisæus.*
[h] *Itinerar. Ital. Coloniæ edit. 1620. Nomine trium Ger. fol. 304. displicuit quòd dominæ filiabus immutent nomen inditum in Baptismo, & pro Catharinâ, Margaretâ, &c. ne quid desit ad luxuriam, appellant ipsas nominibus Cynthiæ, Camenæ, &c.*
[i] *Leonicus de var. lib. 3. cap. 43. Asylus virginum deformium Cassandræ templum. Plutarch.*

490 wealth before beauty, and so she be rich, they care not how shee looke, but these are all out as faultie as the rest. *Attendenda uxoris forma*, as [k] *Salisburiensis* aduiseth, *ne si alteram aspexeris, mox eam sordere putes*, as the Knight in *Chaucer*, that was married to an old woman,

And all day after bid him as an Owle,
So woe was him his wife looked so foule.

Haue a care of thy wifes complexion, lest whilest thou seest another, thou loathest her, and she proue iealous. *Malesium est possidere, quod nemo habere dignetur*, a misery to possesse that which no man likes, on the other side, *Difficilè custoditur quod plures amant*. Both extreames are naught, *Pulchra citò adamatur, fœda facilè concupiscit*, the one is soone beloued, the other loues, one is hardly kept, the other not worth keeping, what is to bee done in this case? *Ennius* in *Menelippe* aduiseth thee as a friend to take *statam formam, si vis habere incolumem pudicitiam*, take one of a middle size, neither too faire, nor too foule. This I approue, but of the other two, I resolue with *Salisburiensis, cæteris paribus*, both rich alike, endowed alike, *maiore miseriâ deformis habetur, quàm formosa servatur*, I had rather marry a faire one, and put it to the hazard, then be troubled with a blouze: but do thou as thou wilt, I speake onely for my selfe.

[k] *Polycrat. Lib. 8. cap. 11.*

How soeuer, I would aduise thee thus much, be she fair or foule, to choose a wife out of a good kindred, parentage, well brought vp in an honest place. He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in Smithfield, and hires a seruant in *Paules*, as the diuerbe is, shall likely haue a Jade to his horse, a knaue for his man, an arrant honest woman to his wife. *Filia præsumitur esse matri similis*, saith [l] *Neuisanus*: *Such* [m] *a mother, such a daughter, mali corvi malum ovum*, Cat to the kind,

† *Scilicet expectas ut tradat mater honestos,*
Atq; alios mores quàm quos habet—

If the mother be dishonest, in all likelyhood the daughter will *matrizare* take after her in all good qualities. My last caution is, that a woman doe not bestow her selfe vpon a foole, or an apparent melancholy person, Jealousie is a symptome of that disease, and fooles haue no moderation. *Iustina* a *Romane* Lady was much persecuted, and after made away by her iealous husband, she caused and inioyned this Epitaph, as a caueat to others, to bee ingrauen on her tombe, [n] *Discite ab exemplo Iustinæ, discite patres,*

Ne nubat fatuo filia vestra viro, &c.

Learne parents all, and by *Iustina's* case,
Your children to no dizards for to place.

After marriage, I can giue no better admonitions, then to vse their wiues well, to maintaine them to their meanes, which † *Patricius* ingeminates, and let them haue liberty with discretion, as time and place requires: many women turne queanes by compulsion, as ° *Neuisanus* obserues, because their husbands are so hard, and keepe them so short in diet & apparell, *paupertas cogit eas meretricari*, pouerty and hunger, want of meanes, makes them dishonest, or bad vsage; their churlish behauiour forceth them to flie out, or bad example, they doe it to cry quittance. In the other extreame some are too liberall, as the Prouerbe is, *Turdus malum sibi cacat*, they make a rod for their owne tailes, as *Candaules* did to *Gyges* in * *Herodotus*, commende his wifes

[l] *Lib. 2. num. 159.*

[m] *Si genetrix castè, castè quoq; filia viuet, Si meretrix mater, filia talis erit.*

† *Juven. Sat. 6.*

[n] *Camerarius cent. 2. cap. 54. oper. subcis.*

† *Lib. 4. Tit. 4. de instit. Reipub. cap. de officio mariti & uxoris.*

° *Lib. 4. syl nup. num 81. Nec curant de uxoribus, nec volunt iis subvenire de victu, vestitu. &c.*

* *In Clio. Specimen uxoris supra modum extollens, fecit ut illam nudam coràm aspiceret.*

wifes beauty himself,& besides would needs haue him see her naked. Whilst they giue their wiues too much liberty to gad abroad, and bountifull allowance, they are accessary to their owne miseries, *animæ uxorum pessimè olent*, as *Plautus* gibes, they haue deformed soules, and by their painting & colours, procure, *odium mariti*, their husbands hate, especially

——† *cùm miseri viscantur labra mariti.*

† *Iuven. Sat.6.* He cannot kisse his wife for paint.

besides, their wiues (as P *Basil* notes, *Impudenter se exponunt masculorum aspectibus, iactantes tunicas, & coram tripudiantes*, impudently thrust themselues into other mens companies, and by their vndecent wanton carriage, prouoke & tempt the spectators. Vertuous women should keepe house, and as *M. Aurelius* prescribes it as a necessary caution to be obserued of all good matrons, that loue their credits, to come little abroad. ᵠ'Tis good to keepe them priuate, not in prison. Read more of this subiect *Horol. princ. lib. 2 per totum. Arnisæus polit. Cyprian, Tertullian, Bossus de mulier. apparat. Godfridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de re uxor. lib. 2. cap. 2. Franciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris, &c.*

P *Orat. contra ebr.*

ᵠ *Horol. princip. lib. 2 cap. 8 Diligenter cauendū fœminis illustribus ne frequenter exeant.*

These cautions concerne him; and if by these, or his owne discretion, otherwise he cannot moderate himselfe, his friends must not bee wanting by their wisedome, if it be possible, to giue the party grieued, satisfaction, to preuent and remoue the occasions, obiects, if it may be to secure him. If it bee one alone, or many, to consider whom he suspects, or at what times, in what places he is most incensed, in what companies. ʳ *Nevisanus* makes a question, whether a young Physitian ought to be admitted in case of sicknesse, into a new married mans house. The *Persians* of old would not admit a young Physitian to come amongst women. ˢ *Apollonides Cous* made *Artaxerxes* cuckold, and was after buried aliue for it. A Jaylor in † *Aristænetus*, had a fine yong Gentleman to his prisoner, in commiseration of his youth and person, he let him loose, to enioy the liberty of the Prison, but he vnkindly made him cuckold. The like measure was offered to *Agis* king of *Lacedæmon*, by * *Alcibiades* an exile, for his good entertainment, he was too familiar with *Timæa* his wife, begetting a sonne of her, called *Leotichides*, and bragging moreouer when he came home to *Athens*, that he had a sonne should be king of the *Lacedæmonians*. If such obiects were remoued, no doubt but the parties might easily be satisfied, or that they could vse them gently, and intreat them well, not to reuile them, scoffe at, hate them, as in such cases commonly they doe, 'tis an humane infirmity, a miserable vexation, and they should not adde griefe to griefe, nor aggrauate their miserie, but seeke to please, and by all meanes giue them content, by good counsell, remouing such offensiue obiects, or by mediation of some discreet friends. In old *Rome* there was a temple erected by the matrons to that ᵗ *Viriplaca Dea*, whither (if any difference hapned betwixt man and wife) they did instantly resort, there they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Iuno's* temple) and make their prayers for coniugall peace, and before some ᵘ indifferent arbitrators and friends, the matter was heard betwixt man and wife, & commonly composed. In our times we want no sacred Churches, or good men to end such controuersies, if vse were made of them. If none of all these meanes and cautions will take place, I know not what

ʳ *Lib. 5. num. 11.*

ˢ *Ctesias in Persicis, fluxit vulue morbum esse, nec curari posse, nisi cum viro concumberet, hâc arte voti compos, &c.*

† *Exsolvit vinculis, solutumq; dewisit, vt ille inhumanus, stupraut coniugem.*

* *Plutarch. vita eius.*

ᵗ *Rosinus lib. 2. 19. Valerius lib. 2. cap. 1.*

ᵘ *Alexander ab Alexandro lib. 4. ca. 8. gen. dier.*

492 what remedie to prescribe, or whither such persons may goe for ease, except they can get into that same [x] *Turkie* paradise, *where they shall haue as many faire wiues as they will themselues, will cleare eyes, and such as looke on none but their owne husbands*, no feare, no danger of being cuckolds; Or else sue for a diuorce. This is the best counsel I can giue, which he that hath need, as occasion serues, may apply vnto himselfe. In the meane time

——dij talem terris auertite pestem,

as the prouerbe is, from Heresie, Iealousie, and Frenzie, good Lord deliuer vs.

x *Strozius Cicogna lib.2. cap. 15. Spirit. & Jacan. habent ibidem uxores quot volunt, cum oculis clarissimis, quos nunquam in aliquem præter maritum fixuri sunt, &c. Bredenbacchius. Idem & Bohemus, &c.*

SECT. 4.

Meme. 1. Svbsect. 1.

RELIGIOVS MELANCHOLY.

His obiect God, what his beauty is? How it alureth. The parts and parties affected.

THat there is such a distinct Species of Loue melancholy no man hath ever yet doubted, but whither this subdiuision of [y] *Religious Melancholy* be warrantable, it may be controuerted.

* *Pergite Pierides, medio nec calle vagantem*
Linquite me, quà nulla pedum vestigia ducunt,
Nulla rotæ currus testantur signa priores.

I haue no patterne to followe as in some of the rest, no man to imitate, No Physitian hath as yet distinctly written of it as of the rest, all acknowledge it a most famous Symptome, some a cause, but fewe a Species or kinde. [z] *Aretæus, Alexander, Rhasis, Avicenna*, and most of our late writers as *Gordonius, Fuchsius, Platter, Bruel, Montaltus, &c*, repeat it as a symptome. [a] *Some seem to be inspired of the Holy Ghost. some take vpon them to be Prophets, some are addicted to new opinions. some foretell strange things, de statu mundi & Antichristi*, saith *Gordonius*. Some will prophecie of the end of the world to a day almost, and the fall of Antichrist, as they haue bin addicted or brought vp, so melancholy workes with them as [b] *Laurentius* holds. If they haue bin precisely giuen, all their meditations tend that way, and in conclusion produce strange effects, the humour imprints symptomes according to their seuerall inclinations and conditions, which makes [c] *Guianerius* and *Fœlix Platter* put too much deuotion, blind zeale, feare of eternall punishment, and that last iudgement, for a cause of those enthusiasticks & desperate persons: but some doe not obscurely make a distinct Species of it, diuiding loue Melancholy into that, whose obiect is women; and into the other, whose obiect is God. *Plato* in *Conuiuio*, makes mention of two distinct furies, and amongst our Neotericks, *Hercules de Saxonia lib.1. pract. med. cap 16. cap. de Melanch.* doth expresly treat of it as a distinct Species. [c] *Loue Melancholy* (saith hee) *is twofold, the first is that (to which some peraduenture will not vouchsafe this name or Species of Melancholy) affection of those which put God for their obiect,*

y Called Religious, because it is still conuersant about Religion and such diuine obiects.
* *Grotius.*

z *Lib.1. cap.16. nonnulli opinionibus addicti sunt, & futura se prædicere arbitrantur.*
a *Alys videtur quòd sunt Prophetæ & inspirati à Spiritu sancto, & incipiunt prophetare, & multa futura prædicunt.*
b *Cap.6. de Melanch.*
c *Cap.5. Tractat. multi ob timorem dei, sunt melancholici, et timorem gehennæ.* They are still troubled for their sins.
d *Plater. c. 13.*
e *Melancholia Erotica vel quæ cum amore est duplex est: prima quæ ab aliis forsan non meretur nomen melancholiæ, est effectio eorum qui pro obiecto proponunt deum, & ideo nihil aliud curant aut cogitant quam deum, ieiunia, vigilias, altera ob mulieres.*

and

and are altogether about prayer, fasting, &c. the other about women. Peter Forestus in his obseruations deliuereth as much, and in the same words: and they haue a ground of that they say, forth of *Areteus* and *Plato*. [f] *Areteus* an old Author in his third booke *cap.6.* doth so diuide Loue Melancholy, & deriues this second from the first, which comes by inspiration or otherwise. [g] *Plato* in his *Phædrus* hath these words, *Apollos priests in Delphos, and at Dodona in their furie doe many pretty feats, and benefit the Greekes, but neuer in their right wits.* He makes them all mad, as well he might, and hee that shall but consider that superstition of old, those prodigious effects of it (as in his place I will shew the seuerall furies of our *Sibyls, Enthusiasts, Pseudoprophets, Heretickes*, and *Schismatickes* in these our latter ages) shall instantly confesse, that all the world againe cannot afford so much matter of madnesse, so many stupend symptomes, as superstition, heresie, schisme hath brought out: that this Species alone may be parallel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, then any other aboue named whatsoeuer, doth more harme, workes more disquietnes to mankinde, and hath more crucified the soule of mortall men (such hath beene the diuells craft) then warres, plagues, sicknesses, dearth, famine, and all the rest.

Giue me but a little leaue, and I will set before your eyes in briefe, a stupend, vast, infinite Ocean of incredible madnesse & folly: a Sea full of shelues and rockes, sands, gulfes, Euripes and contrary tides, full of fearefull monsters, vncouth shapes, roring waues, tempests, and Siren calmes, Halcyonian Seas; vnspeakable misery, such Comedies and Tragedies, such absurd and ridiculous, ferall and lamentable fits, that I knowe not whether they are more to be pitied or derided, or may be beleeued, but that wee daily see the same still practised in our dayes, fresh examples, *noua nouitia*, fresh obiects, of misery and madnesse in this kinde that are still represented vnto vs, abroad, at home, in the midst of vs, in our bosomes.

But before I can come to treat of these seuerall errors & obliquities, their causes, symptomes, affections, &c. I must say something necessarily of the obiect of this loue, God himselfe, what this loue is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swarue from it.

Amongst all those diuine attributes that God doth vendicate to himselfe, Eternity, omnipotency, immutability, wisdome, maiesty, iustice, mercy, &c. his [h] beauty is not the least, *One thing, saith Dauid, haue I desired of the Lord, and that will I still desire, to behold the beauty of the Lord. Psal.27.4. And out of Sion which is the perfection of beauty hath God shined, Psal.50.2.* All other creatures are faire I confesse, & many other obiects doe much inamour vs, a faire house, a faire horse, a comely person. [i] *I am amazed, saith Austin, when I looke vp to heauen and behold the beauty of the starres, the beauty of Angells, principalities, powers, who can expresse it? who can sufficiently commend, or set out this beauty which appeares in vs? so faire a body, so faire a face, eyes, nose, cheekes, chinne, browes, all faire and louely to behold, besides the beauty of the soule which cannot be discerned. If we so labour and be so much affected with the comelines of creatures, how should we be rauished with that admirable lustre of God himselfe?* If ordinary beauty haue such a prerogatiue and power, and what is a-

[f] *Alia reperitur furoris species à prima vel à secunda deorum rogantium, vel afflatu numinũ furor hic venit.*

[g] *Qui in Delphis futura prædicunt vates, & in Dodonâ sacerdotes furentes quidem multa iocunda Græcis deferunt, sani vero exigua aut nulla.*

[h] *Deus, bonus, iustus, pulcher iuxta Platonem.*

[i] *Miror, & stupeo cum cœlum aspicio, & pulchritudinem syderum, angelorum &c. & quis dignè laudet quod in nobis viget corpus tam pulchrum, frontem pulchrã nares, genas, oculos, intellectũ, omnia pulchra, si sic in creaturis laberamur, quid in ipso deo?*

494 miable and faire, to draw the eyes and eares, hearts and affections of all spectators vnto it, to moue, winne, intice, allure, how shall this diuine beauty raviſh our ſoules, which is the fountaine and quinteſcence of all beauty? *Cælum pulchrum, ſed pulchrior cæli fabricator*, If heauen be ſo faire, the Sunne ſo faire, how much fairer ſhall he bee, that made them faire. This beauty and [k] *ſplendor of this divine God*, is it that draws al creatures to it, to ſeeke it, loue, admire, and adore it; and thoſe Heathens, Pagans, Philoſophers, out of theſe reliques they haue yet left of Gods Image, are ſo farre forth incenſed, as not onely to acknowledge a God; but, though after their owne inventions, to ſtand in admiration of his bounty, goodneſſe, to adore and ſeeke him, the magnificence and ſtructure of the world it ſelfe, & beauty of all his creatures, his goodneſſe, prouidence, protection, inforceth them to loue him, ſeek him, feare him, though a wrong way: but for vs that are Chriſtians, regenerate, that are his adopted ſonnes, illuminated by his word, hauing the eyes of our hearts and vnderſtandings opened, how fairely doth he offer and expoſe him ſelf? *Ambit nos deus* (*Auſtin* ſaith) *donis & formâ ſuâ*, he wooes vs by his beauty, gifts, promiſes to come vnto him, [l] *the whole Scripture is a meſſage, an exhortation, a loue letter to this purpoſe*, to incite vs and invite vs. [m] *Gods Epiſtle*, as *Gregory* calls it, *to his creatures*. Hee ſets out his ſonne and his Church, in that *Epithalamium* or myſticall ſong of *Solomon*, to enamour vs the more, comparing his head *to fine gold, his lockes curled and blacke as a Rauen, Cant. 4. 5. cap. his eyes like doues, on riuers of waters, waſhed with milke, his lips as lillies, dropping downe pure iuyce, his hands as rings of gold ſet with chryſolite: and his Church to a vineyard, a garden incloſed, a fountain of liuing waters, an orchard of Pomegranets, with ſweet ſents of ſaffron, ſpike, calamus and cynamon, and all the trees of incenſe, as the chiefe ſpices, the fayreſt amongſt women, no ſpot in her,* [n] *his ſiſter, his ſpowſe, vndefiled, the only daughter of her mother, deare vnto her, faire as the Moone, pure as the Sun, looking out as the morning*. That by theſe figures, that glaſſe, theſe ſpiritual eyes of contemplation, we might perceaue ſome reſemblance of his beauty, the loue betwixt his Church and him. And ſo in the 45. Pſal. this beauty of his Church, is compared to a *Queene in a veſture of gold, of Ophir, embrodered rayment of needleworke, that the king might take pleaſure in her beauty*. To incenſe vs farther yet, [o] *Iohn* in his *Apocalypſe*, makes a deſcription of that heauenly *Ieruſalem*, the beauty of it, and in it the maker of it. *Likening it to a citty of pure gold, like vnto cleare glaſſe, ſhining & garniſhed with all manner of pretious ſtones, hauing no need of Sunne or Moone, for the lambe is the light of it, the glory of God doth illuminate it: to giue vs to vnderſtand the infinite glory, beauty, and happineſſe of it*. Not that it is not fairer then theſe creatures to which it is compared, but that this viſion of his, this luſtre of his divine Maieſtie cannot otherwiſe be expreſſed to our apprehenſions, *no tongue can tell it, no heart conceaue it*, as *Paul* ſaith. *Moſes* himſelfe, *Exod. 33. 18*. When hee deſired to ſee God in his glory, was anſwered, that he might not endure it, no man could ſee his face and liue. *Senſibile fortè deſtruit ſenſum*, A ſtrong obiect ouercommeth the ſight, according to that axiome in Philoſophie: *fulgorem Solis ferre non potes, multo magis creatoris*, if thou canſt not endure the Sunbeames, how canſt thou endure that fulgour and brightneſſe of him that made the Sunne? the Sunne it ſelfe & all that we can imagine are but ſhadowes of it, 'tis *viſio præcellens*, as [p] *Auſtin* calls it, the

quinteſcence

[k] *Fulgor diuinæ maieſtatis, Auſt.*

[l] *In Pſal. 64. miſit ad nos Epiſtolas & totã ſcripturam, quibus nobis faceret amandi deſiderium.*

[m] *Epiſt. 48. l. 4. quid eſt tota ſcriptura niſi Epiſtola omnipotentis dei ad creaturam ſuam?*

[n] *Cap. 6. 8.*

[o] *Cap. 21. 11.*

[p] *In Pſal. 85. omnes pulchritudines terrenas, auri, argenti, nemorum & camporum, pulchritudinem Solis et Lunæ ſtellarum, & angelorum, omnia pulchra ſuperans.*

quinteſcence of beauty this, *which farre excells the beauty of heauens, Sun and Moone, Starres, Angells, gold and Siluer, woods and fayre fields, and whatſoeuer is pleaſant to behold.* All thoſe other beauties faile, varie, are ſubiect to corruption, to loathing, [r] *But this is an immortall viſion, a diuine beauty, an immortall loue, an indefatigable loue and beauty*, with ſight of which we ſhall neuer be tired, nor wearied, but ſtill the more we ſee him the more we ſhall couet him. [s] *For as one ſaith, where this viſion is, there is abſolute beauty, and where is that beauty, from the ſame fountaine comes all pleaſure and happineſſe, neither can beauty, pleaſure, happineſſe, bee ſeparated from his viſion or ſight, or his viſion from beauty, pleaſure, happineſſe.* In this life we haue but a glimſe of this beauty and happineſſe, wee ſhall hereafter, as *Iohn* ſaith, ſee him as he is, thine eyes, as *Iſay* promiſeth, 33. 17. *Shall behold the King in his glory*, then ſhal we be perfectly inamored, haue a full fruition of it, deſire and behold and loue him alone, as the moſt amiable and faireſt obiect, our *ſummum bonum*, or chiefeſt good.

This likewiſe ſhould we now haue [t] done, had not our will beene corrupted, and as we are enioyned to loue God with all our heart, and all our ſoule: for to that end were we borne, to loue this obiect, as [u] *Melancthon* diſcourſeth, and to enioy it. *And him our will would haue loued and ſought alone, as our* ſummum bonum, *or principall good, and all other good things for Gods ſake: and nature as ſhe proceeded from it would haue ſought this fountain, but in this infirmity of humane nature this order is diſturbed, our loue is corrupt*: & a man is like to that monſter in [x] *Plato*, compoſed of a *Scylla*, a lyon, and a man, wee are carried away headlong with the torrent of our affections, the world, and that infinite variety of pleaſing obiects in it, doe ſo allure and enamour vs, that we cannot ſo much as looke towards God, ſeeke him, or thinke on him as we ſhould: we cannot containe our ſelues from them, their ſweetneſſe is ſo pleaſing to vs. Marriage, ſaith [y] *Gualter*, detaines many, *a thing in it ſelfe laudable, good, and neceſſary, but deceiued and carried away with the blinde loue of it, they haue quite laid aſide the loue of God, and deſire of his glory. Meat and drinke hath ouercome as many, whilſt they rather ſtriue to pleaſe, ſatisfie their guts and belly, then to ſerue God and nature.* Some are ſo buſied about merchandiſe to get mony, they looſe their owne ſoules, whilſt couetouſly carried, and with an vnſatiable deſire of gaine, they forget God, as much wee may ſay of honours, leagues, friendſhips, health, wealth, and all other profits, or pleaſures in this life whatſoeuer. [z] *In this world there be ſo many beautifull obiects, ſplendors and brightneſſe of gold, maieſtie of glory, aſſiſtance of friends, faire promiſes, ſmooth words, victories, triumphs, and ſuch an infinite company of pleaſing beauties to allure vs, and drawe vs from God, that we cannot looke after him.* And this is it which Chriſt himſelfe, thoſe Prophets and Apoſtles ſo much thunder againſt, *1. Ioh. 7. 15.* dehort vs from, *Loue not the world, nor the things that are in the world, if any man loue the world, the loue of the father is not in him, 16. For all that is in the world, as luſt of the fleſh, the luſt of the eyes, and pride of life, is not of the father but of the world, and the world paſſeth away and the luſts thereof, but he that fulfilleth the will of God abideth for ever. No man*, ſaith our Sauiour, *can ſerue two maſters, but he muſt loue the one & hate the other, &c.* and this is that which all the Fathers inculcate. Hee cannot

[r] *Immortalis hæc viſio immortalis amor, indefeſſus amor & viſio.*

[s] *Oſorius, vbicunq; viſio & pulchritudo diuini aſpectus, ibi voluptas ex eodem fonte omniſq; beatitudo, nec ab eius aſpectu voluptas, nec ab illa voluptate aſpectus ſeparari poteſt.*

[t] *Leon Hebræus Dubitatur an humana felicitas deo cognoſcendo an amando terminetur.*

[u] *Lib. de anima Ad hoc obiectũ amandum & fruendum natũ ſumus, & hunc expetiſſet vnicum, hunc amâſſet humana voluntas, vt ſummum bonum & cæteras res omnes eo ordine.*

[x] *9 De repub.*

[y] *Hom. 19. in epiſt. Iohannis cap. 2. Multos coniugium decepit, res alioqui ſalutaris & neceſſaria, eò quòd cæco eius amore decepti, diuini amoris & gloriæ ſtudium in vniuerſum abiecerunt, plurimos cibus & potus perdit.*

[z] *In mundo ſplendor opum, gloriæ maieſtas, amicitiarum præſidia, verborum blanditiæ, voluptatum omnis generis illecebræ, victoriæ, triumphi & infinita alia ab amore dei nos abſtrahunt, &c.*

([a] *Austin* admoniſheth)be Gods friend, that is delighted with the pleaſures of the world, *make cleane thine heart, pureſie thine heart, if thou wilt ſee this beauty, prepare thy ſelfe for it. It is the eye of contemplation by which wee muſt behold it, the wing of meditation which lifts vs vp and reares our ſoules, with the motion of our hearts, and ſweetneſſe of contemplation,* ſo ſaith *Gregory* cited by [b] *Bonauenture.* And as [c] *Philo Iudeus* ſeconds him, *hee that loues God will ſoare aloft and take him wings, and leauing the earth fly vp to heauen, wander with Sunne and Moone, Starres, and that heauenly troupe, God himſelfe being his guid.* If we deſire to ſee him, we muſt lay aſide all vaine obiects, which detaine vs and dazell our eyes, and as *Ficinus* adviſeth vs, get vs ſolar *eyes, ſpectacles as they that looke on the Sunne, to ſee this divine beauty, lay aſide all materiall obiects, all ſenſe, and then thou ſhalt ſee him as hee is.* Thou couetous wretch, as [c] *Auſtin* expoſtulates, *why doſt thou ſtand gaping on this droſſe, muckhils, filthy excrements, behold a farre fairer obiect God himſelfe wooes thee, behold him, enioy him, he is ſicke for loue of thee. Cant. 5.* Hee inuites thee to his ſight, to come into his *fayre garden*, to eat and drinke with him, to bee merry with him, to inioy his preſence for euer. † Wiſdome cries out in the ſtreets, beſides the gates, in the top of high places, before the citty, at the entrie of the dore; and bids them giue eare to her inſtruction, which is better then gold or pretious ſtones, no pleaſures can be compared to it: leaue all then and follow her; *vos exhortor ô amici & obſecro.* In *Ficinus* words, I exhort & beſeech you, *that you would embrace and follow this diuine loue with all your hearts and abilities, and by all offices and endeauours make this ſo louing God propitious vnto you.* For whom alone, ſaith [g] *Plotinus, wee muſt forſake all the kingdomes and Empires of the whole earth, Sea, Land, and Ayre, if we deſire to be engrafted into him, leaue all and follow him.*

Now foraſmuch as this loue of God, is an *habit infuſed* of God, as [h] *Thomas* holds, *2.1. quaſt. 23. by which a man is inclined to loue God aboue all, and his neighbour as himſelfe.* Wee muſt pray to God that hee will open our eyes, make cleere our hearts, that we may be capable of his glorious rayes, & performe thoſe duties that he requires of vs. *Deut. 6.* and *Ioſ. 23. To loue God aboue all, and our neighbour as our ſelfe,* to keepe his commandements. *In this wee knowe,* ſaith *Iohn, c. 5. 2. We loue the children of God, when we loue God and keepe his commandements. This is the loue of God that we kepe his commandements, he that loueth not knoweth not God, for God is loue, cap. 4. 8. and he that dwelleth in loue dwelleth in God, and God in him,* for loue preſuppoſeth knowledge, faith, hope, and vnites vs to God himſelfe, as [i] *Leon Hebreus* deliuereth vnto vs, and is accompanied with the feare of God, humility, meekneſſe, patience, all thoſe vertues, and charity it ſelfe. For if we loue God, wee ſhall loue our neighbour, and performe all thoſe duties which are required at our hands, to which we are exhorted. *1. Cor. 15. 4. 5. Epheſ. 4. Coloſſ. 3. Rom. 12.* Wee ſhall not be envious or puffed vp, or boaſt, diſdaine, thinke evill, or be prouoked to anger, but ſuffer all things, endure all things, *Endeauour to keepe the vnity of the ſpirit, the bond of peace.* Forbeare one another, forgiue one another, cloath the naked, viſit the ſicke, and performe all thoſe workes of mercy which [k] *Clemens Alexandrinus* calls *amoris & amicitiæ impletionem & extenſionem*, the

[a] *In Pſal. 32. Dei amicus eſſe non poteſt qui mundi ſtudijs delectatur vt hanc formam videas munda cor ſerena cor &c.*

[b] *Contemplationis pluma nos ſubleuat, atq; inde erigimur intentione cordis dulcedine contemplationis. deſtinct. 6. de 7. Itineribus.*

[c] *Lib. de victimis. amans dei ſublimia petit ſumptis aliis & in cœlum recta volat, relicta terrâ, cupidus aberrandi cum ſole, luna, ſtellarumq; ſacramilitia, ipſo deo duce.*

[d] *In com. Plat. cap. 7. vt Solem videas oculis fieri debes ſolaris. vt diuinam aſpicias pulchritudinem demitte materiam demitte ſenſum, & deum qualis ſit videbis.*

[e] *Auarè quid inhias his &c. pulchrior eſt qui te ambit ipſum viſurus ipſum habiturus.*

† *Prou. 8.*

[g] *Cap. 18. Rom. Amorem hunc divinum totis viribus amplexamini, deum vobis omni officiorum genere propitium facite.*

[g] *Cap. 7. de pulchritudine. regna imperia totius terræ & maris & cœli oportet abiisse ſi ad ipſum converſus velis inſeri.*

[h] *Habitus à Deo infuſus per quem inclinatur homo ad diligendum deum ſuper omnia.*

[i] *Dial. 1. Omnia convertit amor in ipſius pulchri naturam.*

[k] *Stromatum lib. 2.*

extent

extent and complement of loue. And that not for feare or worldly respects, but *ordine ad Deum*, for the loue of God himselfe. This we shall doe if we be truely enamored, but we come short in both, wee neither loue God, nor our neighbour as wee should. Our loue in spirituall things is two, [l] *defectiue, in worldly things too excessiue, there is a iarre in both.* We loue the world too much, God too little, our neighbour not at all, or for our owne ends. 497

[l] Greenham.

Vulgus amicitias utilitate probat.

The chiefe thing wee respect is our commodity, and what wee doe, is for feare of worldly punishment, for vaine-glory, praise of men, or for fashions sake, and such by-respects, not for Gods sake. We neither know God aright, nor seeke, or loue, or worship him as we should. And for these defects, wee involue our selues into a multitude of errors, we swarue from this true loue and worship of God, which is a cause vnto vs of vnspeakable miseries, running into both extreames, we become fooles, madmen, without sense, as now in the next place I will shew you.

The parties affected are innnmerable almost, and scattered ouer all the face of the earth, farre and neere, and so haue bin in all precedent ages, from the beginning of the world, to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold diuision, according to those two extreames of *Excesse* and *Defect*. Not that there is any excesse of diuine worship or loue of God, that cannot be, wee cannot loue God too much, or doe our duties as wee ought, as Papists hold, or haue any perfection in this life, much lesse supererogate, when we haue all done, we are *vnprofitable seruants*. But because we doe *aliud agere*, zealous without knowledge, and too sollicitous about that which is not necessary, busying our selues about impertinent, needlesse, idle, & vaine ceremonies, *populo ut placerent*, as the *Iewes* did about sacrifices, oblations, offerings, incense, new moones, feasts, &c. but as *Isay* taxeth them 1.12. *who required this at your hands?* Wee haue too great opinion of our owne worth, that we can satisfie the Law; and do more then is required at our hands, by performing those Euangelicall Counsels, & such workes of supererogation, merit for others, which *Bellarmine, Gregory de Valentia*, all their Iesuites, and other champions defend, that if God should deale in rigour with them, some of their *Franciscans* and *Dominicans* are so pure, that nothing could be obiected to them. Some of vs againe are too deare, as wee thinke, more diuine and sanctified then others, of a better mettle, greater gifts, & with that proud *Pharisie*, contemne others in respect of our selues, we are better Christians, better learned, choice spirits, inspired, know more, haue speciall reuelation, & know Gods secrets, and thereupon presume & say, & doe that many times, which is not befitting to bee said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Iewes, Hereticks, [m] Euthusiasts, Diuinators, Prophets, Sectaries, & Scismaticks. *Zanchius* reduceth all Infidels to foure chiefe sects, but I will insist and follow mine owne intended method: all which, with many other curious persons, Monkes, Hermites, &c. may be ranged in this extreame, & fight vnder this superstitious banner, with all those rude Idiots, & infinite swarmes of people, that are seduced by thē. In the other extreame, or in defect, march all those Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, vnthankfull, & carnall minded men, that attribute all to naturall causes

[m] *De primo praecepto.*

498 causes, that will acknowledge no supreame power, that haue cauterized consciences, or liue in a reprobate sense: Or such desperate persons as are too distrustfull of his mercies. Of these there bee many subdiuisions, & diuerse degrees of madnesse and folly, some more then others, as shall be shewed in the Symptomes: And yet all miserably out, perplexed, doting, & besides themselues for religions sake. For as [n] *Zanchy* well distinguisheth, & all the world knowes, Religion is twofold, True or False; False is that vaine superstition of Idolaters, such as were of old, *Greekes*, *Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, [o] *Tully* could tearme it; or as *Zanchy* defines it, *Vbi falsi dij, aut falso cultu colitur deus*, When false gods, or that God is falsely worshipped. And t'is a miserable plague, a torture of the soule, a meere madnesse, *Religiosa insania*, [p] *Meteran* calls it, or *insanus error*, as [q] *Seneca*, a frantick errour, or as *Austin*, *Insanus animi morbus*, a furious disease of the soule; † for he that is superstitious, can neuer be quiet. T'is proper to man alone, *uni superbia, auaritia, superstitio*, saith *Pliny lib.7.c.1. atq; etiam post sæuit de futuro*, which wrings his soule for the present, and to come; The greatest misery belongs to mankind, a perpetuall seruitude, a slauery. [r] *Ex timore timor*, an heauy yoke, the seale of damnation, an intollerable burden. They that are superstitious, are still fearing, suspecting, vexing themselues with auguries, prodigies, false tales, dreames, idle, vaine workes, vnprofitable labours, as [s] *Boterus* obserues, *curâ mentis ancipiti versantur*, Enemies to God & to themselues. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true Religion honours. True Religion, *vbi verus Deus verè colitur*, where the true GOD is truely worshipped, is the way to Heauen, the mother of all vertues, Loue, Feare, Deuotiõ, Obedience, Knowledge, &c. It creares the deiected soule of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an vnspeakable comfort, a sweet reposall, *Iugum suaue & leue*, a light yoke, an anchor, an hauen. It addes courage, boldnesse, & begets generous spirits, although tyrants rage, & persecute, and that bloody *Lictor* or Serjant bee ready to martyr thẽ, *aut lita, aut morere*, (as in those persecutions of the Primitiue Church, it was put in practise, as you may read in *Eusebius* and others) though enemies bee now ready to invade, & all in an vproare, [t] *Si fractus illabatur orbis, impauidos ferient ruinæ*, though Heauen should fall on his head, hee would not be dismaid. But as a good Christian Prince once made answere to a menacing *Turke*, *facilè scelerata hominum arma contemnit, qui dei præsidio tutus est*: Or as [u] *Phalaris* writ to *Alcander*, in a wrong cause, He nor an other enemie could terrify him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoeuer, as *Dauid* did, *Sam.2.22.* he wil sing with him, *The Lord is my rocke, my fortresse, my strength, my refuge, the towre and horne of my saluation, &c. In all troubles and aduersities, Psal.46.1. God is my hope & helpe, still ready to be found, I will not therefore feare, &c.* t'is a feare expelling feare, hee hath peace of conscience, and is full of hope, which is, saith [x] *Austin*, *vita vita mortalis*, the life of this our mortall life, hope of immortality, the sole comfort of our misery; otherwise as *Paul* saith, wee of all others *were most wretched*, but this makes vs happy, counterpoising our hearts in all misery, superstition, torments, and is from the Diuell, the author of lyes, but this is from God himselfe, as *Lucian* that *Antiochian* Priest made his

[n] *De relig. lib.2 Thes.1.*
[o] *1.De nat. deorum.*
[p] *Hist. Belgic. lib.8.*
[q] *Superstitio error insanus est. epist.123.*
† *Nam qui superstitione imbutus est, quietus esse nunquam potest.*
[r] *Greg.*
[s] *Polit. lib.2. cap.13.*
[t] *Hor.*
[u] *Epist. Phalar.*
[x] *In Psal.3.*

his diuine confession in [y] *Eusebius*, *Author nobis de Deo Deus est*, God is the Author of our Religion himselfe, his Word is our rule, a lanthorne to vs, dictated by the holy Ghost, he plaies vpon our hearts as so many harp-strings, and we are his temples, he dwelleth in vs, and we in him. 499

[y] *Lib.9.cap.6.*

The part affected of superstition, is the Braine, heart, will, vnderstanding, Soule it selfe, and all the faculties of it, *totum compositum*, All is mad, dotes. And for the extent, as I say, all the world it selfe is the Subiect of it, (to omit that grand sinne of Atheisme) all times haue bin misaffected; past, present, *there is not one that doth good, no not one, from the Prophet to the Priest, &c.* A lamentable thing it is to consider, how many myriads of men this Idolatry & Superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeale, which is Religions Ape, Religions bastard, Religions shadow, false glasse. For where God hath a Temple, the Diuel will haue a chappell: where God hath sacrifices, the diuel will haue his oblations, where God hath Ceremonies, the diuell will haue his traditions, where there is any Religion, the diuell will plant superstition; and t'is a pitifull sight to beholde and reade, what tortures, miseries it hath procured, what slaughter of Soules it hath made, how it raged amongst those old *Persians*, *Syrians*, *Ægyptians*, *Greekes*, *Romanes*, *Tuscans*, *Gaules*, *Germans*, *Brittaines*, *&c. Britannia eam hodiè celebrat tam attonitè*, saith [z] *Pliny*, *tantis ceremonijs* (speaking of superstition) *ut dedisse Persis videri possit*: The *Brittaines* are so stupendly superstitious in their ceremonies, that they goe beyond those *Persians*, In all Countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true Church euer beene?

[z] *Lib.3. cap.*

Diuisum imperium cum Iove Dæmon habet.

The Patriarchs and their Families, the Israelites a handfull in respect, *Christ* and his Apostles, and not all of them neither. Into what straights hath it bin compinged, a little flocke: how hath superstition on the other side dilated her selfe, errour, ignorance, and barbarisme, folly, madnesse, deceiued, triumphed, and insulted ouer the most wise, discreet, and vnderstanding men, Philosophers, Monarchs, all were involued and ouer-shadowed in this mist, in more then *Cymmerian* darknesse. At this present, *quota pars*? How small a part is truely Religious? how little in respect? Diuide the World into sixe parts, and fiue are not so much as Christians, *Idolaters* & *Mahometans* possesse almost *Asia*, *Africke*, *America*, *Magellanica*. The kings of *China*, great *Cham*, *Siam* & *Bornaye*, *Pegu*, *Decan*, *Narsinga*, *Iapan*, *&c.* are *Gentiles*, Idolaters, & many other petty Princes in *Asia-Monomotopa*, *Congo*, & I know not how many *Negro* Princes in *Africke*, all *Terra Australis incognita*, most of *America*, Pagans, differing all in their seuerall superstitions, & yet all Idolaters. The *Mahometans* extend themselues all ouer the great *Turkes* dominions in *Europe*, *Africke*, *Asia*; to the *Xeriffes* in *Barbary*, and his Territories in *Fez*, *Sus*, *Morocco*, &c. The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions & subiects, are at this day *Mahometans*. See how the Diuell rageth: Those at oddes, or differing among themselues, some for [a] *Ali*, some for *Enbocar*, for *Acmar* & *Ozimen*, those foure Doctors, (*Mahomets* successors, & are subdiuided into 72 inferiour Sects, as [b] *Leo Afer* reports. The *Iewes* as a company of vagabonds are scattered ouer all parts, whose story, present estate, progresse from time to time, is fully set downe by

[a] *Purchas Pilgrim.lib.1.cap.3.*
[b] *Lib.3.*

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* 2. *parte sec. 3. lib. 1. cap. & deinceps.*

Mr * *Th. Iackson* Doctor of Divinity, in his Comment on the *Creede*. A first part of the World, and hardly that, now professeth CHRIST, but so inlarded and interlaced with seuerall superstitions, that there is scarce a sound part to be found, or any agreement amongst them. *Presbyter Iohn* in *Africke*, Lord of those *Abyssines*, or *Æthiopians*, is by his profession a *Christian*, but so different from vs, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and Paganisme, [c] that they keepe little more then a bare title of Christianity. They suffer Poligamy, Circumcision, stupend fastings, diuorce as they will themselues, &c. and as the Papists call on the Virgin *Mary*, so doe they on *Thomas Didymus* before *Christ*. [d] The *Greeke* or Easterne Church is rent from this of the West, and as they haue foure chiefe Patriarchs, so haue they foure subdiuisions, besides those *Nestorians*, *Iacobines*, *Syrians*, *Armenians*, *Georgians*, *&c.* scattered ouer *Asia minor*, *Syria*, *Ægypt*, *&c.* *Greece*, *Valachia*, *Cyrcassia*, *Bulgary*, *Bosnia*, *Albania*, *Illyricum*, *Slauonia*, *Croatia*, *Thrace*, *Seruia*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscouites*, and most of that great Dukes subiects, are part of the *Greeke* Church, and still Christians; but as [e] one saith, *temporis successu multas illi addiderunt superstitiones*, In processe of time they haue added so many superstitions, that they be rather semi-Christians, then otherwise. That which remaines, is the Westerne Church with vs in *Europe*, but so eclipsed with seuerall schismes, heresies and superstitions, that one knowes not where to find it. The Papists haue *Italy*, *Spaine*, part of *Germany*, *France*, *Poland*, and a sprinkling in the rest of *Europe*. In *America* they haue all that which *Spaniards* inhabite, *Hispania noua*, *Castella Aurea*, *Peru &c.* In the East *Indies*, the *Philippinæ*, some small holdes about *Goa*, *Malacha*, *Ormus &c.* which the *Portugall* got not long since, and those land-leaping *Iesuits* haue assaid in *China*, *Iapan*, as appeares by their yearely letters. In *Africke* they haue *Melinda*, *Quiloa*, *Mombaza*, *&c.* & some few townes, they driue out one superstition with another. *Poland* is a receptacle of all Religions, where *Samosetans*, *Arrians*, *Anabaptists* are to be found, as well as in some *German* cities. *Scandia* is Christian, but as *Damianus A goes* that *Portugall* Knight complaines, so mixt with Magick, Pagan Rites and Ceremonies, they may be aswel counted Idolaters: which *Tacitus* formerly said of a like Nation, is verified in them, † *A people subiect to superstition, contrary to Religion*: Yet very superstitious, like our wild Irish: the remnant are *Caluinists*, *Lutherans*, In *Germany* equally mixt: *Sweden*, *Denmarke*, *France*, *Brittaine*, more defecate then the rest, yet at oddes amongst themselues, and not free from superstition. As a damne of water stopt in one place, breakes out into another, so doth superstition. I say nothing of *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, &c. There is superstition in our prayers, in our hearing of Sermons, besides bitter contentions, inuectiues, persecutions. *Quid quæso mi Dorpi*, as *Erasmus* concludes to *Dorpius*, *hisce Theologis faciamus, aut quid preceris, nisi fortè fidelem medicum, qui cerebro medeatur*. What shall we wish them, but a good Physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes. I now haste to the causes.

[c] *Titlemannus Maginus. Bredenbachius. Fr. Alvaresius Itin de Abyssinia. Herbis solùm vescuntur votarij, aquis mento tenus dormiunt, &c.*

[d] *Bredenbachius. Iod. à Meggen.*

[e] See *Possevinus*, *Herbastein*, *Magin.* *D. Fletcher*, *Iouius*, *Hacluit*, *Purchas &c.* of their errors.

† *Gens superstitioni obnoxia, religionibus aduersa.*

‡ *Deplorat. gentis Lapp.*

SVBSEC. I.

Svbsec. 2.

Causes of Religious melancholy. From the Diuell by miracles, apparitions, oracles. His instruments or factors, polititians, Priests, Impostors, Heretickes, blinde guides. In them simplicity, feare, blind zeale, ignorance, solitarinesse, curiositie, pride, vainglory, presumption, &c. his engins, fasting, solitarines, hope, feare, &c.

WE are taught in holy Scripture, that the *Diuell rangeth abroad like a roaring Lion, still seeking whom he may deuoure*: and as in seuerall shapes, so by seuerall engines and deuices hee goeth about to seduce vs; sometimes he transformes himselfe into an Angell of light, and is so cunning, that he is able, if it were possible, to deceiue the very Elect. Hee will be worshipped as [g] God himselfe, and is so adored by the Heathen, and esteemed. And in imitation of that diuine Power, as [h] *Eusebius* obserues, [i] to abuse or emulate Gods glory, as *Dandinus* addes, hee will haue all homage, sacrifices, oblations, and whatsoeuer else belongs to the worship of God, to be done likewise vnto him, & by this meanes infatuates the World, deludes, intrappes, and destroyes many a thousand soules. Sometimes by dreames, visions (as God to *Moses* by familiar conference) the Diuell in seuerall shapes talkes with them, in the *Indies* 'tis common, and in *China* nothing so familiar, as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeit miracles, sending stormes, tempests, diseases, plagues, (as of old in *Athens* there was *Apollo Alexacus*, *Apollo* Ἀλεξίκακος pestifer & malorum depulsor) raising warres, seditions, by spectrums, troubling their Consciences, driuing them to despaire, terrors of minde, intollerable paines, by promises, rewardes, benefites, & faire meanes, he raiseth such an opinion of his Dietie & greatnesse, that they dare not doe otherwise then adore him, doe as he will haue them; they dare not offend him. & to compell them the more to stand in awe of him, [l] *he sends and cures diseases, disquiets their spirits* (as *Cyprian* saith, *torments and terrifies their soules, to make them adore him, and all his study, all his endeauour is to diuert them from true religion, to superstition: & because he is damned himselfe, and in an erreur, he would haue all the world participate of his errours, & be damned with him.* The *primum mobile* therefore, & first mouer of all superstition, is the Diuell, that great enemy of mankinde, the principall agent, who in a thousand seuerall shapes, after diuerse fashions, with seuerall engines, illusions, and by seuerall names hath deceiued the Inhabitants of the earth, in seuerall places and countries, still reioycing at their falls. *All the world ouer, before Christs time, he freely domineered, and held the soules of men in most slauish subiection*, saith [m] *Eusebius, in diuerse formes, ceremonies, and sacrifices, till Christs comming.* As if those Diuels of the Ayre had shared the earth amongst them, which the Platonists held for gods, († *Iudus deorum sumus*) & were our Gouernours & keepers. In seuerall places,

[g] *Plato in Crit. Dæmones custodes sunt hominum, & eorum domini, ut nos animalium, nec hominibus, sed & regionibus imperant, vaticinys, augurijs, somnijs, oraculis, nos regunt.*

[h] *De præparat. Euangel.*

[i] *Vel in abusum dei, vel in æmulationem. Dandinus com. in lib. 2. Arist. de An. Text. 29.*

[k] *Dæmones consulunt, & familiares habent dæmones pleriq; sacerdotes. Riccius lib. 1. cap. 10. expedit. Sinar.*

[l] *Vitam turbant, somnos inquietant, irrepentes etiam in corpora, mentes terrent, valetudinem frangunt, morbos lacessunt, ut ad cultum sui cogant, nec aliud his studium, quàm ut à verâ religione, ad superstitionẽ vertant, cùm sint ipsi pœnales, quærunt sibi ad pœnas comites ut habeant, erroris participes.*

[m] *Lib. 4. præparat. Euangel. cap. Tantamq; victoriam amentiâ hominum consequuti sunt, ut si colligere in unum velis universum orbem, istis sceleſtibus spiritibus subiectum fuisse inuenies. Vsq; ad salvatoris aduentum hominum cæde, peruitiosissimos dæmones placabant. &c.* † *Plato.*

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they had seuerall rites, orders, names. [n] *Adonided* amongst the *Syrians*, *Adramilech* amongst the *Capernaites*, *Asiniæ* amongst the *Emathites*; *Astartes* with the *Sydonians*; *Asteroth* with the *Palestines*; *Dagon* with the *Philistines*; *Tartari* with the *Hanæi*; *Melchonis* amongst the *Ammonites*; *Beli* the *Babylonians*, *Beelzebub* and *Baal* with the *Samaretans* & *Moabites*, *Isis* & *Osyris* amongst the *Ægyptians*, *Apollo* at *Delphos*, *Iupiter* at *Rome*, *Venus* at *Cyprus*, *Diana* at *Ephesus*, *Pallas* at *Troy*, &c. And euen in these our daies, both in the East & West *Indies*, in *Tartary*, *China*, *Iapan*, &c. What strange idols, in what prodigious formes, with what absurd ceremonies are they adored? See but what *Vertomannus l.5.c.2. Marcus Polus*, *Lerius*, *Benzo*, *P. Martyr* in his *Ocean Decades*, and *Mat. Riccius expedit. Christ. in Sinas lib.1.* relate. [o] *Eusebius* wõders how that wise city of *Athens*, & florishing kingdomes of *Greece* should be so besotted, and we in our times, [p] how those witty *China's*, so perspicacious in all other things, should be so gulled, so tortured with superstition, so blinde as to worship stockes and stones. But it is no maruell, when we see all out as great effects amongst Christians themselues: how are those *Anabaptists*, *Arrians*, and *Papists* aboue the rest, miserably infatuated. *Mars*, *Iupiter*, *Apollo*, & *Æsculapius*, haue resigned their interest names & offices to Saint *George*,

† *Maxime bellorum rector, quem nostra iuventus*
Pro Mavorte colit.——

St *Christopher*, and a company of fictitious Saints, *Venus* to the Lady of *Lauretta*. And as those old *Romanes* had seuerall and distinct gods, for all distinct offices, persons, places, so haue they Saints, as *Lauater* well obserues out of *Lactantius*, *mutato nomine tantùm*, 'tis the same diuell that deludes them still. The manner how, as I say, is by rewardes, promises, terrors, affrights, punishments; In a word *Hope* & *Feare*. How often hath *Iupiter*, *Apollo*, *Bacchus* and the rest, sent plagues in [q] *Greece* & *Italy*, [r] because their sacrifices were neglected,

† *Dij multa neglecti dederunt*
Hesperiæ mala luctuosæ.

to terrifie them, to rouze them vp, and the like: see but *Livy*, *Dionysius Halicarnassæus*, *Thucidides*, *Pausanias*, *Philostratus*, &c. What prodigies & miracles, dreames, visions, predictions, apparitions, oracles, haue beene of old at *Delphos*, *Dodona*, what strange cures performed by *Apollo* & *Æsculapius*? *Iuno's* Image, & that of [s] *Fortune*, spake, [t] *Castor* & *Pollux* fought in person for the *Romanes* against *Hannibals* Army, as *Pallas*, *Mars*, *Iuno*, *Venus*, for *Greekes* and *Troians*, &c. Amongst our Pseudocatholickes, nothing so familiar as such miracles, how many cures done by our Lady of *Lauretta*: at *Sichem*, of old at our S. *Thomas* Shrine, &c. [t] S. *Sabine* was seene to fight for *Arnulphus* Duke of *Spoleto*, [u] S. *George* fought in person for *Iohn* the bastard of *Portugall*, against the *Castilians*. In the battle of *Bannoxburne*, where *Edward* the 2, our English king was foyled by the *Scots*, S. *Philanus* arme was seene to fight (if [x] *Hector Boëthius* doth not impose) that was before shut vp in a siluer capcase: Another time in the same author, S, *Magnus* fought for them. Now for visions, reuelations, miracles, not only out of the Legend, out of Purgatory, but euery day come newes frõ the *Indies*, & at home read the Jesuits letters, *Ribadeneira*, *Thurselinus*, *Acosta*, *Lippomanus*: *Xauerius*, *Ignatius* liues, &c. & tel me what differẽce?

His ordinary instruments or factors which hee vseth, as God himselfe did good Kings, lawfull Magistrates, Patriarchs, Prophets, to the establishing of his

[n] *Strozius, Cicogna omnif. mag. lib.3, cap.7 Ezek 8.4. Reg.11.4. Reg 3 & 17.24. Ier. 49. Numb xi. 3. Reg.13.*

[o] *Lib. 4. cap.8. præpar.*

† *Bap. Mant. 4 Fast. de Sancto Georgio.*

[p] *Part.1. cap.1. & lib.2. cap.9.*

[q] *Polid. Virg. lib.1. de prodig.*

† *Her. lib.3 od.6*

[r] *Gratâ lege meditastis mulieres Dion. Halicarn.*

[s] *Tully de nat. deorum lib.2.*

[t] *Æqua Venus Teucris, Pallas iniqua fuit.*

[t] *Io. Molanus lib.3. cap.59.*

[u] *Pet. Oliver. de Iohanne primo Portugalliæ Rege. Strenuè pugnans, & aduersæ partis ictus clypeo excipiens.*

[x] *L.14. Loculos fronte aperuisse, & pro iis pugnâsse.*

his Church,[y] are Polititians, Statesmen, Priests, Heretickes, blinde guides, Impostors, Pseudoprophets, to propagate his superstition. And first to begin with Polititians, it hath euer beene a principall axiome with them, to maintaine religion or superstition, they make Religion meere policy, an humane invention, *nihil aquè valet ad regendos vulgi animos ac superstitio*, as [z] *Tacitus* & [a] *Tully* hold. 'Tis [b] that *Aristotle* and † *Plato* inculcate in their Politickes, *Religion neglected, brings plagues to the City, opens a gap to all naughtinesse*. 'Tis that which all our late Polititians ingeminate. *Cromerus lib. 2. pol. hist. Botterus lib. 3. de incrementis urbium, Clapmarius lib. 2. cap. 9. de Arcanis rerump. Arnesus cap. 4. lib. 2, polit.* Captaine *Machiauel* will haue a Prince by all meanes to counterfeit religion, to be superstitious in shew at least, to seem to be deuout, frequent holy exercises, honour diuines, loue the Church, affect Priests, as *Numa*, *Licurgus*, and such law-makers were, *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keepe the people in obedience. But this error of his, *Innocentius Ientilettus* a French Lawyer, *Theorem. 9. comment. 1. de Relig.* hath copiously confuted. Many Polititians, I doe not deny, maintaine Religion as a true meanes, & sincerely speake of it without hypocrisie, are truely zealous & religious themselues. Iustice, Religion, Peace, are the three chiefe proppes of a wel-gouern'd commonwealth: but most of them are but *Machiauellians*, counterfeits onely for politicall ends, as knowing [c] *magnũ eius in animos imperiũ*, & that as [d] *Sabellicus* deliuers, *a man without religion, is like an horse without a bridle*. No way better to curb, then superstitiõ, to terrifie mens consciences, & to keep thẽ in aw: they make new lawes, statutes, inuent new Religiõs, ceremonies to their own ends. *Therfore*, saith [e] *Polybius* of *Lycurgus*, *did he maintain ceremonies, not that he was superstitious himself, but that he perceaued mortall men more apt to embrace paradoxes, then ought else, and durst attempt no euill thing for feare of the Gods*. This was *Zamolchus* stratagem amongst the *Thracians*, *Numaes* plot, when he said he had conference with the *Nymphe Ægeria*, and that of *Sertorius* with an Heart. So *Mahomet* referred his new lawes to the * Angell *Gabriel*, by whose direction hee gaue out they were made. *Caligula* in *Dion* fained himselfe to be familiar with *Castor* and *Pollux*, and many such, which kept those *Romanes* vnder, who as *Machiauel* proues, *lib. 1. disput. cap. 11. & 12.* were *Religione maximè moti*, most superstitious; and did curbe the people more by this meanes, then by force of armes, or seuerity of humane lawes. To this end that *Syrean Phyrecides*, *Pythagoras* master broched in the East amongst the Heathens first the immortality of the Soule, as *Trismegistus* in *Ægypt*, with a many of fained Gods. Those French & Brittain Druides in the west first taught, saith † *Cæsar*, *non interire animas*, *but after death to goe from one to another, that so they might encourage them to vertue*. 'Twas for a politicke end, and to this purpose the old Poets fained those [f] *Elysian* fields, their *Æacus*, *Minos*, and *Rhadamantus*, those infernall iudges, & those *Stygian* lakes, fiery *Phlegetons*, *Plutoe's* kingdome, and variety of torments after death. 'Tis this which † *Plato* labours for in his *Phædon*, *& 9. de repub.* the *Turkes* in their *Alcoran*, when they set downe rewards, and seuerall punishments for euery particular vertue and vice, [g] when they perswade men, that they that die in battle, shall goe directly to heauen, &c. A *Tartar* Prince, saith *Marcus Polus*, *lib. 1. cap. 28.* called *Senex de montibus*, the better to establish his

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[y] Religion, as they hold, is policy, inuented alone to keepe men in awe.

[z] 1. *Annal.*

[a] *Omnes religione moueantur. 5. in verrem.*

[b] *Zeleuchus. præfat. legis. qui urbem aut regiones inhabitant, persuasos esse oportet esse Deos* † 10. *de legibus.*

Religio neglecta. maximam pestem in ciuitatem infert. omnium scelerum fenestrã aperit.

[c] *Lipsius l. 1. c. 3*

[d] *Homo sine religione, sicut equus sine fræno.*

[e] *Lib. 10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxa facilius amplecti, nec res graues audére sine periculo deorum.*

* *Cleonardus epist. 1. Novas leges suas ad Angelum Gabrielem referebat, quo monitore mentiebatur omnia se gerere.*

† *Lib. 6. belli Gallici. Vt metu mortis neglecto, ad virtutem incitarent.*

[f] *De his, lege Lucianum de luctu To. 1. Homer. Odiss. 11. Virg. Æn. 6. Cælium lib. 6.*

[g] *Boterus.*

† *Et 3. de repub. omnis institutio adolescentum eo referendo, ut de deo bene sentiant, ob commune bonum.*

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his gouernment amongst his subiects, and to keepe them in awe, found a cõvenient place in a pleasant valley, environed with hills, in [h] *which hee made a delitious Parke full of all odoriferous flowres and fruits, and a Pallace full of all worldly contents*, that could possibly be deuised, Musicke, Pictures, variety of meats, &c. and chose out a certaine young man, whom with a [i] *soporiferous potion*, he so benummed, that he perceaued nothiug: *and so fast asleepe as hee was, caused him to be conveyed into this faire garden*. Where after hee had liued a while, in all such pleasures a sensuall man could desire, [k] *He cast him into a sleepe againe, and brought him forth, that when hee waked hee might tell others he had beene in Paradise*: The like he did for Hell, and by this meanes brought his people in subiection. Many such tricks and impostures are acted by Polititians in *China* especially, but with what effect I will discourse in the Symptomes.

[h] *Citra quam, viridarium plantavit maximum, & pulcherrimum, floribus odoriferis, & suavibus fructibus plenũ, &c.*

[i] *Potum quendam dedit, quo inescatus, & gravi sopore oppressus, in viridarium interim ducebatur, &c.*

[k] *Atq; iterum memoratum potum bibendum exhibuit, & sic extra Paradisum reduxit, ut cum evigilaret, sopore soluto, &c.*

Next to Polititians, if I may distinguish them, are our Priests, (for they make Religion Policy) if not farre beyond them, for they domineere ouer Princes and Statesmen themselues. *Carnificinam exercent*, one saith, they tyrannize ouer mens consciences, more then any other tormentors whatsoever. Partly for their commoditie and gaine, for soueraignty, credit to maintaine their state and reputation out of *Ambition* and *Avarice*, which are their chiefe supporters. What haue they not made the common people to beleeue? Impossibilities in nature, incredible things, what devices, traditions, ceremonies, haue they not invented in all ages to keepe men in obedience, to inrich themselues? *Quibus quæstui sunt capti superstitione animi*, as *Livy* saith. Those *Egyptian* Priests of old got all the soueraignty into their hands, and knowing, as *Curtius* saith, *nulla res efficacius multitudinem regit quam superstitio, melius vatibus quam ducibus parent, vanâ religione capti, etiam impotentes fœminæ*, the common people will sooner obey Priests then Captaines, and nothing so forcible as superstition, or better then blinde zeale to rule a multitude; haue so terrified and gulled them, that it is incredible to relate. All nations almost haue beene besotted in this kinde, amongst our *Britaines* & old *Gaules* the *Druides*, *Magi* in *Persia*; Philosophers in *Greece*, *Chaldeans* amongst the *Orientall*, *Brachmani* in *India*, *Gymnosophistes* in *Æthiopia*, the *Turditanes* in *Spaine*, *Augures* in *Rome*, haue insulted, *Apolloe's* Priests in *Greece*, by their oracles and phantasmes, *Amphiaraus* and his companions; now *Mahometan*, & Pagan Priests, what doe they not effect? How doe they not infatuate the world? But aboue all others that high Priest of *Rome*, that three-headed *Cerberus* hath plai'd his part. [n] *Whose religion at this day is meere policy, a state wholy composed of superstition & wit, and needes nothing but wit and superstition to maintaine it, that vseth Colleges and religious houses, to as good purpose as forts and castells, and doth more at this day* by a company of scribling Parasites, fiery spirited Friers, zealous Anachorites, hypocriticall confessors, and those Pretorian souldiers, his Ianisary Iesuits, that now stand in the forefront of the Battle, [a] *Excipiunt soli totius vulnera belli*, and fight alone almost, then euer he could haue done by garrisons & armies. What power of Prince, or pœnall law, bee it neuer so strict, could enforce men to doe that which for conscience sake they will voluntarily vndergoe? As to fast from all flesh, abstaine from marriage, abandon the world, wilfull pouerty, performe canonicall and blinde obedience, to prostrate their goods,

[l] Lib. 4.
[m] Lib. 4.
[n] Sr Ed. Sands.
[a] Lucian.

fortunes,

fortunes, bodies, liues, and offer vp themselues at their superiours feet, at his command? What so powerfull an engin as superstition? which they right well perceauing, are of no religion at all themselues. *Primum enim* (as *Caluin* rightly suspects, the tenor & practise of their life proues) *arcanæ illius Theologiæ, quod apud eos regnat, caput est, nullum esse deum.* They hold there is no God, as *Leo 10.* did, *Hildebrand* the *Magitian*, *Alexander* the *6. Iulius 2.* meere Atheists, and what is said of Christ, to be fables and impostures, of heauen and hell, day of iudgement, Paradise, Immortality of the soule, are all

[p] *Rumores vacui, verbaq; inania,*
Et par sollicito fabula somnio.

Dreames, toyes, and old wiues tales. Yet as so many [q] whetstones that make other tooles cut, but cut not themselues, though they be of no religion at all they will make others most devout & superstitious, by promises & threats, compell, to enforce from, and lead them by the nose like so many beares in a line; When as their end is not to propagate the Church, advance Gods kingdome, seeke his glory or common good, but to enrich themselues, to enlarge their territories, to domineere & compell them to stand in awe, to liue in subiection to the Sea of *Rome*. As well may witnesse their intolerable covetousnesse, strange forgeries, fopperies, fooleries, vnrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they haue still forged, to enthrall and subiugate them, to maintaine their owne estates. [r] One while by Bulls, Pardons, Indulgences, and their doctrine of good workes, that they bee meritorious, hope of heauen by that meanes, they haue so fleeced the commonalty, and spurred on this free superstitious horse, that he runnes himselfe blinde, and is as an Asse to carry burdens. They haue so amplified *Peters* Patrimony, that from a poore Bishop, he is become *Rex Regum, Dominus dominantium*, a Demi-God, as his *Canonists* make him, *Felinus* and the rest, aboue God himselfe. And for his wealth and [s] temporalties, is not inferiour to many kings; [t] his Cardinals Princes companions, and in every kingdome almost, Abbots, Priors, Monks, Friers, &c. and his Cleargy haue ingrossed a [u] third part, halfe, in some places all into their hands. Three Prince Electors in *Germany* Bishops, besides *Magdeburge*, *Spire*, *Saltsburge*, *Breme*, *Bamberge*, *&c.* How many Townes in every kingdome hath superstition inriched? What a deale of mony by musty reliques, Images, haue their Masse Priests ingrossed, and what summes haue they scraped by their other trickes; *Lauretum* in *Italy*, *Walsingham* in *England*, in those dayes, *Vbi omnia auro nitent*, saith *Erasmus*, S. *Thomas shrine* &c. may witnesse. † *Delphos* so renowned of old in *Greece* for *Apollo's* oracle, *Delos commune conciliabulum & emporium solâ religione munitum*, *Dodona*, whose fame and wealth were sustained by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, or the like, that Citty is for euer made, it needs no other maintenance. Now if any of these their impostures, or iugling trickes be controuerted, or called in question: If a magnanimous and zealous *Luther*, an heroicall *Luther*, as * *Dithmarus* calls him, dare touch the Monkes bellies, all is in a combustion, all is in an vproare: *Demetrius* and his associats are ready to pull him in peeces, to keepe vp their trade. † *Great is Diana of the Ephesians:* With a mighty shout of two houres long they will roare and not be pacified.

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[p] *Seneca.*

[q] *Vice cotis, acutum Reddere quæ ferrum valet exors ipsa secandi.*

[r] Seeking their owne, saith *Paul*, not Christs.

[s] He hath the Dutchy of *Spoledo* in *Italy*, the Marquisat of *Ancona*, beside *Rome*, and the territories adiacēt, *Bologne*, *Ferrara*, &c. *Auinion* in *France*, *&c.*

[t] *Estote fratres mei, & principes huius mundi*, words of their creation.

[u] The Laity suspect their greatnesse, witnesse those statutes of mortmaine.

† *Pausanias in Laconicis lib. 3. Idem de Achaicis lib. 7. cuius summæ opes, & valdè inclyta fama.*

* *Exercit. Ethic. Colleg. 3. disput. 3.*

† Acts 19. 28.

506 Now for their authority, what by auricular confession, satisfaction, pennance, *Peters* keyes, thundrings, excommunications, &c. roaring bulls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted ouer maiesty it selfe, and swaggered generally ouer all *Europe* for many ages, & still doth to some, holding them as yet in slauish subiection, as neuer tyrannizing *Spaniards* did by their poore *Negroes*, or *Turkes* by their Gally-slaues.[x] *The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) *hath done that without armes, which those Roman Emperours could neuer atchieue with 40 legions of souldiers*, deposed Kings, and crowned them againe with his foot, made friends, and corrected at his pleasure, &c.[y] *Tis a wonder* saith *Machiauell, Florentinæ hist. lib. 1. what slavery King Henry the second endured for the death of Th. Becket, what things he was enioyned by the Pope, and how he submitted himselfe to doe that which in our times a priuate man would not endure*, and all through superstition.[z] *Henry* the fourth, deposed of his Empire, stood bare-footed with his wife, at the gates of *Canossus*. [a] *Fredericke* the Emperour was troden on by *Alexander* the third. Another held *Adrians* stirrup: King *Iohn* kissed the knees of *Pandulphus* the Popes Legat, &c. What made so many thousand Christians goe from *France*, *Brittaine*, &c. into the holy Land, spend such huge summes of money, goe a pilgrimage so familiarly to *Ierusalem*, to creep and couch, but superstition? What makes them so freely venture their liues, to leaue their native Countries, to goe seeke martyrdome in the *Indies*, but superstition? to be assassinats to meet death, *murder* Kings, but a false perswasion of merite, of canonicall or blinde obedience which they instill vnto them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Diuell worke by Priests, & so well for their owne aduantage, can they play their parts. And as if it were not yet enough, by Priests & Polititians to delude mankinde, & crucifie the soules of men, hee hath more actors in his Tragœdy, more yrons in the fire, another Sceane of Hereticks, factious ambitious wittes, insolent spirits, Schismatickes, Impostors, false Prophets, blind guides, that out of pride, singularity, vaineglory, blinde zeale, cause much more madnesse yet, set all in an vproare by their new doctrines, paradoxes, figments, crotchets, make new diuisions, subdiuisions, new sects, oppose one superstition to another, one kingdome to another, Prince and subiects, brother against brother, father against sonne, to the ruine & destruction of a Common-wealth, to the disturbance of peace, and to make a generall confusion of all estates. How did those *Arrians* rage of old, how many did they circumvent? those *Pelagians*, *Manichies*, &c. their names alone would make a iust Volumne. How many silly soules haue Impostors still deluded, *Lucians Alexander*, *Simon Magus*, *Apollonius Tianæus*, *Cynops*, *Eumo*, of whom *Florus lib. 3. cap. 19.* makes mention, by counterfeiting some new ceremonies & juggling trickes, of that *Dea Syria*, by spitting fire, and the like, got an armie together of fourtie thousand men, and did much harme: and that *Eudo de Stellis*, of whom *Nubrigensis* speakes, *lib. 1. cap. 19.* that in King *Stephens* dayes, imitated many of Christs miracles, fed I know not how many people in the wildernesse, and built castles in the Aire, &c. to the seducing of multitudes of silly soules. In *Franconia* 1476, a base illiterate fellow tooke vpon him to be a Propher, & preach, *John Beheim* by name, a neatheard at *Nichol-*

[x] *Pontifex Romanus prorsus inermis regibus terræ iura dat, ad regna euehit, ad pacem cogit, & peccantes castigat, &c. quod Imperatores Romani 40 legionibus armatis non effecerunt.*
[y] *Mirum quanta prius sit H. 2 quomodo se subiecit, ease fuerunt. pollicitus, quorum bodie priuatus quidem partem faceret.*
[z] *Sigonius 9. hist. Ital.*
[a] *Curiolib 4. Fox Martyrol.*

[b] *Hierocles* cõtẽds *Apollonius* to haue bin as great a Prophet as *Christ*, whom *Eusebius* confutes.

cholhausen, he seduced 30000 soules, & was taken by the Commonalty to be a most holy man, come from Heauen.* *Tradesmen left their shoppes, women their distaues, seruants ranne from their masters, children from their parents, schollers left their tutors all to heare him, some for nouelty, some for zeale. Hee was burnt at last by the Bishop of Wartzburge, and so he and his heresy vanished altogether.* How many such Impostors, false prophets, haue liued in euery Kings raigne? what Chronicle will not afford such examples? that as so many *Ignes fatui*, haueled men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of euery winde, a rude inconstant multitude, that follow all, & are cluttered together like so many pibbles in a tide. What prodigious follies, madnesse, vexations, persecutions, absurdities, impossibilities, these impostors, heretic les, &c. haue thrust vpon the world, what strange effects, shall be shewed in the Symptomes.

Now the meanes by which, or aduantages the diuell & his infernall ministers take, so to delude & disquiet the World, with such idle ceremonies, false doctrines, superstitions, fopperies, are from themselues, innate feare, ignorance, simplicity, *Hope* and *Feare*, those two battering Cannons & principall Engines, with their obiects, reward & punishment, *Purgatory, Limbus Patrũ*, &c. with now more then euer tyrannize, † *for what Prouince is free from Atheisme, superstition, Idolatry, schisme, heresy, impiety, their factors and followers?* thence they proceede, & from that same decayed Image of God, which is yet remaining in vs.

Os homini sublimè dedit, cœlumq; videre
Iussit, ——

our owne conscience doth dictate so much vnto vs, wee know there is a God, & Nature doth informe vs, *Nulla gens tam barbara* (saith *Tully*) *cui non insideat hæc persuasio deum esse.* There is no Nation so barbarous, that is not perswaded there is a God, *The Heauens declare the glory of God, and the Firmament sheweth his handiworke, Psal. 19.* Euery creature will euince it. The Philosophers, *Socrates, Plato, Plotinus, Trismegistus, Seneca, Epictetus*, those *Magi, Druides, &c.* went as farre as they could by the light of Nature, [l] *multa præclara de natura Dei scripta reliquerunt, writ many things well of the nature of God, but they had but a confused light, a glimpse.*

Quale per incertam lunam sub lunè maligna
Est iter in sylvis, ——

as he that walkes by Moonshine in a wood, they groped in the darke; they had a grosse knowledge, as he in *Euripides, O Deus quicquid es, sive cælum, sive terra, sive aliquid*, and that of *Aristotle, Ens entium miserere mei.* So some said this, some that, as they conceiued themselues, which the diuell perceiuing, led them farther out (as [e] *Lemnius* obserues) and made them worship him as their God, stockes & stones, and torture themselues to their owne destruction, as hee thought fit himselfe, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their own ends were as willing to vndergoe, taking advantage of their simplicity, feare and ignorance. For the common people are as a flocke of sheepe, a rude illiterate rout, void many times of common sense, a meere beast, *bellua multorum capitum*, will goe whithersoeuer they are led: as you lead a ramme ouer a gappe by the hornes, all the rest will follow, [f] *Non quâ eundum, sed quâ itur*, they will doe as they see others doe, and as their Prince will haue them, let him be of what Religion hee

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* *Munster Cosmog. lib. 3. c. 361. Artifices ex officinis, arator e stiuâ, famina è colo &c. quasi numine quodam rapti, nescis parentibus & dominis recta adeunt, &c. Combustus demum ab Herbipolensi Episcopo, hæresis euanuit.*

† *Nulla non prouincia hæresibus, Atheismis, &c. plena. Nullus orbis emulus ab hisce belluis immunis.*

[c] *Lib. 1. de nat. Deorum.*

[l] *Zanchius.*

[e] *Superstitio ex ignorantiâ diuinitatis emersit, ex vitiosâ æmulatione, & dæmonis illecebris, inconstans, timens, fluctuans, & cui se addicat, nesciens, quem imploret, cui se committat à dæmone facilè decepta, Lemnius lib. 3. cap. 8.*

[f] *Seneca.*

508 he will, they are for him.g *And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women,* as *Cardan* discourseth, *when as they are tossed with feare and superstition, and with other mens folly and dishonestie.* So that I may say, their owne ignorance is a cause of their superstition, a symptome and madnesse it selfe,

Supplicij causa est, suppliciumq; sui.

their owne feare, folly, stupidity, to be deplored Lethargye, is that which giues occasion to the other, and pulls these miseries on their owne heads. For in all these Religions and superstitions, amongst all Idolaters, you shall still finde, that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought vpon, and gulled in this kinde, prone to beleeue any thing. And the best meanes they haue to broach it first, and to maintaine it when they haue done, is to keepe them still in ignorance: for *Ignorance is the mother of Deuotion,* as all the World knowes, and these times can amply witnesse. This hath beene the Diuels practice, and all his infernall ministers in all ages, not as our Sauiour, by a few silly Fishermen, to cõfound the wisedome of the world, to saue Publicanes and Sinners, but to make aduantage of their ignorance, to conuert them and all their associats, & that they may better effect what they intend, they begin, as I say, with poore h stupid, illiterate persons. So *Mahomet* did when he published his *Alcoron,* which is a piece of worke (saith *Bredenbachius*) *full of non-sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rustickes, hogge-rubbers, that had no discretion, iudgement, art, or vnderstanding, & is so still maintained.* For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, bee it neuer so absurd, incredible, ridiculous, fabulous as it is, it must be beleeued *implicitè,* vpon paine of death no man must dare to contradict it. What else doe our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceale the Scriptures, & read it in Latin, and to some few alone, feeding the people in the meane time with tales out of Legends, & such like fabulous narrations? Whom do they begin with, but collapsed ladies, some few tradesmen, superstitious old folks, illiterate persons, weake women, rude, silly companions, or sooner circumvent? So doe all our schismatickes and heretirkes. *Marcus* and *Valentinian* heretickes in *Irinæus,* seduced first I know not how many women, & made them beleeue they were Prophets. l Frier *Cornelius* of *Dort,* seduced a company of silly women. What are all our *Anabaptists, Brownists, Barrowists, Familists,* but a company of rude illiterate base fellowes? What are most of our Papists, but rude and ignorant blind baiards, how should they otherwise be, when as they are brought vp and kept still in darkneffe. m *If their Pastors* (saith *Lavater*) *had done their dueties, and instructed their flock as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not beene as they are.* But being so misled all their liues in superstition, and carried hood winked like so many hawkes, how can they proue otherwise then blind Idiots, and superstitious Asses: what shall wee expect else at their hands. Neither is it sufficient to keepe them blind, and in *Cimmerian* darkneffe, but withall, as a Schoolemaster doth by his boyes, some-

g *De rerum varietate l.3.c.38. Parum verò distat sapientia virorum, à puerili, multò minus senum & mulierum, cum metu & superstitione, & alienâ stultitiâ & improbitate simplices agitantur.*

h In all superstition, wise men follow fooles. *Bacons Essayes.*

i *Peregrin. Hieros, cap. 5. totum scriptum confusum sine ordine vel colore, absq; sensu & ratione, ad rusticissimos idem dedit rudissimos, & prorsus agreses, qui nullius erant discretionis, ut diiudicare possent.*

k *Lib. 1. cap. 9. Valent. hæres. 9.*

l *Meteranus lib. 8. hist. Belg.*

m *Si Doctores suum fecissent officium, & plebem fidei commissum rectè instituissent, de doctrinæ Christianæ capitib. nec sacris scripturis interdixissent, de multis proculdubiò rectè sensissent.*

sometimes by good Hope, promises and encouragements, but most of all by Feare, strict discipline, severity, threats and punishment, to make them follow their bookes, doe they collogue and sooth vp their silly Auditors, & so bring them into a fooles Paradise. *Rex eris aiunt, si rectè facies*, doe well, thou shalt be crowned; but for the most part by threats, terrors, & affrights, they tyrannize & terrifie their distressed soules: knowing that feare alone is the sole and onely meanes to keepe men in obedience, according to that *hemistichium* of *Petronius*, *Primus in orbe deos fecit timor*, the Feare of some diuine and supreme powers, keepes men in obedience, [n] makes the people doe their duties: they play vpon their consciences; [n] which was practised of old in *Ægypt*, by their Priests, when there was an Eclipse, they made the people beleeue God was angry, great miseries to come, they take all opportunities of naturall causes, to delude the peoples senses, and with fearefull tales out of Purgatory, fained apparitions, earthquakes in *Iapona* or *China*, tragicall examples of diuels, possessions, obsessions, false miracles, counterfeit visions, &c. They doe so insult ouer, and restraine them, neuer Hoby so dared a Larke, that they dare not [o] offend the least tradition, tread, or scarce looke awry: *Deus bone* (P *Lavater* exclaimes) *quot hoc commentum de Purgatorio miserè afflixit*: good God, how many men haue been miserably afflicted by this fiction of Purgatory.

[n] *Curtius lib. 4*

[o] See more in *Kemnitius Examen. Concil. Trident. de Purgatorio.* P *Part. 1. cap. 16 part. 3. cap. 18. & 14.*

To these advantages *Hope* and *Feare*, [p] ignorance & simplicity, he hath seuerall engines, traps, deuices, to batter and enthrall, omitting no opportunities, according to mens seuerall inclinations, habilities, to circumvent and humour them, to maintaine his superstition: sometimes to stupifie, besotte them, sometime againe by oppositions, factions, to set all at oddes, and in an vproare, sometimes hee infects one man, & makes him a principall agent, sometimes whole Cities, Countries. If of meaner sort, by stupidity, blinde Canonicall obedience, blinde zeale, &c. If of better note, by pride, ambition, vainglory. If of the Clergie, and more eminent of better parts then the rest, more learned, eloquent, he puffes them vp with a vaine conceit of their own worth, *scientiâ inflati*, they beginne to swell and scorne all the world in respect of themselues, & thereupon turne heretickes, schismaticks, broach new doctrines, frame new crotchets, & the like, or else out of too much learning become mad, or out of curiositie, they will search into Gods secrets, and eate of the forbidden fruite, or out of presumption of their holinesse and good gifts, inspirations, become Prophets, *Enthusiasts*, & what not. Or else if they be displeased, discontent, and haue not (as they suppose) preferment to their worth, haue some disgrace, repulse, neglected, or not esteemed as they fondly value themselues, or out of emulation, they begin presently to rage and raue, *cælum terræ miscent*, they become so impatient in an instant, that a whole kingdome cannot containe them, They will set all in a combustion, all at variance, to be reuenged of their aduersaries. [q] *Donatus* when he saw *Cecilianus* preferred before him in the Bishopricke of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was aduanced; we haue examples at home, and too many experiments of such persons. If they bee Lay men of better note, the same engines of pride, ambition, emulation, & iealousie take place, they will be gods themselues, [r] *Alexander* in *India* after his victories, became so insolent, hee would be adored for a God, and those *Romane* Emperours

[p] *Part. 1. cap. 16 part. 3. cap. 18. & 14.*

[q] *Austin.*

[r] *Curtius lib. 8*

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came to that height of madnes, they must haue temples built to them, sacrifices, oblations to their Deities, *Divus Augustus, D. Claudius. D. Adrianus,* [s] *Heliogabalus put out the vestall fire at Rome, expelled the Virgins, and banished all other Religions all ouer the world, & would be the sole God himselfe.* Our *Turks*, *China* Kings, great *Chams*, and *Mogors*, doe little lesse, assuming diuine and bumbast titles to themselues, the meaner sort are too credulous, & led with blind zeale, blind obedience, to prosecute & maintaine whatsoeuer their sottish leaders shall propose, what they in pride or singularitie, reuenge, vainglory, ambition, spleen, for gain, shall rashly maintain & broch, their disciples make a matter of conscience, of hell & damnation, if they doe it not, and will rather forsake wiues, children, house & home, lands, goods, fortunes, life it selfe, then omit or abiure the least title of it, and to advance the cõmon cause, vndergoe any miseries, turne traytors, assasinates, with full assurance & hope of reward in that other world, that they shall surely merit by it, win Heauen, be canonized for Saints.

[s] *Lampridius vita eius. Virgines vestales, & sacrum ignẽ Romæ extinxit, & omnes vbiq; per orbem terræ religiones, unum hoc studens, ut solus deus coleretur.*

Now when they are throughly possessed with blind zeale, & nusled with superstition, he hath many other baites to inveagle & infatuate them farther yet, to make them quite mortified & mad, & that vnder colour of perfection, to merit by pennance, going wolward, whipping, almes, fastings, &c. Anno 1320. there was a Sect of whippers in *Germany*, that to the astonishment of the beholders, lashed, & cruelly tortured themselues. I could giue many other instances of each particular. But these works so done, are meritorious, *ex opere operato, ex condigno*, for themselues & others, they macerat and consume their bodies, *specie virtutis & umbrâ*, those Euangelicall counsels are propounded, as our Pseudocatholicks call them, Canonicall obedience, wilfull pouerty, [t] vowes of chastity & monkery, & a solitary life, which extend almost to all Religions and superstitions, to *Turkes*, *China's*, *Gentiles*, *Abyssines*, *Greekes*, *Latines*, and all Countries. Amongst the rest, fasting, contemplation, solitarines, are as it were certain Rammes, by which the diuell doth batter and worke vpon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas inedias, studia & meditationes cælestes, de rebus sacris & religione semper agitant*, by fasting ouermuch, and diuine meditations, are ouercome. Not that fasting is a thing of it selfe to be discommended, for it is an excellent meanes to keep the body in subiection, [u] a preparatiue to deuotion, the Physick of the Soule, by which chast thoughts are ingendred, true zeale, a diuine spirit, whence wholsome counsels do proceed, concupiscence is restrained, vicious and predominate lusts and humours are expelled. The Fathers are very much in commendation of it, & as *Caluin* notes, *sometimes immoderate. The mother of health, key of heauen, a spirituall wing to ereare vs, the chariot of the holy Ghost, banner of Faith, &c.* And 'tis true they say of it, if it bee moderately and seasonably vsed, by such parties as *Moses*, *Elias*, *Daniel*, CHRIST, and as his [x] Apostles made vse of it, but when by this meanes they will supererogate, and as [y] *Erasmus* well taxeth, *Cælum non sufficere putant suis meritis*, Heauen is too small a Rewarde for it: They make choice of times and meats, buy and sell their merits, and attribute more to them then to the ten Commandements, and count it a greater sinne to eate meate in lent, then to kill a man: And as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solo-*

[t] *Votum cœlibatus, monachatus.*

[u] *Mater sanitatis, clavis cælorum, ala animæ quæ leves pennas producat, ut in sublimè ferat, currus Spiritus sancti, vexillum fidei, porta paradisi, vita angelorum, &c.*

[x] *Castigo corpus meum.* Paul.

[y] *Mor. encom.*

monem

monem, quibus in ore Christus, Epicurus in corde, when some counterfeit, and some attribute more to such workes of theirs then to Christs death and passion, the divell sets in a foot, strangely deludes them, & by that meanes makes them to overthrow the temperature of their bodies, and hazard their soules. Never any strange illusion of divels amongst Hermits, Anachorites, never any visions phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sickness, melancholy, solitarinesse, or some such things were the precedent causes, the forerunners or concomitants of them: The best opportunity and sole occasion the divell takes to delude them. *Marsilius Cagnatus lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting haue bin seduced by divels, and [z] *tis a miraculous thing to relate (as Cardan writes) what strange accidents proceede from fasting, dreames, superstition, contempt of torments, desire of death, propheses, paradoxes, madnesse: fasting naturally prepares men to these things.* Monkes, Anachorites and the like, after much emptinesse become melancholy, vertiginous, they thinke they heare strange noyses, conferre with Hobgoblines, divels, rivell vp their bodies, *& dum hostem insequimur*, saith *Gregory, civem quē diligimus trucidamus*, they become bare Skeletons, skinne and bones. *Carnibus abstinentes proprias carnes devorant, vt nil præter cutem & ossa sit reliquū.* *Hilarion*, as [a] *Hierom* reports in his life, was so bare with fasting, *that the skin did scarce sticke to the bones*, for want of vapors he could not sleep, & for want of sleepe became idle headed, *and heard every night infants crie, oxen lowe, wolues howle, lyons roare (as he thought) clattering of chaines strange voices, & the like illusions of divels.* Such symptomes are common to those that fast long, are solitarie, giuen to contemplation, overmuch solitarinesse and meditation. Not that these things (as I said of fasting) are to be discommended of themselues, but very behoefull in some cases and good: sobriety and contemplation ioine our soules to God, as that heathen [b] *Porphyrie* can tell vs. [c] *Extasis is a taste of future happynesse, by which we are vnited vnto God, a divine melancholy, a spirituall wing, Bonaventure tearmes it*, to list vs vp to heaven. But as it is abused, a meere dotage, madnesse, a cause and symptome of *Religious melancholy. If you shall at any time see* (saith *Guatinerius*) *a religious person over superstitious, too solitary, or much given to fasting, that man will certainely be melancholy, thou maist boldly say it, he will be so.* *P. Foresteus* hath almost the same words, and [e] *Cardan. subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate, solitarines, fasting, and that melancholy humour, are the causes of all Hermits illusions. Lavater. de spect. cap. 19 part. 1.* and *part. 1, cap. 10.* puts solitarines a maine cause of such spectrums and apparitions, none, saith he, so melancholy as Monkes and Hermits, the Divels bath melancholy, [f] *none so subiect to visions and dotage in this kinde, as such as liue solitary liues, they heare & act strange things in their dotage.* [g] Polidoe Virgil. lib. 2. de prodigijs, *holds that those propheses and Monkes revelations, Nunnes dreames, which they suppose come from God, doe proceed wholy* ab instinctu dæmonum, *by the Divels meanes: and so those Enthusiasts, Anabaptists*, pseudo-prophets haue the same cause. [h] *Fracastorius lib. 2. de intellect.* will haue all your *Pythonisses, Sibylles* & pseudo-Prophets,

[z] *Lib. 8. cap. 10. de rerum varietate. admiratione digna sunt quæ per ieiunium hoc modo contingunt, somnia, superstitio, contemptus tormentorum, mortis desiderium, solitudo, futurorum divinatio, obstinata opinio, insania ieiunium naturaliter præparat ad hæc omnia.*

[a] *Epist. lib. 3. Ita attenuatus fuit ieiunio & vigilus, in tantum exesa corpore, vt ossibus vix hæreret, vnde nocte infantum vagitus, balatus pecorum, mugitus boum, voces & ludibria dæmonum, &c.*

[b] *Lib. de abstinentia, sobrietas & continentia mentem deo coniungunt.*

[c] *Extasis nihil est aliud quam gustus futuræ beatitudinis (Erasmus epist. ad Dorpium) in qua tali abforbemur in deum.*

[d] *Si religiosum nimis ieiunia videris observantem, audaciter melancholicum pronunciabis. Tract. 15 cap. 5.*

[e] *Solitudo ipsa, mens ægra laboribus anxiis, & ieiuniis, tum temperatura cibis mutata agrestibus, & humor melancholicus heremitis illusionum causæ sunt.*

[f] *Solitudo est causa apparitionum, nulli visionibus & huic delirio magis obnoxii sunt, quàm qui collegiis & eremo soli vivunt monachi, tales plerumq; melancholici obnoxium & solitudinem.* [g] *Monachi se putant prophetare ex deo, & qui solitariam agunt vitam, quum sit instinctu dæmonum. & sic falluntur fatidicæ, a malo genio habent, quæ putant à deo, & sic Enthusiastæ.* [h] *Sibyllæ, Pythii, & Prophetæ qui divinare solent, omnes phanatici sunt melancholici.*

 do-Prophets,

512 do-prophets to be meere melancholy, so doth *Wierus* proue *lib.1.cap.8.et lib. 3.cap.7. Artulanus in 9. Rhasis*, that melancholy is a sole cause, and the Divell together, with fasting and solitarines of all such *Sibylline* propheses, if there were ever any such, which with [i] *Causabon* and others I iustly except at. But howsoever there be no *Sibylles*, I am assured there be other *Enthusiasts*, Prophets, &c. and ever haue beene in all ages, and stil proceeding from those causes. That which *Matthew Paris* relates of the Monke of *Evesham*, that saw heaven and hell in a vision, of [l] *Sir Owen* that went downe into *S^t. Patricks* Purgatory in king *Stephens* daies, and saw as much: *Walsingham* of him that was shewed the like by *S^t. Iulian*, *Beda lib.5.ca.13.14.15.et 20.* reports of king *Sebba lib.4.cap.11.eccles.hist.* that saw strange [m] visions; and *Stumphius Helvet. Cronic.* of a cobler of *Basil*, *1520.* that saw rare apparitions at *Ausborough* in *Germany*, was still after much solitarinesse, fasting, or long sickneſſe, when their braines were addle, and their bellies as empty of meate, as their heads of wit. *Florilegus* hath many such examples, *fol. 191.* one of Saint *Gultlake* of *Crowlade* that fought with divels, but still after long fasting, overmuch solitaryneſſe, [n] the divels perswade him there to fast, as *Moses* and *Elias* did, the better to delude him. [o] In the same Author is recorded *Carolus Magnus* vision *An. 885.* or Extasis, wherein he saw heaven and hell after much fasting & meditation. So did the divell of old with *Apollos* Priests, *Amphiaraus* and his fellowes, those *Ægyptians*, still enioine long fasting before he would giue any oracles, and *Strabo Geog. lib.14.* describes *Charons* denne, in the way betwixt *Tralles* and *Nissum*, whether the Priests led sicke and fanatike men: but nothing performed without [p] long fasting, no good to be done. That scoffing [q] *Lucian* conducts his *Menippus* to hell by the directions of that *Chaldean Mithrobarzanes*, but after long fasting, and such like idle preparation. Which the Iesuits right well perceiving, of what force this fasting and solitary meditation is, to alter mens mindes when they would make a man mad, ravish him, and make him goe beyond himselfe, to vndertake some great businesse of moment, to kill a king or the like, [r] they bring him into a melancholy darke chamber, where he shall see no light for many daies together, no company, little meate, gastly pictures of divels all about him, and leaue him to lie as he will himselfe, on the bare flower in this chamber of meditation as they call it, on his backe, side, belly, till by this strange vsage they make him quite madde and beside himselfe. And then after some ten daies, as they finde him animated and resolued, they make vse of him. The divell hath many such factors, many such engines, which what effect they produce, you shall heare in these following Symptomes.

[i] *Exercit. cap.1.*

[k] *Post. 15. Dierum preces & ieiunia, mirabiles videbat visiones.*

[l] *Fol.84. vitâ Stephani & fol. 177. post trium mensium inediam & languorem, per 9 dies nihil comedens aut bibens.*

[m] After contemplation in an Extasis, so *Hierome* was whipped for reading *Tully*, see millions of examples in our Annales, *Bedes*, *Gregory*, *Iacobus de Voragine*, *Lippomanus*, *Hieronymus*, *Iohn Maior de vitis Patrum &c.*

[n] *Fol. 199. post abstinentiæ curas, miras illusiones dæmonum audivit.*

[o] *Fol, 155. post seriam meditationem in vigiliâ diei dominicæ, visionem habuit de Purgatorio.*

[p] *Vbi multos dies manent ieiuni consilio sacerdotum auxilia invocantes.*

[q] *In Necromant. Et cibus quidem glandes erant, potus aqua lectus sub dio, &c.*

[r] *Iohn Everardus Brittanno-Romanus lib. edit. 1611.* describes all the manner of it.

Svbsec. 3.

Symptomes generall, loue to their owne sect, hate of all other religions, obstinacie, peevishnesse, ready to vndergoe any danger or crosse for it, martyrs, blind zeale, blinde obedience, fastings, vowes, beliefe of incredibilities, impossibilities: Particular of Gentiles, Mahometans, Iewes, Christians, and in them Heretikes old and new, Schismatickes, Schoolemen, Prophets, Enthusiasts, &c.

FLeat *Heraclitus an rideat Democritus*, in attempting to speake of these Symptomes, shall I laugh with *Democritus*, or weepe with *Heraclitus*, they are so ridiculous and absurd on the one side, so lamentable and tragicall on the other, a mixt Sceane offers it selfe, so full of errours, and a promiscuous variety of obiects, that I know not in what straine to represent it. When I thinke of that *Turkish* paradise, those *Iewish* fables, and pontificiall rites, those Pagan superstitions, their sacrifices and ceremonies, as to make Images of all matter, and adore them when they haue done, to see them kisse the paxe, creepe to the crosse, &c. I cannot choose but laugh with *Democritus*: but when I see them whippe and torture themselues, grinde their soules with toyes and trifles, desperate, and now ready to die, I cannot choose but weepe with *Heraclitus*. When I see a Priest say Masse, with all those apish gestures, murmurings, &c. read the customes of the *Iewes* Synagogue, or *Mahometan* Meschites, I must needs [f] laugh at their folly, *risum teneatis amici?* But when I see them make matters of conscience of such toyes and trifles to adore the divell, to endanger their soules, to offer their children to their Idols, &c. I must needs condole their misery. When I see two superstitious orders contend, *pro aris & focis*, with such haue and hold, *de lana caprinâ*, some write such great Volumes to no purpose, take so much paines to so smal effect, their Satyrs, invectiues, Apologies, dull and grosse fictions, when I see graue learned men, raile & scold like butter-women, me thinks 'tis pretty sport and fit [t] for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many murders and massakers, so many cruell battels fought, &c. 'tis a fitter subiect for *Heraclitus* to lament. [u] As *Merlin* when he sate by the lakes side with *Vortiger*, and had seene the white and red dragon fight, before he beganne to interprete or to speake, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant: I should first pitty and bewaile this misery of humane kinde, with some passionate preface, and then to my taske. For it is that great torture, that infernall plague of mortall men, and able of it selfe alone to stand in opposition to all other plagues, miseries and calamities what soever, farre more cruell, more pestiferous, more grievous, more generall, more violent, of a greater Extent. Other feares and sorrowes, grievances of body and minde, are troublesome for the time, but this is for ever, eternall damnation, hell it selfe: A plague, a fire, an inundation hurts one Province alone, and the losse may be recovered, but this superstition involues all the world almost, and can never be remedied. Sickenesse and sorrowes come and go, but a superstitious soule hath no rest, [x] *superstitione imbutus animus nunquam quietus esse potest*, no peace, no quiet-

[f] *Varium mappâ componere risum vix poteras.*

[t] *Plena videt Calphurnius ora. Hor.*

[u] *Alanus de Insulis.*

[x] *Cicero 1. de finibus.*

514 quietnesse. True Religion and Superstition are quite opposite, *longè diversa carnificina & pietas*, as *Lactantius* describes, the one creares, the other deiects; the one is an easie yoke, the other an vntolerable burden, an absolute tyranny; the one a sure anchor, an haven, the other a tempestuous Ocean, the one makes, the other marres, the one is wisedome, the other folly, madnesse, indiscretion, the one vnfained, the other a counterfeit, the one a diligent observer, the other an ape; one leades to heaven, the other to hell. But these differences will more evidently appeare by their particular Symptomes. What Religion is, and of what parts it doth consist, every Catechisme will tell you, what Symptomes it hath, and what effects it produceth: but for this superstition no tongue can tel, no pen can expresse, they are so many, so divers, so vncertaine, inconstant, and so different from themselues. *Tot mundo superstitiones, quot cœlo stellæ*, one saith, there be as many superstitiõs in the world, as there be starres in heaven, or divels themselues that are the first founders of them: With such ridiculous absurd Symptomes and signes, so many severall rites, ceremonies, torments and vexations accompanying, as may well expresse and beseeme the divell to be the author and mainetainer of them. I will onely point at some few of them, *ex vngue leonem*, guesse at the rest, and those of the chiefe kindes of superstition, which beside vs Christians, now domineer and crucifie the world, Gentiles, Mahometanes, Jewes, &c.

Of these Symptomes some be generall, some particular to each private sect: generall to all, are an extraordinary loue and affection they beare and shew to such as are of their owne sect, and more then *Vatinian* hate to such as are opposite in religion as they call it, or disagree from them in their superstitious rites, blind zeale (which is as much a symptome as a cause,) vaine feares, blind obedience, needlesse works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulnesse, blindnesse, obstinacy, &c. For the first which is loue and hate, as ỿ *Montanus* saith, *nulla firmior amicitia quàm quæ contrahitur hinc, nulla discordia maior, quàm quæ à religione fit*, no greater concord, no greater discord, then that which proceedes from Religion. We are all brethren in Christ, servants of one lord, members of one body, and therefore are or should be at the least dearely beloved, inseparably allyed in the greatest bond of loue and familiarity, vnited partakers not onely of the same crosse, but coadjutors, comforters, helpers, at all times, vpon all occasions: As they did in the Primitiue Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutuall loue wee haue had vnder the ten generall persecutions, many since. Examples on the other side of discord none like, as our Savior saith, he came therefore into the world to set father against sonne, &c. In imitation of whom the divell belike (*nam superstitio irrepsit veræ religionis imitatrix*, superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in loue and affection, that they will liue and die together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old *Romanes* were affected, those ten persecutions may be a witnesse, and that cruell executioner in *Eusebius*, *aut lita aut morere*, sacrifice or die. No greater hate, more continuate, bitter faction, warres, persecution in all ages, then for matters of religion, no such ferall opposition, father against son, mother against daugh-

ỿ *In Michah. comment.*

z *Lactantius.*

daughter, husband and wife, Citty against Citty, Kingdome against Kingdome: as of old at *Tentira* and *Combos*. 515

[a] *Immortale odium, & nunquam sanabile vulnus,* [a] Iuve. Sat. 15.
Inde furor vulgo, quod numina vicinorum
Odit uterq; locus, quum solos credit habendos,
Esse deos quos ipse colat. ——

Immortall hate it breeds, a wound past cure,
And fury to the commons still to endure.
Because one Citty t'others Gods as vaine,
Deride, and his alone as good maintaine.

The *Turkes* at this day count no better of vs, then of dogs, so they commonly call vs, *Gaures*, Infidels, miscreants, and make that their maine quarrell & cause of Christian persecution. If he will turne *Turke* he shall be entertained as a brother, and had in all good esteeme, a *Muselman* or a beleever, which is a greater tie to them, then any affinity or consanguinity. The Jewes sticke together like so many burres, but as for the rest whom they call Gentiles, they doe hate and abhorre, they cannot endure their *Messias* should be a cõmon Saviour to vs all, and rather as [b] *Luther* writes, *then they that now scoffe at them, curse them, persecute and revile them, shall be coheires and brethren with them, or haue any part or fellowship with their Messias, they would crucifie their Messias ten times over, and God himselfe, his Angels, and all his creatures, if it were possible, though they did endure a thousand hels for it*: Such is their malice towards vs. Now for Papists, what in a common cause, for the advancement of their Religion they will indure, our traitors and pseudocatholikes will declare vnto vs, and how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, the *Spanish* inquisition, the Duke of *Aluas* Tyranny in the Low-countries, the *French* Massakers and Civill warres.

[c] *Tantum religio potuit suadere malorum.*

Not there onely, but all over *Europe*, we read of bloody battels, rackes and wheeles, seditions, factions, oppositions, ——*obvia signis.*
Signa, pares aquilas & pila minantia pilis,

Invectiues and contentions. They had rather shake hands with a *Iew*, *Turke*, or as the *Spaniards* doe, suffer *Moores* to liue amongst them, and *Iewes* then Protestants. *My name* saith [d] *Luther* is *more odious to them, then any thiefe or murderer*. So it is with all heretikes and schismatikes whatsoever: And none so passionate, violent in their Tenents, opinions, Obstinate, Wilfull, Refractory, Peevish, factious, singular and stiffe in defence of them, they doe not only persecute and hate, but pitty all other Religions, accompt them damned, blind, as if they alone were the true Church, they alone to be saved. The *Iews* at this day are so *incomprehensibly prowd and churlish*, saith [e] Lutherl, that *soli saluari, soli domini terrarum salutari volunt*. And as [f] *Buxdorfius* addes, *so ignorant and selfe-willed withal, that amongst their most vnderstanding Rabbines, you shall finde naught but grosse dotage, horrible hardnesse of heart, and stupend obstinacie, in all their actions, opinions, conversations: and yet so zealous withal, that no man living can be more; and vendicate themselues for the elect people of God*. 'Tis so with all other superstitious sects, *Mahometans*, Gentiles in *China* and *Tartarie*, and our Ignorant Papists, *Anabaptists*, *Separatists*, & peculiar Chur-

[b] *Comment. in Micha. ferrenon possunt vt illorum Messias communis seruator sit, nostrũ gaudium, &c. Messias vel decem decies crucifixuri essent, ipsumq; deum si id fieri posset, vna cum Angelis & creaturis omnibus, nec absterrerentur ab hoc facto, etsi mille inferna subeunda forent.*
[c] *Lucret.*
[d] *Ad Galat. comment. meum nomen odiosius quam vllus homicida aut fur.*
[e] *In comment. Michab. adeo incomprehensibilis & aspera eorum superbia, &c.*
[f] *Synagog Iudeorum ca. 1. inter eorum intelligentissimos Rabbinos nil præter ignorantiam & insipientiam grandem inuenies horrendam indurationem et obstinationẽ, &c*

516 Churches of *Amsterdam*, they alone, & none but they can be saued. g Zealous (as *Paul* saith *Rom.10.2.*) *without knowledge*, they will endure any misery, any trouble, take any paines, fast, pray, vow chastity, wilfull pouertie, forsake all, and follow their Idols, die a thousand deaths rather then abjure, or deny the least particle of that Religion, which their Fathers professe, & they themselues haue bin brought vp in, be it neuer so absurd, ridiculous, they will embrace it, they will take much more paines to goe to hell, then we shall doe to Heauen. Single out the most ignorant of them, conuince his vnderstanding, shew him his errors, grossenes, & absurdities of his sect, *Non persuadebis etiamsi persuaseris*, he will not be perswaded. As those Pagans told the Iesuits in *Iapona*, h they would doe as their fore-fathers haue done, & with *Ratholde* that *Frisian* Prince, goe to hell for company, if most of their friends went thither: They will not be moued, no perswasion, no torture can stirre them. So that Papists cannot brag of their vowes, pouerty, obedience, orders, merits, martyrdomes, fastings, almes, good works, pilgrimages, much and more then all this, I shall shew you, is, & hath bin done by these superstitious Gentiles, Pagans, Idolaters: their blind zeale & superstition in all kindes, is much at one; and is it hard to say which is the greatest, which is the grossest. In a word, this is common to all superstition, there is nothing so absurd, so ridiculous, impossible, incredible, which they will not beleeue, & willingly performe asmuch as in them lyes. † O *Ægypt* (as *Thismegistus* exclaimes) *thy religion is fables, and such as posterity will not beleeue.* I know that in true Religion it selfe, many mysteries are so apprehended alone by faith, as that Trinity, *Christs* Incarnation, resurrection of the body at the last day, *quod ideo credendum* (saith *Tertullian*) *quod incredibile*, &c. many miracles not to bee controuerted or disputed of. But he that shall but read the i *Turkes Alcaron*, the *Iewes Talmud*, and Papists *Golden Legend*, will sweare that such grosse fictions, fables, vain traditions, prodigious paradoxes & ceremonies, could neuer proceed from any other spirit, then that of the diuel himself, which is the Author of all confusion and lies, and wonder withall how such wise men as haue bin of the Jewes, such learned vnderstanding men as *Auerroes*, *Auicenna*, or those heathen Philosophers, could euer be perswaded to beleue, or to subscribe to the least part of them: but I will descend to particulars, read their seuerall Symptomes, and then gueesse.

g Great is *Diana* of the *Ephesians*, *Act.19*

h *Malunt cum illis insanire, quam cum aliis bene sentire.*

† O Ægypte, religionis tuæ solæ supersunt fabulæ, aeq; incredibiles posteris tuis.

i As true as *Homers Iliads*, *Ovids Metamorphosis*, *Æsops Fables.*

Superstitions Symptomes in particular.

Of such Symptomes that properly belong to superstition, I may say as of the rest, some are ridiculous, some again fearfull to relate. Of those ridiculous, there can be no better testimony then the multitude of their gods, those absurd names, actions, offices they put vpon them, their Feasts, Holy-dayes, Sacrifices, & the like. The *Ægyptians* worshipped, as *Diodorus Siculus* records, Sunne & Moone vnder the name of *Isis* & *Osyris*, and after such men as were beneficiall to them, or any creature that did them good. In the City of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and Storkes, an Oxe (saith *Pliny*) † Leekes and Onyons, *Macrobius*,

* *Porrum & cepe deos imponere nubibus ausi,*
Hos tu Nile deos colis. ——

† O sanctas gentes quibus hæc nascuntur in horto Numina. *Hor.Sat.15.*

* *Prudentius*

The *Syrians*, *Chaldeans* had as many of their own Inventions, see *Lucian de dea Syriâ*, *Morny cap.22.de veritat.relig.* *Selden de dijs Syris*, *Purchas* Pilgrimage, *Rosinus* of the *Romanes*, & *Lilius Giraldus* of the *Greekes*. The k *Romanes*

k *Rosin. Antiq. Rom.l.2.c.1. & deinsept.*

borrowed

borrowed from all, beside their own, which were *maiorum* and *minorum gentium*, as *Varro* holds, certain & vncertain; some celestiall select & great ones, others *Indigites* and *Semi-dei*, *Lares*, *Lemures*, *Dioscuri*, *Soteres*, and *Parastatæ*, *dij tutelares* amongst the *Greekes*, gods of all sorts, for all functions; some for Land, some for Sea; some for Heauen, some for hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. all actions & offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Fælicitas*, *Strenua*, *Stimula*, *Horta*, *Pan*, *Syluanus*, *Priapus*, *Flora*, *Cloacina*, *Febris*, *Pallor*, *Invidia*, *Risus*, *Angeronia*, *Volupia*, *Vacuna*, *Viriplaca*, Kings, Emperours, valiant men that had done any good offices for them, & arrant whores amongst the rest. For all actions, places, creatures, 517

Et domibus, tectis, thermis, & equis soleatis
Assignare solent genios——

saith *Prudentius*. [1] *Cuna* for cradles. *Diuerra* for sweeping houses, *Nodina* knots. *Prema*, *Premunia*, *Hymen Hymenæus*, *Comus* the god of goodfellowes. *Hesiodus* reckons vp at least 30000 gods, *Varro* 300 *Iupiters*. as *Ieremy* told them, their gods were to the multitude of citties,

Quicquid humus, pelagus, cælum miserabile gignit
Id dixêre deos, colles, freta, flumina, flammas.
What euer heauens, sea and land begat,
Hills, Seas and riuers, God was this and that.

That which was most absurd, they made gods vpon such ridiculous occasions. *As children make babies* (so saith † *Morneus*) *their Poets make gods. Saturne* a man, gelded himself, did eat his own children, driuen out of his kingdome by his sonne *Iupiter*, as good a god as himselfe, a wicked lasciuious paltry king of *Crete*, of whose rapes, lusts, murders, villanies, a whole volumne is too little to relate. When *Romulus* was made away by the sedition of the Senators, to pacifie the people * *Iulius Proculus* gaue out, that *Romulus* was taken vp by *Iupiter* into Heauen, & was to be euer after adored for a god amongst the *Romanes*. *Flora* was a rich harlot in *Rome*, & for that she made the Common wealth her heire, her birth-day was solemnized long after, and to make it a more plausible Holy-day, they made her goddesse of flowres, & sacrificed to her amongst the rest. The matrons of *Rome*, as *Dionysius Halicarnassæus* relates, because at their entreaty *Coriolanus* desisted from his warres, consecrated a Church *Fortunæ muliebri*, and [1] *Venus Barbata* had a temple erected, for that somewhat was amisse about haire, and so the rest. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a goddesse, and adored as *Iuno* and *Minerva*, and as well she deserued it. Their Holydayes & adorations were all out as ridiculous, those *Lupercalls* of *Pan*, *Florales of Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, *&c.* as how they were celebrated, with what gestures, rites, ceremonies, how they hang their noses ouer the smoke of sacrifices, saith * *Lucian*, and licke blood like flies, that was spilled about the Altars. Their carued Idols, Images of wood, brasse, stone, *olim truncus eram*, &c. were all out as grosse, and the shapes in which they did represent them. *Iupiter* with a rams head, *Mercury* a dogges, *Pan* like a goat, some like storks, apes, bulls, & yet seriously belieued, & all that which was impious & absurd, they made their gods, notorious whoremasters, as commonly they were all, aswell as *Iupiter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c. theeues, slaues, drudges,

† *Cap 22. de ver. rel. Deos finxerunt eorum Poetæ, ut infantium puppas.*

* *Livius lib 1. Deus vobis in posterum propitius, Quirites.*

[1] *Anth. Verdure Imag. deorum.*

† *Mulieres candido splendentes amicimine, variog, lætantes gestimine, vero florentes conamine solum sternentes, &c. Apuleius lib. 11. de Asino aureo.*

* *Lib. de sacrificiis. Fumo inhiantes, & muscarum in morem sanguinem exugentes circum aras effusum.*

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drudges, as *Apollo* and *Neptune* made tiles in *Phrygia*, vnfit to dwell vpon the earth for their villanies, much lesse in heauen, as †*Mornay* well saith, and yet they gaue them out to be such, so weake and brutish, some to whine, lament, & roare as *Mars* in *Homer*, to be wounded, vexed, and the like: that it is no marnell if [m] *Lucian*, & *Pliny* could so scoffe at them & their horrible Idolatry, as they did. If *Diagoras* took *Hercules* Image, and put it vnder his pot to seeth his pottage, which was, as he said, his 13 labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietate. Chrysostome aduers. Gentil. Arnob. adu. Gentes. Austin de ciu. dei. Theodoret. de curat. Græc. affect. Clemens Alexandrinus, &c.* Lamentable, tragicall, & fearfull those Symptomes are, that they should be so farre forth affrighted with the infictitious gods, as to spend their goods, liues, fortunes, precious time, best dayes in their honour, to * sacrifize vnto them, to their ineſtimable losse, so many 1000 Sheep, Oxen, Goats, as †*Cræsus* king of *Lydia*, [n] *Marcus Iulianus*, and the rest of the *Roman* Emperours vsually did with such labour and cost: and not Emperours only & great men *pro communi bono*, were at this charge, but priuate men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the invention of a Geometricall Probleme, & it was an ordinary thing to sacrifize in [a] *Lucians* time, *a heifer for their good health, foure oxen for wealth, an hundreth for a kingdome, nine bulles for their safe returne from Troia to Pylus, &c.* besides sheep, cocks, Corals, frankincense, to their vndoings, as if their gods were affected with blood or smoke. *And surely* ([b] saith he) *if one should but repeate the fopperies of mortall men in their sacrifices, feasts, worshipping their gods, their rites and ceremonies, what they thinke of them, of their diet, houses, orders &c. what prayers and vowes they make, if one should but obserue their absurdity and madnesse, he would burst out a laughing, and pitty their folly.* I say nothing of their donaries, pendants, offerings, presents, to these their fictitious gods daily sent. [c] *Alexander* the son of *Mynas* king of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delphos*. [d] *Cræsus* king of *Lydia* dedicated an hundreth golden tiles in the same place, with a golden Altar: No man came empty handed to their Shrines. But these are base offerings in respect, they offered men themselues, and they did voluntarily vndergoe it, The *Decij* did so sacrifize *Dijs Manibus*. *Curtius* did leap into the gulfe. were they not all strangely deluded to goe so farre to their Oracles, to be so gulled by them as they were, both in warre and peace, as *Polybius* relates, and which, Augures, Priests, vestall Virgins can witnesse: to be so [n] superstitious, that they would rather loose goods and liues, then omit any ceremonies, or offend any Heathen gods. *Niceas* that generous and valiant Captain of the *Greekes*, ouerthrew the *Athenian* Nauy, by reason of his too much superstition, [o] because the *Augures* told him it was ominous to set saile from the hauen of *Syracuse*, whilst the Moone was ecclipsed, he tarried so long till his enemies besieged him, & he and all his Army was ouerthrown. It is stupend to relate what strange effects this Idolatry and superstition hath brought foorth of later yeares in the *Indies*, and those bordering parts: P in what ferall shapes the † Diuell is adored, *ne quid mali intentet*, as they say, how he terrifies them, how they offer men and women sacrifices vnto him, an 100 at once, as they

† *Dever. relig. cap. 22. Indigni qui terram calcent, &c.*

[m] *Jupiter Tragœdus, de sacrificijs, & passim alias.*

* 666 seuerall kindes of sacrifices in Ægypt, *Maior* reckons vp, *Tom. 2 coll.* of which read more in *cap. 1.* of *Laurentius Pignorius* his Ægypt Characters, a cause of which *Sanuhius* giues, *subcis. l. 3. c. 1.*

† *Herod. Clio. Immolavit lecta pecora ter mille Delphis, una cum lectis & phialis aureis & argenteis.*

[a] *De sacrificiis. Iuculam pro bona valetudine, boves quatuor pro diuitijs, centum tauros pro sospite in Troiam reditu, &c.*

[b] *Enimverò si quis recenseret quæ stulti mortales in festis, sacrificijs, diis adorandis, &c. aue vota faciant, quid de iis statuant, &c. haud scio an risurus, &c.*

[c] *Solinus.*

[d] *Herodotus.*

[n] *Superstitiosus Iulianus innumeras sine parcimonia pecudes mactauit, Ammianus 25. Bonus vbi M. Cæsari salutem, si tu vinceris perimus lib. 3. Romani obseruantissimi sunt ceremoniarum bello præsertim.*

[o] *Boterus polit. lib. 2. cap. 16.*

[p] *In templis immania Idolorum monstra conspiciuntur, marmorea, lignea, lutea, &c. Riccius.*

‡ *Deum enim placare non est opus, quia non nocet, sed dæmones sacrificijs placant, &c.*

did

did Infants in *Crete* to *Saturne* of old, at [q] *Mexico*, when the *Spaniards* first ouercame them, [r] how they bury their wiues with them, and burne them aliue, best goods, horses, seruants, when a great man dies, [s] 12000 at once amongst the *Tartars* when a great *Cham* departs: how they plague themselues, which abstaine from all that hath life, as those old *Pythagoreans*, with immoderate fastings, [t] as they of *China*, that for superstitions sake neuer eat flesh nor fish all their liues, neuer marry, but liue in desarts and by-places, & some pray to their Idoles 24 houres together, without any intermission, biting of their tongues when they haue done. Some again are brought to that madnes by their superstitious Priests; (that tell them such vain stories of immortality, and the ioyes of heauen in that other life) [u] that many thousands voluntarily break their own neckes, as *Cleombrotus Ambrociotus* Auditors of old, precipitate themselues, that they may participate of that vnspeakable happinesse in the other world. One poysons, another strangleth himselfe and the King had done asmuch, deluded with this vain hope, had he not bin detained by his seruant. But who can tell of their seuerall superstitions, vexations, follies, torments? I may conclude with [x] *Possevinus*, *Religio facit asperos mites, homines è feris; superstitio ex hominibus feras*, Religion makes wild beasts ciuill, superstition makes wise men beasts and fooles; & the discreetest that are, if they giue way to it, are no better then dizards. nay more, if that of *Plotinus* be true, *is unus religionis scopus, ut ei quem colimus similes fiamus*, that's the drift of Religion to make vs like him whom we worship, what shall be the end of Idolaters, but to degenerat into stocks and stones, of such as worship these Heathen gods, for *dij gentium dæmonia*, * but to become diuels themselues? 'Tis therefore *exitiosus error, & maximè periculosus*, a most perilous and dangerous errour of all others, as [y] *Plutarch* holds, *turbulenta passio hominem consternans*, a troublesome passion that vtterly vndoeth men. Vnhappy superstition, [z] *Pliny* calls it, *morte non finitur*, death takes away life, but no superstition. Impious and ignorant are farre more happy then they that are superstitious, no torture like to it, none so continuate, so generall, so destructiue, so violent.

In this superstitious row, *Iewes* for antiquity may goe next to *Gentiles*, what of old they haue done, and what Idolatries they haue committed in their groues and high places, what their *Pharisees*, *Sadduces*, *Scribes*, *Essei*, and such sectaries haue maintained, I will not so much as mention: for the present, I presume no nation vnder heauen can be more sottish, ignorant, blind, superstitious, wilfull, obstinate and peeuish, tiring themselues with vain ceremonies to no purpose, he that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly beleiue, will think they be scarce rational creatures, their foolish [a] ceremonies, when they rise in the morning, & how they prepare themselues to prayer, to meat, with what superstitious washings, how to their Sabboth, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, & those figments, miracles, vain pompe that shall attend him, as how he shall terrifie the *Gentiles*, and ouercome them by new diseases, how *Michael* the Archangell shall sound his Trumpet, how he shall gather all the scattered *Iewes* into the holy land, and

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[q] *Fer. Cortesius.*
[r] *M. Polus. Lod. Vertomannus, navig. lib. 6. cap. 9. P. Martyr Occan. dec.*
[s] *Matthias à Michou.*
[t] *Epist. Iesuit. Ao 1549 à Xaverio & sociis. Idemq. Ricciu. expedit. ad Sinas lib. 1. per totum. Ieiunatores apud eos toto die carnibus abstinent & piscibus, ob religionem nocte & die Idola colentes, nusquam egredientes.*
[u] *Ad immortalitatem morte aspirant summi magistratus, &c. Et multi mortales hâc insaniâ, & præposterâ immortalitatis studio laborant, & miserè pereunt, rex ipse clam venenum hausisset, nisi fidi servo fuisset detentus.*
[x] *Cautione in lib. Iob. Bodini de repub. fol. 111*
* *Quin ipsius diaboli ut nequitiam referant.*
[y] *Lib. de superst.*
[z] *Hominibus vitæ finis mors, non autem superstitionis. profert hæc suos terminos ultra vitæ finem.*

[a] *Buxdorfius Synagog. Iud. c. 4. Inter præcandum nemo pediculos extinguat, vel pulicem, aut per guttur inferius ventum emittat, &c. Id cap. 5. & sequent. cap. 36.*

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there make them a great banquet,[b] *wherein shall be all the birds, beasts, fishes, that ever God made, and a cup of wine that grew in Paradise, and that hath bin kept in Adams Cellar ever since.* At the first course shalbe served in that great Oxe in *Iob.4.10. that every day feeds on a thousand hils. Psal.50.10.* that great *Leviathan*, and a great Bird, that laid an Egge so bigge, [c] *that by chance tumbling out of the neast, it knockt downe 300 tall Cedars, and breaking as it fell, drowned 300 villages*: This bird stood vp to the knees in the sea, and the sea was so deepe, that a hatchet would not fall to the bottome in seaven yeares. Of their *Messias* [d] wiues and children; *Adam* and *Eue*, &c. and that one stupend fiction amongst the rest. When a *Roman* Prince asked of *Rabbi Iehosua ben Hanania*, why the *Iewes* God was compared to a Lion; he made answere he compared himselfe to no ordinary Lion[1], but to one in the wood *Ela*, which when he desired to see, the Rabbine prai'd to God he might, and forth with the Lion set forward, [e] *But when he was 400 miles from* Rome, *he so roared that all the great bellied vvomen in* Rome *made aborts, the citty wals fell downe, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himselfe fell downe dead, and so the Lion went backe.* With an infinite number of such lies & forgeries, which they verily beleeue, feed themselues with vaine hope, and in the meane time, will by no perswasions be diverted, but still crucifie their soules with a company of idle ceremonies, liue like slaues and vagabonds, and will not be relieved, or reconciled.

Mahometans are a compound of *Gentiles*, *Iewes*, and *Christians*, and so absurd in their ceremonies, as if they had taken, that which is most sottish out of every one of them, full of idle fables in their superstitious law, their *Alcoran* it selfe a gallimaffye of lies, tales, ceremonies, traditions, precepts, stolne from other sects, and confusedly heaped vp to delude a company of rude and barbarous clownes. As how birds, beasts, stones, saluted *Mahomet* when he came from *Mecha*, the Moone came downe from heaven to visit him, [f] how God sent for him, spake to him, &c; with a company of stupend figments of the Sunne, Moone, and Starres, &c. Of the day of Iudgement, and three soūds to prepare to it, which must last 50000 yeares, of Paradise, which is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any Poet can bee more fabulous. Their rites and ceremonies are most vaine and superstitious, wine and swines flesh are vtterly forbidden by their law, [g] they must pray fiue times a day, and still towards the south, wash before and after all their bodies ouer, with many such. For fasting, vowes, religious orders, peregrinations, they goe farre beyond any Papists, [h] they fast a month together many times, and must not eat a bit till sunne be set. Their *Kalanders*, *Deruises*, and *Torlachers*, &c. are more [i] abstemions some of them, then *Carthusians*, *Franciscans*, *Anachorits*, forsake all, liue solitary, fare hard, goe naked, &c. [k] Their pilgrimages are as farre as to the riuer † *Ganges* (which the *Gentiles* of those Tracts likewise doe) to wash themselues, for that riuer as they hold hath a soueraigne vertue to purge them of all sinnes, and no man can bee saued that hath not beene washed in it. For which reason they come far & neere from the *Indies* *Maximus gentium omnium confluxus est*, and infinite numbers yearely resort

[b] *Illic omnia animalia, pisces, aves, quos Deus vnquam creauit, mactabuntur, & vinum generosum, &c.*

[c] *Cuius lapsu cedri altissimi 300. deiecti sunt, quumq; è lapsu eorum fuerat confractum pagi 160. inde submersi, & alluvione inundati.*

[d] Euery King in the world shall send him one of his daughters to be his wife because it is written Ps.45. 10. kings daughters shall attend on her, &c.

[e] *Quum quadringentis adhuc miliaribus ab Imperatore Leo hic abesset, tam fortiter rugiebat, vt multi eves Romanæ abortierint omnes muriq, &c.*

[f] *Strozius Cicogna, omnif. mag. lib.1. cap.1. putida multa recenset ex Alcorano, de cœlo, stellis, Angelis. Lonicerus cap. 21.22. lib. 1.*

[g] *Quinquies in die orare Turcæ tenentur ad meridiem, Bredenbachius cap. 5.*

[h] *In quolibet anno mensem integrum ieiunant interdiu, nec comedentes nec bibentes, &c*

[i] *Nullis vnquā multi per totam ætatem carnibus vesciuntur, Leo Afer.*

[k] *Lonicerus to.1 cap.17. 18.* † *Gotardus Arthus cap 33. hist. orient. Indię opinio est expiatorium esse Gangem, & nec mundum ab omni peccato, nec salvum fieri posse, qui non hoc flumine se abluat, quam ob causam ex totâ India, &c.*

to

to it. Others goe as farre as *Mecha* to *Mahomets* tombe, which iourney is both miraculous, and meritorious. The ceremonies of flinging stones to stone the Diuell, of eating a Camell at *Cairo* by the way; their fastings, their running till they sweat, their long prayers, *Mahomets* Temple, Tombe, and building of it, would aske a whole volume to dilate: and for their paines taken in this holy pilgrimage, all their sinnes are forgiuen, and they reputed for so many Saints. And diuerse of them with hot bricks, when they returne, wil put out their eyes, [l] *that they may neuer after see any prophane thing*. They looke for their Prophet *Mahomet* as *Iewes* doe for their *Messias*. Read more of their customes, rites, ceremonies, in *Lonicerus Turcic. hist. tom. 1.* from the tenth to the 24 chapter, *Bredenbachius cap. 4. 5. 6. Leo Afer lib. 1. Busbequius, Sabellicus, Purchas lib. 3. cap. 3. & 4. 5. &c.* Many foolish ceremonies you shall finde in them, and which is most to be lamented, the people are generally so curious in obseruing of them, that if the least circumstance be omitted, they thinke they shall be damned, 'tis an irremissible offence and can hardly bee forgiuen. I kept in my house amongst my followers (saith *Busbequius* (sometimes the *Turkes* Orator in *Constantinople*) a *Turkey* boy that by chance did eat shel-fish, a meat forbidden by their law, but the next day when he knewe what he had done, he was not onely sicke to cast and vomit, but very much troubled in minde, would weepe, and [m] grieue many dayes after, torment himselfe for this fowle offence. Another *Turke* being to drinke a cuppe of wine in his Cellar, first made a huge noyse and filthy faces, [n] *to warne his soule as he said, that it should not be guilty of that fowle fact which hee was to commit.* With such toyes as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their law, for conscience sake misled by superstition, which no humane edict otherwise, no force of armes could haue enforced.

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[l] *Quia nil volunt deincēps videre.*

[m] *Nullum se conflictandi finem fecit.*

[n] *Vt in aliquē angulum se reciperet, ne rea fieret eius delicti, quod ipse eras admissurus.*

In the last place are *Christians*, in describing of whose superstitious symptomes, I may say that which S. *Benedict* once saw in a vision, one Diuell in the market place, but 10 in a Monastery, because there was more worke; in populous cities, they would sweare and forsweare, lye, falsifie, deceaue fast enough of themselues, one Diuell could circumvent a 1000, but in their religious houses 1000 Diuells could scarce tempt one silly Monke. All the principall Diuells I thinke busie themselues in subuerting *Christians. Iewes, Gentiles*, and *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance, but *Christians* haue that shield of faith, sword of the spirit to resist, & must haue a great deale of battery before they can be ouercome. That the Diuell is most busie amongst vs that are of the true Church, appeares by those seuerall oppositions, heresies, schismes, which in all ages he hath raised to subuert it, and in that of *Rome* especially, wherein *Antichrist* himselfe now sits, and playes his prize. This mystery of iniquity began to worke even in the Apostles time, many *Antichrists* and Heretickes were abroad, many sprung vp since, many now present, and will be to the worlds end, to dementate mens mindes, to seduce & captiuate their soules. Their symptomes I knowe not how better to expresse, then in that twofold diuision of such as lead, and such as are lead. Such as lead are Heretickes, Schismaticks, false Prophets, impostors, and their ministers: they haue some common symptomes, some peculiar. Common, as madnesse, folly, pride

522 pride, insolency, arrogancy, singularity, peeuishnesse, obstinacy, impudence, scorne and contempt of all other sects:

Nullius addicti iurare in verba magistri,

They will approue of nought, but what they first invent themselues, no interpretation good but what their spirit dictates, none shall be *in secundis*, no not *in tertijs*, they are onely wise, onely learned, in the truth, all damn'd but they, *cædem scripturarum faciunt ad materiam suam*, saith *Tertullian*, they make a slaughter of Scriptures, and turne it as a nose of waxe to their owne ends. So irrefragable in the meane time, that what they haue once said, they must and will maintaine, in whole Tomes, duplications, triplications, neuer yeeld to death, so selfe conceited, say what you can, As [o] *Bernard* speakes of *P. Aliardus*, *omnes patres sic, atq; ego sic*, Though all the Fathers councells, and all the world contradict it they care not, they are all one: and as [p] *Gregory* well notes, *of such as are vertiginous, they thinke all turnes round and moues, all erre, when as the errour is wholy in their owne braines.* *Magallianus* the *Iesuite*, in his comment on the 1 of *Timothy*, *cap. 16. ver. 20.* & *Alphonsus de Castro lib. 1. aduersus hæreses*, giue two more eminent notes, or probable coniectures to knowe such men by (they might haue taken themselues by the noses when they said it) [q] *First they affect nouelties, and toyes, and preferre falsehood before truth,* [r] *secondly they care not what they say, that which rashnes and folly hath brought out, pride, afterward, peeuishnesse, and contumacy shall maintaine to the last gaspe.* Peculiar symptomes are prodigious paradoxes, new doctrines, vaine phantasmes, which are as many and as divers as they themselues. [s] *Nicholaites* of old would haue wiues in common, *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Seuerians* wine. *Adamians* goe naked, [t] because *Adam* did so in Paradise, and some [u] barefoot all their liues, because *God*, *Exod. 3.* and *Iosua*, 5. bid *Moses* so to doe, and *Isay*, 20. was bid put off his shooes. *Manichés* hold that *Pythagorian transmigration* of soules from men to beasts. [x] The *Circumcellions* in *Africke, with a madde cruelty made away themselues, some by fire, water, breaking their neckes, and seduced others to doe the like, threatning some if they did not*, with a thousand such, as you may read in *Austin*, *Epiphanius*, *Alphonsus de Castro*, *Danæus*, [y] *Gab. Prateolus*, *&c.* Of Prophets, Enthusiasts, and Impostors, our Ecclesiasticall stories afford many examples, of *Elias* and *Christs*, as our [z] *Eudo de stellis*, a *Brittane*, in King *Stephens* time, and many such, nothing so common as visions, reuelations, propheses. Now what these braine-sicke Heretickes once broach, and impostors set on foot, be it neuer so absurd, false, and prodigious, the common people will followe and beleeue. It will runne along like Murrian in cattle, scab in sheepe. *Nulla scabies*, as [a] he said, *superstitione scabiosior*, as he that is bitten with a mad dogge bites others, and all in the end become mad, either out of affectation of nouelty, simplicity, blinde zeale, hope, and feare, the giddy headed multitude will imbrace it.

Sed vetera querimur, these are old, *hæc prius fuere*. In our dayes wee haue a new sceane of superstitious impostors and heretickes, a new company of Actors, of *Anti-christs*, that great *Anti-christ* himselfe. A rope of Popes, who from that time they proclaimed themselues vniuersall Bishops, to establish their owne kingdome, soueraignty, greatnesse, and to enrich themselues, brought in such a company of humane traditions, Purgatory, *Limbus Patrum*,

[o] *Epist. 190.*
[p] *Orat. 8. vt vertigine correptis videntur omnia moueri, omnia ijs falsa sunt, quum error in ipsorum cerebro sit.*
[q] *Res novas affectant & inutiles, falsa veris præferunt 2. quod temeritas effutierit id superbia postmodum tuebitur & contumacia, &c.*
[r] See more in *Vincent. Lyrin.*
[s] *Aust. de hæres. Vsus mulierum indifferens.*
[t] *Quòd ante peccauit Adam, nudus erat.*
[u] *Aly nudis pedibus semper ambulant.*
[x] *Insanâ feritate sibi non parcunt, nam per mortes varias præcipitiorum, aquarum, & ignium, seipsos necant, & in istum furorem alios cogunt, mentem minantes ni faciant.*
[y] *Elench. hæret. ab orbe condito.*
[z] *Nubrigensis lib. 1. cap. 19.*
[a] *Iouian. Pont. Ant. dial.*

patrum, infantum, and all that subterranean Geography, Masse, adoration of Saints, almes, fastings, bulls, Jndulgences, orders, Friers, Jmages, Shrines, musty reliques, excommunications, confessions, satisfactions, blinde obedience, vowes, pilgrimages, peregrinations, that the light of the Gospell was quite eclipsed, darknesse ouer all, the Scriptures concealed, legends brought in, religion banished, superstition exalted, and the Church it selfe [b] more obscured and persecuted: Christ and his members crucified, more, saith *Benzo*, by a few Necromanticall, Atheisticall Popes, then euer it was by those heathen Emperours, *Hunnes*, *Goths*, and *Vandals*. What each of them did, by what meanes, at what times, *quibus auxilijs*, superstition came to this height, traditions encreased, and *Anti-christ* himselfe came to his estate, let *Magdeburgenses*, *Kemnisius*, *Osiander*, *Bale*, *Mornay*, *Fox*, and many others relate. In the meane time, he that shall but see their prophane rites & foolish customes how superstitiously kept, how strictly obserued, their multitude of Saints, Jmages, for trades, professions, diseases, persons, offices, countries, places, St *George* for *England*, S. *Denis* for *France*, *Patricke*, *Ireland*; *Andrew*, *Scotland*; *Iago*, *Spaine*; *&c. Gregory* for *Students*, *Luke* for *Painters*, *Cosmus* & *Damian* for *Philosophers*; *Crispine*, Shoomakers; *Katherine*, Spinners; &c. *Anthony* for Pigges; *Gallus*, Geese; *Wenceslaus*, Sheepe; *Pelagius*, Oxen; *Sebastian* the plague; *Valentine*, falling sickenesse; *Apollonia* tooth ach, *Petronella* for Agues; and the *Virgin Mary* for Sea and Land for all parties, offices; hee that shall obserue these things, their Shrines, Jmages, Oblations, Pendants, Adorations, Pilgrimages, they make to them, what creeping to Crosses, our Lady of *Lauretta's* rich [c] gownes, her donaries, the cost bestowed on Jmages, and number of suters; S. *Nicholas Burge* in *France*, our S. *Thomas* Shrine of old at *Canterbury*, those reliques at *Rome*, *Ierusalem*, *Genua*, *Lions*, *Pratum*, *S. Denis*; & how many thousands come yearely to offer to them, with what cost, trouble, anxiety, superstition, how they spend themselues, times, goods, liues, fortunes, in such ridiculous obseruations, their tales and figments, false miracles, buying & selling of pardons, Indulgences for 40000 yeares to come their Processions on set dayes, their strict fastings, Monkes, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrouetide, Candlemas, Palme Sunday, Blase, S. *Martin*, S. *Nicholas* day, their adorations, exorcismes, &c. will thinke all those *Gracian*, *Pagan*, *Mahometan* superstitions, Gods, Idols, and Ceremonies, the name, time, and place, habit only altered, to haue degenerated into Christians. Whilst they preferre traditions before Scriptures, and keeping those Evangelicall counsells, pouerty, obedience, vowes, almes, fasting, supererogations, before Gods Commandements, their owne ordinances before his precepts, & keepe them in ignorance, blindnesse, they haue brought the common people into such a case, that vpon paine of damnation, they dare not breake the least ceremony, tradition, edict: hold it a greater sinne to eat a bit of meat in Lent, then kill a man, their consciences are so terrified, that they are ready to despaire if a small ceremony be omitted, what mulct, what pennance soeuer is enioyned, they dare not but doe it, tumble with S. *Francis* in the mire amongst Hogges, if they be appointed, goe woolward, whip themselues. build Hospitals, Abbies, &c. goe to the *East* or *West Indies*, kill a King, or run vpon a sword point; they performe all, doe all, beleeue all.

[b] *Cum per Paganos nomen eius persequi non poterat, sub specie religionis fraudulenter subuertere disponebat.*

[c] One Images, had one gown worth 400. crownes and more.

Clement Smithus;

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[d] *Vt pueri infantes credunt signa omnia ahena*
Viuere, & esse homines, & sic isti omnia ficta
Vera putant, credunt signis cor ineſſe ahenis.

As children thinke their babies liue to be,
Doe they theſe braſen Images they ſee.

[d] *Lucilius lib.1. cap.22, de falſa relig.*

And whilſt the ruder ſort are ſo carried headlong with blinde zeale, are ſo gulled and tortured by their ſuperſtitions, their own too credulous ſimplicity and ignorance, their *Epicurean* Popes, and *Hypocriticall* Cardinals laugh in their ſleeues, and are merry in their chambers with their Punkes, they doe *Indulgere genio*, and make much of themſelues. The middle ſort ſome for gaine, hope of preferment, and for feare are content to ſubſcribe, and doe all that in them lies, to maintaine & defend their preſent gouerment, as Schoolmen, Canoniſts, Jeſuits, Friers, Orators, Sophiſters; who either for that they had nothing elſe to doe, luxuriant wits knewe not how to buſie themſelues, or better to defend their lies, miracles, tranſubſtantions, Popes pardons, Purgatories, Maſſes, impoſſibilities, haue coyned a thouſand idle queſtions, nice diſtinctions, Obs and Sols, ſuch tropologicall, allegoricall expoſitions, to ſalue all apparences, obiects, ſuch quirkes and quiddities, *Quodlibetaries*, as *Bale* ſaith of *Ferribrigge* and *Strode*, inſtances, ampliations, decrees, gloſſes, canons, that inſteed of ſound Commentaries, good preachers, are come a company of mad Sophiſters, *primo ſecundo ſecundarij*, ſectaries, Canoniſts, *Sorboniſts*, *Minorites*, with a rabble of idle controverſies and queſtions, [e] *an Papa ſit Deus an quaſi Deus? An participet vtramq; Chriſti naturam?* Whether it be as poſſible for God to be a Humblebee, or a gourd as a man? Whether he can produce a reſpect without a foundation or terme, make a whore a Virgin? Fetch *Traians* ſoule from hell, and how? with a rabble of queſtions about hell fire, whether it bee a greater ſinne to kill a man, or to clout ſhooes vpon a Sunday? Whether God can make another God like vnto himſelfe? Such, ſaith *Kemnitius*, are moſt of your Schoolemen, 200. Commentators on *Peter Lumbard*, Scotiſts, Thomiſts, Reals, Nominals, &c,

[e] *Hoſpinian Oſiander. An hec propoſitio Deus ſit cucurbita vel ſcarabeus ſit æquè poſſibilis ac Deus eſt homo. An poſſit reſpectum producere ſine fundamento & termino. An levius ſit hominem iugulare quam die dominico calceum conſuere.*

Thus they continued in ſuch errour, blindneſſe, decrees, ſophiſmes, ſuperſtitions, idle ceremonies and traditions, were the ſumme of their religion, & the true Church, as wine and water mixt, lay hid and obſcure to ſpeake of, till *Luthers* time, who began vpon a ſudden to defecate, and as another Sun to driue away thoſe foggy miſts of ſuperſtition, to reſtore it to that purity of the Primitiue Church. And after him many good and godly men, divine ſpirits haue done their endeavours, and ſtill doe.

[f] *And what their ignorance eſteem'd ſo holy,*
Our wiſer ages doe accompt as folly.

[f] *Daniel.*

But ſee the Divell that will neuer ſuffer the Church to be quiet or at reſt. No Garden ſo well tilled, but ſome noxious weeds grow vp in it, no wheat but it hath ſome tares, we haue a madde giddy company of Prieſts, Schiſmaticks, and ſome Hereticks euen in our owne boſomes in another extreame,

Dum vitant ſtulti vitia in contraria currunt.

That out of too much zeale, in oppoſition to Antichriſt, humane traditions thoſe Romiſh ceremonies and ſuperſtitions, will quite demoliſh all, they will admit of no ceremonies at all, no faſting daies, no Croſſe in Baptiſme, kneeling at Communion, no Church muſicke, &c, no Biſhops Courts, no

Church

Church gouernment, rayle at all our Church discipline, will not hold their tongues, and all for the peace of thee O *Syon*. No nor so much as degrees some of them will tolerate, or Vniversities, all humane learning, hoods, habits, cap and surplesse, such as are things indifferent in themselues, & wholy for ornament and decency, or for distinction sake, they abhorre and hate, and snuffe at, as a stone-horse when he meets a Beare: They make matters of cō-science of them, and will rather forsake their liuings then subscribe to them. They will admit of no holidaies, or honest recreations, no Churches, no bels some of them, because Papists vse them: No discipline, no ceremonies, but what they inuent themselues: No interpretations of Scriptures, no Comments of Fathers, no Councells, but such as their owne phantasticall spirits dictate, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselues. Some of them turne Prophets, haue secret revelations will be of priuy counsell with God himselfe, and knowe all his secrets. [f] *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi.* A company of blockheads will take vpon them to define how many shall be saued, and who damned in a parish, where they shall sit in heauen, interpret Apocalypses. *Commentatores præcipites & vertiginosos*, one calls them, as well he might) and those hidden mysteries to priuate persons, times places, as their owne spirit informes them, priuat reuelations shall suggest, and precisely set downe when the world shall come to an end, what yeare, what month, what day. Some of them againe haue such strong faith, so presumptious, they will goe into infected houses, expell Diuells, & fast forty daies, as *Christ* himselfe did; some call God and his attributes into question, as *Vorstius*, some Princes, civill magistrates, and their authorities, as *Anabaptists*, and will doe all their owne priuate spirit dictates, and nothing else. *Brownists, Barrowists, Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many priuat spirits. It is a wonder to reveale what passages *Sleiden* relates in his Commentaries, of *Cretinke* and *Knipperdoling* and their associates, those madde men of *Munster* in *Germanie*, what strange Enthusiasmes, sottish Revelations, how absurdly they carried themselues, deluded others; that as prophane *Machiauel* in his politicall disputations holds of Christian Religion, in generall it doth enervate, debilitate, take away mens spirits & courage from them, & breeds nothing so courragious souldiers as that *Roman*, we may say of these peculiar sects, their Religion takes away not spirits only, but wit & iudgment, and depriues them of all vnderstanding: for some of them are so farre gone with their priuate Enthusiasmes and reuelations, that they are quite madde, out of their wits. What greater madnes can there be, then for a man to take vpon him to be God, as some doe? To be the holy Ghost, *Elias*, and what not? In [g] *Poland* 1548. in the raigne of king *Sigismund*, one said he was Christ, and got him 12 Apostles, came to iudge the World, and strangely deluded the commons. [h] One *Dauid George* an illiterate Painter, not many yeares since, did as much in *Holland*, took vpon him to be the *Messias*, and had many followers. *Benedictus Victorius Faventinus, consil.15.* writes asmuch of one *Honorius*, that thought he was not onely inspired as a Prophet, but that he was a God himselfe, and had [i] familiar conference with God and his Angels. *Lavater de spect.cap.2.part.1.* hath a story of one *John Sartorius*, that thought he was the

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[f] *Agrippa ep.26.*

[g] *Alex.Gaguin. 12. Discipulis ascitis mirum in modum populum decepit.*

[h] *Guicciard. descri.Belg. complures habuit asseclas ab iisdem honoratus.*

[i] *Hen. Nicholas at Leiden, 1580* such a one.

526 Prophet *Elias*, & *cap. 7.* of diuers others, that had conference with Angels, were Saints, Prophets. *Wierus lib. 3. de Lamijs cap. 7.* makes mention of a Prophet of *Groning*, that said he was God the Father, of an *Italian* and *Spanish* Prophet, that held as much. We need not roue so farre abroad, we haue familiar examples at home, *Coppinger* that said he was CHRIST, *Hacket* and *Arthington* his Disciples; [k] *Burchet*, *Houatus* burned at *Norwich*. We are neuer likely seuen yeares together, without some such new Prophets, that haue seuerall inspirations, some to convert the Iewes, some fast forty dayes, some foretell strange things, some for one thing, some another. Great precisians most part by a preposterous zeale, fasting, medirations, melancholy, are brought into those grosse errours & inconveniences. Of these men I may conclude generally, that how soeuer they may seeme to be discreet, and men of vnderstanding in other matters, discourse well, *laesam habent Imaginationem*, they are like Comets, round in all places, but only where they blaze, *cætera sani*, they haue impregnable wits, & discreet otherwise, but in this, their madnes & folly breakes out beyond measure, in *infinitum erumpit stultitia*. They are certainly farre gone with melancholy, if not quite mad, and haue more need of Physick, then many a man that keepes his bed, more need of Hellebor, then those that are in *Bedlam*.

[k] See *Camdens Annals, fol.* 242, & 285.

SVBSEC. 4.

Prognostickes of Religious melancholy.

YOu may gueesse at the Prognosticks, by Symptomes. What can these signes foretel otherwise then folly, dotage, madnes, grosse ignorance, despaire, obstinacy, a reprobat sense, [l] a bad end? What else can superstition, heresie produce, but warres, tumults, vproares, torture of soules, & despaire, a desolat land, as *Ieremy* teacheth, *cap. 7. 34.* when they commit Idolatry, & walk after their own wayes: how should it be otherwise with them? What can they expect but *blasting*, *famine*, *dearth*, & all the plagues of *Ægypt*, as *Amos* denounceth, *cap. 4. ver. 9. 10.* to be led into captiuity? If our hopes be frustrate, *we sowe much, and bring in little, eate and haue not enough, drinke and are not filled, cloath and be not warme, &c. Haggai 1. 6. wee looke for much, and it comes to little*. And why? *his house was waste, they came to their owne houses, ver. 9. therefore the heauen staid his dew, the earth his fruite*: Because we are superstitious, irreligious, we doe not serue God as we ought, all these plagues & miseries come vpon vs, what can we look for else, but mutuall warres, slaughters, fearefull ends in this life, and in the life to come eternall damnation? What is it that hath caused so many ferall battles to be fought, so much Christian blood shed, but superstition? That *Spanish* Inquisition, Racks, Wheeles, tortures, torments, whence doe they proceed? from superstition. *Bodine* the *Frenchman* in his [m] *method. hist.* accounts *Englishmen Barbarians*, for their ciuill warres: but let him but read those *Pharsalian* fields [n] fought in *France* of late for Religion, their *Massacres*, wherein by their own relations, in 24 yeares, I know not how many millions haue bin consumed, whole families & cities, and he shall find ours to haue bin but velitations to theirs. But it hath euer bin the custome of heretickes, Idolaters, when they

[l] *Arrius* his bowels burst, *Montanus* hanged himselfe, &c. *Eudo de stellis* his disciples, *ardere potius quam ad vitam corrigi maluerunt, tanta vis insixi semel erroris*, they died blaspheming. *Nubrigensis cap. 29. lib. 1.* Ier. 7. ver. 23. Amos 5. 5.

[m] 5. *Cap.*

[n] *Poplinerius. Lerius præf. hist.*

are

are plagued for their sinnes, and Gods iust iudgment come vpon them, not to acknowledge any fault in themselues, but still impute it vnto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an Idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on *Christians*, [o] *that there were not such ordinary showres in winter, the ripening heat in sommer, so seasonable springs, fruitfull autumnes, no marble mines in the mountaines, lesse gold and siluer then of olde, that husbandmen, seamen, souldiers, all were scanted: iustice, friendship, skill in Arts, all was decayed*, and that through Christians default, and all their other miseries from them, *quòd dij nostri à vobis non colantur*: because they did not worship their gods. But *Cyprian* retorts all vpon him again, as appeares by his Tract against him. 'Tis true the world is miserably torméted & shaken with warres, dearth, famine, fire, inundations, plagues, & many ferall diseases rage amongst vs, *sed non ut tu quereris ista accidunt quòd dij vestri à nobis non colantur, sed quòd à vobis non colatur Deus, à quibus nec quæritur, nec timetur*; Not as thou complainest, that we doe not worship your gods, but because you are Idolaters, & doe not serue the true GOD, neither seeke him, nor feare him as you ought. Our *Papists* obiect asmuch to vs, & account vs hereticks, we them; the *Turkes* esteeme of both as Infidels, and we them as a company of Pagans, Jewes, against all: When as indeed there is a generall fault in vs all, & something in the very best, which may iustly deserue Gods wrath, & pull these miseries vpon our heads. I will say nothing here of those vain cares, torments, needlesse workes, pseudomartyrdome, &c. We heap vpon our selues vnnecessary troubles, observations, wee punish our bodies, as in *Turkie* (saith [p] *Busbequius leg. Turcic. epist. 3*) *one did, that was much affected with Musick, and to heare boyes sing, but very superstitious; an olde Sibyl comming to his house, or an holy woman* (as that place yeelds many) *tooke him downe for it, and told him, that in that other world he should suffer for it, thereupon he flung his rich & costly Instruments which he had, bedeckt with Iewels, all at once into the fire. He was serued in siluer plate, and had goodly houshold-stuffe: a little after, another religious man reprehended him in like sort, and from thenceforth he was serued in earthen vessels. Last of all, a decree came forth, because Turkes might not drinke wine themselues, that neither Iew nor Christian then liuing in Constantinople, might drinke any wine at all.* In like sort amongst *Papists*, fasting at first was generally proposed as a good thing; after, from such meats at such times, & then last of all so rigorously proposed, to bind the conscience vpon paine of damnation. *First Friday*, saith *Erasmus*, *and then Saturday, & nunc periclitatur dies Mercurij*, & Wednesday now is in danger of a fast. [q] *And for some such toyes, some so miserably afflict themselues, to despaire, and death it selfe, rather then offend, and thinke themselues good Christians in it, when as indeed they are superstitious Iewes.* So saith *Leonardus Fuchsius*, a great Physitian in his time, [r] *we are so tortured in Germany with these* Popish *edicts, our bodies so taken downe, our goods so diminished, that if God had not sent* Luther, *a worthy man, in time to redresse these mischiefes, we should haue eaten hay with our horses before this.* [s] As in fasting, so in all other superstitious Edicts, we crucifie one another without a cause, barring our selues of many good & lawfull things, honest disports, pleasures & recreations, and whilst we make a conscience of euery toy, we tyrannize ouer our brothers soules, loose the right vse of many good

[o] *Quòd nec hyemc. nec æstate tanta imbrium copia, nec frugibus torrendis solita fragrantia, nec vernali temperie fata tam læta sint, nec arboreis fœtibus autumni fœcundi minus de montibus marmor eruatur, minus aurum, &c.*

[p] *Solitus erat oblectare se fidibus & voce musicâ canentium, sed hoc omne sublatum Sibyllæ cuiusdam interventu, &c. Indè quicquid erat instrumentorum Symphoniacorũ, auro, gemmisq; egregio opere distinctorum comminuit, & in ignem iniecit, &c.*

[q] *Ob id genus obseruationcularum videmus homines miserè affligi, & denique mori, & sibi ipsi Christianos videri, quum revera sint Iudæi.*

[r] *Ita in corpora nostra, fortunasq; decretis suis sœvit, ut parùm absuerat nisi deus Lutherum virum perpetuâ memoriâ dignissimum excitasset, qui nobis fœno mox communi cum iumentis cibo utendum fuisset.*

[s] The Gentiles in *India* will eat no sensible creatures, or ought that hath blood in it.

528 good gifts,[t] punish our selues without a cause, loose our liberties, and sometimes our liues. Aº 1270, at † *Magdeburge* in *Germany*, a Iew fell into a privy vpon a Saturday, & without helpe, could not possibly get out; he called to his fellowes for succour, but they denied it, because it was their Sabbaoth, *non licebat opus manuũ exercere*, the Bishop hearing of it, the next day forbad him to be pulled out, because it was our Sunday. In the meane time, the wretch died before Monday. We haue myriads of examples in this kind, and therefore not without good cause, [u] *Intollerabilem perturbationem, Seneca* calls it, as well he might, an intollerable perturbation, that causeth such dire euents, folly, madnesse, sickenesse, despaire, death of body and soule, and Hell it selfe.

[t] *Nudaᵉ ac trẽmebunda cruentis erepet genibus si candida iusserit Ino, Iuvenalis. Sat. 6.*

† *Munster Cosmog. lib. 3 cap. 444 Incidit in cloacam, undè se non posset eximere: implorat opem sociorum sed illi negant, &c.*

[u] *De benefic. l. 2.*

Svbsec. 5.

Cure of Religious Melancholy.

TO purge the world of Idolatry and superstition, will require some monster-taming *Hercules*, a diuine *Æsculapius*, or Christ himselfe to come in his own person. They are all generally so refractory, selfe-conceited, obstinat, so firmely addicted to that Religion, in which they haue bin bred & brought vp, that no perswasion, no terrour, no persecution can divert them. The consideration of which, hath induced many Common-wealths to suffer them to inioy their Consciences as they will themselues, A tolleration of *Iewes* is in most Provinces of *Europe*, In *Asia* they haue their Synagogues: *Spaniards* permit *Moores* to liue amongst them: the *Mogullians*, *Gentiles*: the *Turkes* all Religions. In *Europe*, *Poland* and *Amsterdam*, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what Religion he will, he may be saued, *Iew*, *Turke*, *Anabaptist*, *&c.* If he be an honest man, liue soberly and ciuilly in his profession, & serue his own God, with that feare and reuerence as he ought. *Isocrates* aduiseth *Demonicus*, *when he came to a strange city, to* † *worship by all meanes the gods of that place. Plinius Secundus* as appeares by his Epistle to *Traian*, woulld not haue the *Christians* so persecuted, and in some time of the raigne of *Maximinus*, as we finde it registred in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose, [x] *Nullus cogatur invitus ad hunc vel illum deorum cultum, &c.* The like Edict came forth in the raigne of *Arcadius* and *Honorius*. [y] *Symmachus* the Orator in his dayes, to procure a generall tolleration, vsed this Argument, [z] *Because God is immense and infinite, and his Nature cannot perfectly be knowne, it is conuenient he should be as diuersly worshipped, as euery man shall conceiue or vnderstand.* This Tenẽt was stiffely maintained in *Turkie* not long since, as you may read in the third Epistle of *Busbequius*, [a] *that all those should participate of eternall happines, that liued an holy and innocent life, what Religion soeuer they professed: Rustan Bassa* was a great Patron of it. Some again will approue of this for *Iewes*, *Gentiles*, *Infidels*, that are out of the fold, they can bee content to giue them all respect & fauour, but by no meanes to such as are within the precincts of our own Church, and called Christians, to no Heretickes, Schismatickes, or the like, Let the *Spanish* Inquisition, that fourth *Fury*, speake for some of them,

† *Numen venerare præsertim quod civitas colit.*

[x] *Sed habeant pro arbitrio suo quo ritu velint deum coli.*

[y] *In epist. Sym.*

[z] *Quia deus immensi quidd̃ est, & infinitũ, cuius natura perfectè cognosci non potest, æquũ ergo est, ut diversi ratione colatur, prout quisq; aliquid de deo percipit aut intelligit.*

[a] *Æternæ beatitudinis consortes fore, qui sanctè, innocenterq; hanc vitam traduxerint, quamcunq; illi religionem sequuti sunt*

the

the ciuill warres & Massacres in *France*, our *Marian* times.[b] *Magallianus* the *Iesuite* will not admit of conference with an hereticke, but seuerity and rigor to be vsed, and *Theodosius* is commended in *Nicephorus lib.12. cap.15.* [c] *That he put all Heretickes to silence. Bernard. epist.190.* will haue clubbe law, fire and sword for Hereticks, *compell them, stop their mouthes not with disputations, or refute them with reasons but with fists*, & this is their ordinary practise. Another company are as milde on the other side, to auoide all heart-burning, & contentious warres and vproares, they would haue a generall tolleration in euery kingdome, no mulct at all, no man for Religion or Conscience to be put to death. *Martin Bellius* and his companions, maintained this opinion not long since in *France*, whose error is confuted by *Beza* in a iust Volume. The *medium* is best, and that which *Paul* prescribes, *Gal.6.1. If any man shall fal by occasion, to restore such a one with the spirit of meekenesse, by all faire meanes, gentle admonitions*; but if that will not take place, *Post unam aut alteram admonitionem hæreticum devita*, he must be excommunicate, as *Paul* did by *Hymenæus*, deliuer him ouer to Satan. *Immedicabile vulnus, ense recidendum est.* As *Hippocrates* said in Physicke, I may well say in Diuinity, *Quæ ferro non curantur, ignis curat.* For the vulgar, restraine them by lawes, mulcts, burne their bookes, forbid their conventicles: for when the cause is taken away, the effect will soone cease. Now for Prophets, dreamers, and such rude silly fellowes, that through fasting too much, meditation, precisenesse, or by Melancholy are distempered, the best meanes to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, persuasions, to intermixe Physicke. *Hercules de Saxoniâ* had such a Prophet committed to his charge in *Venice*, that thought he was *Elias*, and would fast as he did, he dressed a fellow in Angels attire, that said hee came from Heauen, that brought him diuine food, and by that meanes he staide his fast, administred his Physicke, and by the mediation of this forged Angel, he was cured. [e] *Rhasis* an *Arabian*, *Cont. lib.1. cap.9.* speakes of a fellow that in like case complained to him, and desired his helpe: *I asked him* (saith he) *what the matter was, he replied, I am continually meditating of heauen and hell, and me thinkes I see and talke with fierie spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eate, nor sleepe, nor goe about my busines: I cured him* (saith *Rhasis*) *partly by perswasion, partly by Physicke, and so haue I done by many others.* We haue frequently such Prophets & dreamers amõgst vs, whom we persecute with fire and faggot, I thinke the most compendious cure for some of them at least, had bin in Bedlam. *Sed de his satis.*

[b] *Comment. in 1.Tim.6. ver. 20. & 21. severitate cum hæreticis agendum, & non aliter.*

[c] *Quòd silentium hæreticis indixerit.*

[d] *Igne & fusta potius agendum cum hæreticis, quàm cum disputationibus os alia loquenti, &c.*

[e] *Quidam conquestus est mihi de hoc morbo, & deprecatus est ut ego illum curarem: ego quæsivi ab eo quid sentiret, respondit, semper imaginor & cogito de deo & angelis, &c. & ità demersus sum hac imaginatione, ut nec edam, nec dormiam, nec negotiis &c. Ego curaui medicinâ & persuasione, & sic plures alios.*

Memb. 2. Svbsect. 1.

Religious Melancholy in defect, Parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, Impenitent sinners, &c.

IN that other extreame, or defect of this loue of God, knowledge, faith, feare, hope, &c. are all manner of Atheists, Epicures, Infidels, that are secure in a reprobate sense, feare not God at all, and such as are too distrustfull and timorous, as desperate persons are. That grand sinne of Atheisme,

530 as [i] *Melanthon* calls it, *monstrosam melancholiam*, monstrous melancholy, or *venenatam melancholiam*, poysoned melancholy. A company of *Cyclopes* or Giants, that warre with the gods, as the Poët fained, that scoffe at all Religion, at God himselfe, deny him and all his attributes, his wisedome, power, prouidence, his mercy and iudgment.

[i] *De animâ, cap. de humoribus.*

[k] *Iuvenal.*

> [k] *Esse aliquos manes, & subterranea regna,*
> *Et contum, & Stygio ranas in gurgite nigras,*
> *Atq; unâ transire vadum tot millia cymbâ,*
> *Nec pueri credunt, nisi qui nondum aere lavantur.*

That there is either heauen or hell, resurrection of the dead, paine or happinesse, or world to come, *credat Iudæus Apella*, for their parts they esteeme them as so many Poets tales, *Lucians Alexander*, *Mahomet* and *Christ* are all as one in their Creed. They feare neither God nor Diuell; But with that *Cyclops* in *Euripides*,

> *Haud ulla numina expaveſcunt cælitum,*
> *Sed victimas uni deorum maximo,*
> *Ventri offerunt, deos ignorant cæteros.*
> They feare no God but one,
> They sacrifice to none,
> But Belly, and him adore,
> For gods they know no more.

Their God is their belly, as *Paul* saith, *Sancta mater saturitas.*

> *——quibus in solo vivendi causa palato est.*

* *Satan* is their guide, the Flesh is their instructor, Hypocrisie their Counsellor, Vanity their fellow-souldier, their will their law, Ambition their Captaine, Custome their rule; temerity, boldnesse, impudence, their Arts, toyes their trading, damnation their end. All their endeauours are to satisfie their lust and appetite, how to please their *Genius*, and to be merry for the present,

> *Ede, bibe, lude, post mortem nulla voluptas.*

[l] Wisd. 2.2

The same condition is of men and of beastes, as the one dieth, so dieth the other, Eccles. 3.19. *Our life is short and tedious, and in the death of a man there is no recouery, neither was any man knowne that hath returned from the graue, for we are borne at all aduenture, and we shall be hereafter as though wee had neuer beene, for the breath is as smoake in our nostrils, &c. and the spirit vanisheth as the soft aire.* [l] *Come, let vs enioy the pleasures that are present, let vs chearefully vse the creatures as in youth, let vs fill our selues with costly wine & oyntments, let not the flowre of our life passe by vs, let vs crowne our selues with rose buddes before they are withered, &c. for this is our portion, this is our lot.* For the rest of heauen and hell, let children and superstitious fooles beleeue it, for their parts, they are so farre from trembling at the dreadfull Day of Iudgement, that they wish with *Nero*, *Me vivo fiat*, let it come in their times; so secure, so desperate, so immoderate in lust and pleasure, so prone to reuenge, that as *Paterculus* said of some Caytiffs in his time in *Rome*, *Quod nequiter ausi, fortiter executi*; it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, feare and shame, disgrace, temporall punishment, and their owne infamy, they would *Lycaon*-like, exenterate, as so many *Canibals* eate vp, or *Cadmus* souldiers, consume one another. These are commonly professed Atheists,

that

that neuer vse the name of God, but sweare by it, that expresse nought else but Epicurisme in their carriage, or Hypocrisie; and as * *Iouius* relates of *Mahomet the 2. that sacked Constantinople, He so behaued himselfe, that he beliued neither Christ nor Mahomet, & thence it came to passe, that he kept his word and promise no farther then for his aduantage, neither did he care to commit any offence to satisfie his lust.* I could say the like of many Princes, many priuate men (our stories are full of them.) in times past, this present age, that loue, feare, obey, and performe all ciuil duties, as they shall find them expedient or behouefull to their owne ends. *Bulco Opilienſis*, sometimes Duke of *Silesia*, was such a one to anhaire, he liued (saith [k] *Æneas Sylvius*) at *Vratislauia, and was so mad to satisfie his lust, that hee beliued neither heauen nor hell, or that the soule was immortall, but married wiues, and turned them vp as hee thought fit, did murder and mischiefe, and what he list himselfe.* This Duke hath too many followers in our dayes: say what you can, dehort, exhort, perswade to the contrary, heauen and hell, 't is to no purpose, *laterem lauas*, they answere as *Atalibas* that *Indian* Prince did to Frier *Vincent*, [m] *when hee brought him a booke, and told him all the mysteries of saluation, heauen and hell, were contained in it: he looked vpon it, and said, he saw no such matter, and asked withall how he knew it:* they will but scoffe at it. Let them take Heauen, Paradise, and that future happines that will, *bonum est esse hic*, it is good being heere: there is no talking to such, no hope of their conversion; they are in a reprobate sense, meere carnalists, worldly minded men, which howsoeuer they may be applauded in this life by some few parasites, and held for worldly wise men, [n] *They seeme to me* (saith *Melanchon*) *to be as mad as* Hercules *was, when hee raued and killed his wife and children.* A milder sort of these Atheisticall spirits there are that professe Religion, but *timidè & hæsitanter*, tempted thereunto out of that horrible consideration of diuersity of Religions, which are, and haue bin in the world, some of them, so phantasticall, exorbitant. *Christians* say, they alone worship the true God, pitty all other sects, and lament their case, and yet those old *Greekes* and *Romanes*, that worshipped the diuel, as the *China's* doe now, as *Machiauel* contends, were much more noble, generous, victorious, had a more flourishing common wealth, better cities, better souldiers, better schollers, better wits, &c. *Bozius* and *Gentilettus* answere al these Atheistical arguments at large. But this againe troubles many as of old, wicked men generally thriue, good men are depressed, *the race is not to the swift, nor the battell to the strong* (Eccles 9.11.) *nor yet bread to the wise, fauour nor riches to men of vnderstanding, but time and chance comes to all.* Some cavill and make doubts of Scripture it selfe, it cannot stand with gods mercy, that so many should be damned, so many bad, so few good: such haue and hold about Religions, all stiffe on their side, factious alike, thriue alike, & yet bitterly persecuting and damning each other, &c. with many such vaine cauils, well knowne, not worthy the recapitulation or answering, whatsoeuer they pretend, they are *interim* of little or no religion.

Cosin Germanes to these men, are many of our great Philosophers, who though they be more temperat in this life, giue many good morall precepts, and sober in their conversation, yet in effect they are the same, *nimis altum sapiunt*, too much learning makes them mad. Whilst they attribute all to naturall causes, [o] contingency of all things, as *Melanchon* calls them, *Pertinax hominum*

* *Talem se exhibuit, ut nec in Christum, nec Mahometem crederet, vnde effectum, ut promissa nisi quatenus in suum cõmodum cederent, minimè seruaret, nec vllo scelere peccatum statueret, ut suis desiderijs satisfaceret.*

[k] *Europæ descr. cap. 24.*

[l] *Or Breslaw. Vsq; ad ô insanus, vt nec inferos nec superos esse dicat, animasq; cum corporibus interire credat, &c.*

[m] *Fratres à Bry Amer. part. 6. librum à Vincentio monacho datum, abiecit, nihil se videre ibi huiusmodi dicens, rogansque vndè hæc scirent, quum de cælo & Tartaro continerì ibi dicerent.*

[n] *Non minus hi furent quàm Hercules, qui coniugem, liberos interfecit, habet hæc ætas pluria huiusmodi portenta & monstra.*

[o] *Omnia contingenter fieri volunt. Melanchon in præceptum primum.*

532 *hominum gens*, a peeuish generation of men, that misled by Philosophy, and the diuels suggestion, their owne innate blindnesse, deny God as much as the rest. In spirituall things God must demonstrate all to sense, or leaue a pawne with them, or else seek some other creditor. They will acknowledge nature, yet not God: but as P *Seneca* well discourseth with them *lib.4.de Beneficijs, cap.5.6.7. they doe not vnderstand what they say, what is Nature but God? call him what thou wilt, Nature, Iupiter, he hath as many names, as many offices: it comes all to one passe, God is the Fountaine of all; the first giuer and preseruer from whom all things depend,* q *à quo, & per quem omnia.*

Nam quodcunq; vides Deus est, quocunq; moveris.

God is all in all, God is euery where, in every place. And yet this *Seneca* that could confute and blame them, is all out as much to bee blamed and confuted himselfe, as mad himselfe, for he holds *fatum Stoicum*, that inevitable necessity in the other extreame, as those *Chaldean Astrologers* of old did, against whom the Prophet *Ieremie* so often thunders, and those heathen *Mathematicians, Nigidius Figulus, Magicians*, and *Priscilianists*, whom S. *Austin* so eagerly confutes, those *Arabian* questionaries, *nouem Iudices*, *Albumazar, Dorotheus, &c.* and our Countrimen *Estuidus*, that take vpon them to define out of those great coniunctions of starres, the periods of kingdomes, or religions, of all future accidents, wars, plagues, schismes, heresies, & what not? all from starres, and such things, saith *Maginus*, *Quæ sibi & intelligentijs suis reservauit deus*, which God hath reserued to himselfe and his Angells, they will take vpon them to foretell, as if starres were immediate, ineuitable causes of all future accidents. In *Rome*, saith *Dionysius Halicarnassæus, lib.7.* whē those meteors and prodigies appeared in the aire, after the banishment of *Coriolanus*, † *Men were diuersly affected, some said they were Gods iust iudgements for the execution of that good man, some referred all to naturall causes, some to starres, some thought they came by chance, some by necessity* decreed *ab initio*, and could not be altered; The two last opinions of *necessity* & *chance*, were, it seemes, of greater note then the rest. For the first of Chance, as † *Salust* informeth vs, those old *Romanes* generally receaued. *They supposed fortune alone gaue Kingdomes and Empires, wealth, honours, offices, and that for two causes, first becausse every wicked, base, vnworthie wretch was preferred, rich, potent, &c. Secondly, becausse of their vncertainty, though neuer so good, scarce any one enioyed them long; but after they beganne vpon better advice to thinke otherwise, that every man made his owne fortune.* The last of necessity was *Seneca's* tenent, that God was *alligatus causis secundis*, so tied to second causes, to that inexorable necessity, that hee could alter nothing of that which was once decreed, *sic erat in fatis*, it cannot be altered. *semel iussit, semper paret Deus, nulla vis rumpit, nulla preces, nec ipsum fulmen*, God hath once said it and it must for ever stand good, no prayers, no threats, nor power, nor thunder it selfe can alter it. *Zeno, Chrysippus* and those other *Stoicks*, as you may read in *Tully 2.de diuinatione, Gellius lib.6.c.2. &c.* maintained as much. In all ages there haue been such, that either deny God in all, or in part, some that deride him, they could haue made a better world, and rule it more orderly themselues, blaspheame him, derogate at their pleasure from him. 'Twas so in * *Plato's* time, *Some say there be no Gods, other that they care not for men, a middle sort grant both.* So it will ever bee, some of all sorts, good, bad,

P *Non intelligis te quum hæc dicis, mutare te ipsum nomen dei? quid enim est aliud natura quàm Deus, &c. tot habet appellationes, tot manera.* q *Austin.*

r *Principio Ephemer.*

s *Variè homines affecti, alij dei iudicium ad tam pij exilium, alij ad naturam referebant, nec ab indignatione dei sed humanis causis, &c.*

t 2.*Natural. quæst.*33.36.

† *Epist. ad C. Cæsar. Roman. olim putabant fortunam regna & imperia dare. Credebant anteà mortales fortunam solam opes & honores largiri, idq; duabus de causis, Primũ quod indignus quisq; diues honoratus, potens, alterum vix quisquam perpetuò bonis iis frui visus. Postea prudentiores didicere fortunam suam quemq; fingere.*

* 10. *De legib. Alij negant esse deos, alij deos nõ curare res humanas, alij vtrag; concedunt.*

bad, indifferent, true, false, zealous, ambodexters, lukewarme, libertines, Atheists, &c. *Claudius the Emperour was angry with heauen because it thundred, and challenged Iupiter into the field: with what madnesse? saith Seneca: hee thought Iupiter could not hurt him, but he could hurt Iupiter. Diagoras, Democrax, Epicurus, Pliny, Lucian, Lucretius*, professed Atheists, all in their times. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandall, & there be those that Apologize for *Epicurus*, but all in vaine: *Lucian* scoffes at all, *Epicurus* he denies all, & *Lucretius* his Scholler defends him in it, [x] *Humana ante oculos fœdè cum vita iaceret,*
In terris oppressa graui sub religione,
Quæ caput à cœli regionibus ostendebat,
Horribili super aspectu mortalibus instans, &c.
When humane kinde was drench't in superstition,
With gastly lookes aloft which frighted mortall men, &c.
He alone as another *Hercules*, did vindicate the world from that monster. *Vncle Pliny lib. 2. cap. 7. nat. hist. cap. 55. & lib. cap. 5.* in expresse wordes denies the immortality of the soule. Some Greeke Commentators would put as much vpon *Iob*, that hee should deny Resurrection, &c. whom *Pineda* copiously confutes in *cap. 7. Iob. vers. 9. Aristotle* is hardly censured of some, both Diuines and Philosophers, [y] *Iustine in Paranetico ad gentes, Greg. Nazianzen in disput. aduersus Eun: Theodoret. lib. 5. de cur. end. græc. affec. Origen lib. de principijs. Pomponatius, Scaliger*, & *Dandinus lib. 3. de animâ*, acknowledge as much. *Averroes* oppugnes all spirits, and supreame powers, of late *Brunus* (*infœlix Brunus*, y *Kepler* calls him) *Machiauel* and *Pet. Aretine*, haue publikely maintained such Atheisticall paradoxes.

To these we may well adde that carnall crew of worldly minded men, impenitent sinners, who though they bee professed Christians, yet they doe, *Nullâ pallescere culpâ*, make a conscience of nothing they doe, they haue cauterised consciences, and are indeed in a reprobate sense, *past all feeling, haue giuen themselues ouer to wantonnesse, to worke all manner of vncleanesse, euen with greedinesse. Eph. 4. 19.* They doe knowe there is a God, a day of Iudgement to come, and yet for all, as *Hugo* saith, *Ita comedunt ac dormiunt, ac si diem Iudicij euasissent, ita ludunt ac rident ac si in cælis cum Deo regnarent*, they are as merry for all the sorrow as if they had escaped all dangers, and were in heauen already. All those rude idiots and ignorant persons, that neglect and contemne the meanes of their saluation, may march on with these, but aboue all others, those temporizing statesmen, politicke Machiavilians, & Hypocrites, that make a shew of religion, but in their hearts laugh at it, *simulata sanctitas duplex iniquitas*; they are in a double fault, *that fashion themselues to this world*, which [z] *Paul* forbiddes, and like *Mercurie* the Planet are good with good, bad with bad. When they are at *Rome*, they doe there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines, Formalists, Ambodexters.* [a] All their study is to please, and their God is their commodity, all their labour for to satisfie their owne lusts, and their indeauours to their owne ends. Whatsoeuer they pretend, or in publike seeme to doe, [b] *with the foole in their hearts, they say there is no God.* Their words are as soft as oyle, but bitternesse is in their hearts, like Pope [c] *Alexander* the 6, so cunning dissemblers, that what they thinke they neuer speak.

[u] *De Ira. l. 6. 34. Iratus est quod obstreperet, ad pugnam vocans Iouem, quanta dementia! putavit sibi nocere nō posse, & se nocere tamen Iouī posse.*

[x] *Lib. 1, 2.*

[y] *Differt cum nunc. syder.*

[z] Rom. 12. 2.

[a] *Omnis Aristippum decuit color & status & res.*

[b] Psal. 13. 1.

[c] *Guicciardine.*

534 Many of them are so close, you can hardly discerne it, or take any iust exceptions at them, they are not factious, oppressours as most are, no bribers, no simoniacall contracters, no such ambitious, lascivious persons as some other are, no drunkards, *Sobrij solem vident orientem sobrij vident occidentem.* They rise sober and goe sober to bed, plaine dealing, vpright honest men, they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in religion, very charitable, meeke, humble, peacemakers, keepe all duties, very devout, honest, well spoken of, beloued of all men: but hee that knowes better how to iudge, hee that examines the heart, hee saith they are Hypocrites, *Cor dolo plenum; sonant vitium percussa malignè*, they are not sound within. As it is with writers [d] oftentimes, *Plus sanctimoniæ in libello, quàm libelli authore*, more holinesse is in the booke then in the Author of it: So tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and wil now and then *dare operam Augustino*, read *Austin*, frequent Sermons, & yet professed Vsurers, meer gripes, *tota vitæ ratio Epicurea est*; all their life is Epicurisme and Atheisme, come to Church all day, and lie with a Curtesan at night.

[d] *Erasmus.*

Qui Curios simulant & Bacchanalia vivunt.

Yea and many of those holy Friers, sanctified men, *Cappam*, saith *Hierom*, *& cilicium induunt, sed intus latronem tegunt.* They are wolues in sheeps cloathing, *Introrsum turpes, speciosi pelle decora*, Faire without and most fowle within. [e] *Latet plerumq; sub tristi amictu lasciuia, & deformis horror vili veste tegitur.* Oftentimes vnder a mourning weed, lies lust it selfe, & horrible vices vnder a poore coat. But who can examine all those kindes of Hypocrites, or diue into their hearts? If we may guesse at the tree by the fruit, neuer so many as in these dayes, shew me a plaine dealing true honest man? *Et pudor, & probitas, & timor omnis abest.* He that shall but looke into their liues, and see such enormous vices, men so immoderate in lust, vnspeakable in malice, furious in their rage, flattering and dissembling, (all for their own ends) will surely thinke they are not truly religious, but of an obdurat heart, most part in a reprobate sense, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, [*] *in se spuit, qui in cælum spuit*, and Hell it selfe is ready to receaue them.

[e] *Hierome.*

[*] *Seneca consol. ad Polyb. c. 21.*

Svbsec. 2.

Despaires, Æquivocations, Definitions, parties and parts affected

[f] *Aberuthy cap. 24. of his Physick of the soule.*

THere be many kindes of desperation, whereof some bee holy, some vnholy, as [f] one distinguisheth, that vnholy hee defines out of *Tully*, to be *Ægritudinem animi sive vlla rerum expectatione meliore*, a sicknesse of the soule without any hope or expectation of amendment: *Thomas 2.2æ. distinct. 40. art. 4. Recessus à re desiderata propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtaine what they would, they become desperate, and many times either yeeld to the passion by death it selfe, or else attempt impossibilities,

possibilities, not to bee performed by men. In some cases this desperate humour is not much to be discommended, as in warres it is a cause many times of extraordinary valour; as *Ioseph. lib.1.de bello Iud. cap. 14. L. Danæus in Aphoris. polit, pag.226.* & many polititians hold. It makes them improue their worth beyond it selfe, & of a forlorne impotent company become conquerours in a moment. *Vna salus victis nullam sperare salutem.* In such cases when they see no remedy, but that they must either kill or bee killed, they take courage, and oftentimes, *præter spem*, beyond all hope vindicate themselues. Fifteene thousand *Locrenses* fought against 100000 *Crotonienses*, and seeing now no way but one, they must all dye, † thought they would not dye vnrevenged, and therevpon desperately giuing an assault, conquered their enimies. *Nec alia causa victoriæ* (saith *Iustine* mine author) *fuit, quàm quòd desperaverant. William* the Conqueror when he first landed in *England*, sent backe his ships, that his souldiers might haue no hope of retyring backe. § *Bodine* excuseth his countrimens ouerthrowe, at that famous battle of *Agencourt*, in *Henry* the 5 his time (*cui simile*, saith *Frossard, tota historia producere non possit*, which no history can parallell almost, wherein one handfull of *English-men*, ouerthrew a Royal army of *Frenchmen*) with this refuge of despaire, *pauci desperati*, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many Diuells, and giues a caution, that no souldiers hereafter set vpon desperate persons, which † *Guicciardine* likewise admonisheth, *Hypomnes. part.2.pag.25.* not to stop an enimy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any suit. *Desperatio facit Monachum*, as the saying is, but these are equivocall, vnproper, *When I speake of despaire*, saith [k] *Zanchie, I speake not of euery kinde, but of that alone which concernes God. It is opposite to hope, and it is a most pernitious sinne*, wherewith the Diuell *seekes to intrappe men. Musculus* makes foure kindes of Desperation, of God, our selues, our neighbour, or any thing to be done, but this diuision of his may bee reduced easily to the former: all kinds are opposite to hope, that sweet moderator of passions as *Simonides* calls it, I doe not meane that vaine Hope which phantasticall fellowes faine to themselues, which according to *Aristotle* is that *insomnium vigilantium*, a waking dreame, but this diuine Hope, which proceeds from Confidence, and is an anchor of a floting soule, *spes alit agricolas*, and were it not for hope, *we of all others were most miserable*, as *Paul* saith, in this life, were it not for hope the heart would breake: yet doth it not so reare, as despaire doth deiect, this violent and sower passion of Despaire, and of all perturbations most grieuous, as [i] *Patritius* holds. Some diuide it into finall and temporall, [k] finall is incurable which befalleth reprobates, temporall is a reiection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds [l] *from weakenesse of faith*, as in *David* when he was oppressed, he cryed out, *O Lord thou hast forsaken me*, but this was for a time. This ebbes and flowes with hope, it is a grieuous sinne howsoeuer: although some kinde of Despaire bee not amisse, when, saith *Zanchius*, we despaire of our owne meanes, and rely wholly vpon God: but that species is not here meant. This pernicious kinde of Desperation is the subiect of our discourse, *homicida animæ*, the murderer of the soule, as *Austin* tearmes it a fearefull passion, wherein the party oppressed thinkes he can get

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† *Omissa spe victoriæ in destinatam mortem conspirant: tantusq; ardor singulos cepit, ut victores se putarent si non inulti morerentur. Iustin. l.20.*

§ *Method. hist. cap.5.*

† *Hosti abire volenti iter minimè intercludas, &c.*

[h] *Super præceptum primum de Relig. & partibus eius. Non loquor de omni desperatione, sed tantum de ea qua desperare solent homines de deo, opponitur spei & est peccatum grauissimum, &c.*

[i] *Lib.5 tit 21. de regis institut. Omnium perturbationum deterrima.*

[k] *Reprobi vsq; ad finem pertinaciter persistunt, Zanchius.*

[l] *Vitium ab infidelitate proficiscens.*

536 no ease but by death, and is fully resolued to offer violence vnto himselfe; so sensible of his burden, and impatient of his crosse, that hee hopes by death alone to be freed of his calamity (though it proue otherwise) & chuseth with *Iob 6.8.9.17.5. Rather to be strangled and die, then to be in his bones.* The part affected is the whole soule, and all the the faculties of it, there is a priuation of ioy, hope, trust, confidence, of present and future good, and in their place succeed feare, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieued, the conscience wounded, the minde eclipsed with blacke fumes, arising from those perpetuall terrors.

[m] *Abernethie.*

Memb. 3.

Causes of Despaire, The Diuell, Melancholy, Meditation, Distrust, Weakenesse of Faith, rigid Ministers, Misunderstanding Scriptures, Guilty Conscience, &c.

THe principall agent & procurer of this mischiefe, is the Diuell, those whom God forsakes, the Diuell by his permission layes hold on. Sometimes hee persecutes them with that worme of conscience as he did *Iudas*, [n] *Saul*, and others. The Poets call it *Nemesis*, but it is indeed Gods iust iudgement, *serò sed serio*, he strikes home at last, and setteth vpon them *as a theefe in the night*, *1. Thes. 2.* [o] This temporary passion made *Dauid* cry out, *Lord rebuke me not in thy anger, neither chasten me in thine heauy displeasure, for thine arrowes haue light vpon me, &c. there is nothing sound in my flesh, because of thine anger. Againe, I roare for the very griefe of mine heart, and Psal. 22. My God, my God, why hast thou forsaken me, & art so far from my health, and the words of my crying, I am like to water powred out, my bones are out of ioynt, mine heart is like waxe, that is molten in the midst of my bowels. So Ps. 88 15. and 16. ver. and Psal. 102. I am in misery at the point of death, from my youth I suffer thy terrors doubting for my life, thine indignations haue gone ouer me, and thy feare hath cut me off. Iob* doth often complaine in this kinde, & those God doth not assist, the Diuel is ready to try & to torment, *still seeking whom he may deuoure.* If he finde them merry, saith *Gregory, hee tempts them forthwith to some dissolute act, if pensiue and sad, to a desperate end, aut suadendo blanditur aut minando terret.* Sometimes by fayre meanes, sometimes againe by fowle, as he perceaues men seuerally inclined. His ordinary engine by which he produceth this effect, is the melancholy humour it selfe, which is *Balneum Diaboli*, the Diuells bath; and as in *Saul*, those euill spirits get in [p] as it were, and take possession of vs. Black colour is a shooing horne, a bait to allure them, insomuch that many writers make melancholy an ordinary cause, and a Symptome of despaire; for that such men are most apt, by reason of their ill disposed temper, to distrust, feare, grieue, mistake, & amplifie whatsoeuer they prepostrously conceaue, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali complectione melancholica*, saith *Nauarrus, c. 27. num. 282. Tom. 2. cas. conscien.* The body workes vpon the mind, by obfuscating the spirits, and corrupted instruments, which [q] *Perkins* illustrates by that simile of an Artificer, that hath a bad toole, his skill is good, abillity correspondent, by reason of bad tooles, his worke must needs bee lame, and vn-

[n] 1. Sam. 2. 16.

[o] Psal. 38. Vers. 9. Vers. 14.

[p] *Immittent spiritus mali genii. Lem. lib. 1. cap. 16.*

[q] Cases of conscience l. 1. c. 16.

perfect

perfect. But Melancholy and Despaire though often, doe not alwaies concurre; there is much difference; Melancholy feares without a cause, this vpon great occasion; melancholy is caused by feare and griefe, but this torment procures them and all extremity of bitternesse, much Melancholy is without affliction of conscience, as † *Bright* and *Perkins* illustrate by foure reasons; & yet Melancholy alone againe may bee sometimes a sufficient cause of this terrour of conscience. [r] *Fælix Platter* so found it in his obseruations, *è melancholicis aly damnatos se putant, &c. They thinke they are not predestinate, God hath forsaken them*; and yet otherwise very zealous and religious, & 'tis common to be seene, [s] *Melancholy for feare of Gods iudgements and hell fire, driues men to desperation, feare and sorrow, if they be immoderate, end often with it.* Losse of goods, losse of friends, and those lesser griefes doe sometimes effect it, or such dismall accidents: *Fælix Platter* hath a memorable example in this kinde, of a Painters wife in *Basil*, that was melancholy for her sonnes death, and from melancholy became desperate, she thought God would not pardon her sinnes, [t] *and for foure months still raued, that shee was in hell fire, already damned.* When the humour is stirred vp, euery small obiect aggrauats and incenseth it, as the parties are addicted. [u] The same Author hath an example of a marchant man, that for the losse of a little wheat, which hee had ouer long kept, was troubled in conscience, for that hee had not sold it sooner, or giuen it to the poore; yet a good Scholler, and a great Diuine, no perswasion would serue to the contrary; but that for this fact hee was damned, in other matters very iudicious and discreet. Solitarinesse, much fasting, diuine meditations, and contemplations of Gods iudgements, most part accompany this Melancholy, and are maine causes, as [x] *Navarrus* holds, to couerse with such kind of persons so troubled is a sufficient occasion of trouble to some men. *Nonnulli ob longas inedias, studia & meditationes cœlestes, de rebus sacris & religione semper agitant, &c.* Many, saith *Pet. Forestus*, through long fasting, serious meditations of heauenly things, fall into such fits, and as *Lemnius* addes *lib. 4. c. 21. If they be solitary giuen, superstitious, precise or very deuout: seldome shall you finde a Marchant, a Souldier, an Inne-keeper, a Bawd, an Host, an Vsurer so troubled in mind, they haue cheverell consciences that will stretch, they are seldome moued in this kind or molested: young men and middle age are more wild, and lesse apprehensiue, but old folkes most part, such as are timorous and religiously giuen. Pet. Forestus obseruat. lib. 10. cap. 12. de morbis cerebri*, hath a fearefull example of a Minister, that through precise fasting in Lent, and ouermuch meditation contracted this mischiefe, and in the end became desperate, thought he saw Diuells in his chamber, and that hee could not be saued, he smelled nothing, as he said, but fire and brimstone, and was already in hell, and would aske them still, if they did not [y] smell asmuch. I told him he was melancholy, but he laughed me to scorne, and replied that hee saw Diuells, talked with them in good earnest, and would spit in my face, & aske me if I did not smell brimstone, and at last he was by him cured. Such an other story I finde in *Platter obseruat. lib. 1.* A poore fellow had done some fowle offence, and for fourteene daies would eat no meat, in the end became Desperate, the Diuines about him could not ease him, [z] but so he died. Continuall meditation of Gods iudgements trouble many, *Multi ob timorem futuri iudicij*, saith *Guatinerius cap. 5. tract. 15. & suspitionem desperabundi sunt;*

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† *Tract. Melan. cap. 33. & 34.*

[r] *Cap. 3. de mentis alien. Deo minus se curæ esse. nec ad salutem prædestinatos esse.*

[s] *Ad Desperationem sæpe ducit hæc melancholia & est frequentissima, ob supplicii metum & æternum q. iudicium, mæror & metus in desperationem plerumq. desinunt.*

[t] *Damnatam se putauit & per quatuor menses gehennæ panâ sentire.*

[u] *1566. ob triticum diutius seruatum conscientiæ stimulis agitatur, &c.*

[x] *Tom. 2. c. 27. num. 282. conuersatio cum scrupulosis, vigiliæ, ieunia.*

[y] *Solitarios & superstitiosos plerunq. exagitat conscientia, non mercatores, lenones, caupones, fœneratores &c. largiorem habitat sunt cõscientiam. Iuuenes plerumq. conscientiam negligunt, senes autem, &.*

[z] *Annon sentis sulphur, inquit, &c.*

[z] *Desperabundus miserè periit.*

538 *David* himselfe complaines that Gods iudgemen ts terrified his soule. *Ps.119 part.16.ver.8. My flesh trembleth for feare of thee, and I am afraid of thy iudgements. Quoties diem illum cogito,* saith *Hierome, toto corpore contremisco,* I tremble as often as I thinke of it.

Especially if their bodies be prediſpoſed by Melancholy, and they religiously giuen, and haue tender consciences, euery small obiect affrights them, the very inconsiderate reading of Scripture it selfe, and misinterpretation of some places of it, as, *Many are called few are chosen. Not every one that saith Lord. Feare not little flocke. He that stands, let him take heed lest he fall, worke out your saluation with feare and trembling. That night two shall be in a bed, one receaued the other left. Straight is the way that leads to heauen, and fewe there are that enter therein.* The parable of the seed and the sower, *some fell on barren ground, some was choked. whom he hath predestinated he hath chosen. He will haue mercy on whom he will haue mercy. Non est volentis nec currentis sed miserentis Dei.* These and the like places terrifie the soules of many, election, predestination, reprobation, preposterously cõceaued offend many, with a deale of fooliſh presumption, curiosity, needlesse speculation, contemplation, sollicitude, wherein they trouble & puzzle themselues about those questions of grace, freewil, perseuerance, Gods secrets, they will know more then is reuealed by God in his word, humane capacity, or ignorance apprehend, and too importunate enquiry of that which is reuealed, mysteries, ceremonies, obseruatiõs of Sabbaoths, lawes, duties, &c. with many such which the Casuists discusse, and Schoolmen broach, which diverse mistake, misconster, misapply to themselues, to their owne vndoing, and so fall into this gulfe. *They doubt of their Election, how they shall knowe it, by what signes? and so far forth.* saith Luther, *with such nice points, torture and crucifie themselues, that they are almost mad, and all they get by it is this, they lay open a gappe to the diuel by Desperation to carry them to hell.* But the greatest harme of all proceeds from those thũdering Ministers, a most frequent cause they are of this malady: *and doe more harme in the Church,* saith *Erasmus, then they that flatter; great danger on both sides, the one lulls them asleepe in carnall security, the other driues them to Desperation.* Whereas [c] S. *Bernard* well aduiseth, *wee should not meddle with the one without the other, nor speake of iudgement without mercy, the one alone brings Desperation, the other securitie.* But these men are wholy for iudgement, of a rigid disposition themselues, that can speak of no thing but reprobation, hell, fire, and damnation, as they did, *Luk. 11. 46.* lade men with burdens grieuous to be borne, which they themselues touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with Purgatory, tales, visions, apparitions, to daunt euen the most generous spirits, to *require charity,* as *Brentius* obserues, *of others, bounty, meekenesse, loue, patience, when they themselues breath nought but lust, envy, covetousnesse.* They teach others to fast, giue almes, doe pennance, and crucifie their minde with superstitious obseruations, bread and water, haire clothes, whips, and the like, whẽ they themselues haue all the dainties the world can afford, ly on downe beds, with a Curtisan in their armes: *Heu quantum patimur pro Christo,* as [e] he said, what a cruell tyranny is this, so to insult ouer and terrifie mens soules. Our indiscreet Pastors many of them come not farre behinde, whilest in their ordinary sermons they still aggrauate sinne, thunder out Gods iudgements without

[a] *In 17. Iohannis. Non pauci se cruciant, & excarnificant in tantum, vt non parum absint ab insaniâ, neq; tamen aliud hamentis anxietate efficiunt, quàm ut diabolo potestatem faciant ipsos per desperationem ad inferos producendi.*

[b] *Eccles. hist. lib. 1 Haud scio an maius discrimen ab his qui blandiuntur, aut ab his qui terrifant ingens utrinq; periculum. alii ad securitatem ducunt, alii afflictionum magnitudine mentem absorbent, & in desperationem trahunt.*

[c] *Bern. sup. 16. Cant. 1. alterum sine altero proferre non expedit recordatio solius iudicii in desperationem præcipitat, & misericordiæ fallax ostentatio, pessimam generat securitatem.*

[d] *In Luc. hom. 103. exigunt ab aliis charitatem, beneficentiam, cùm ipsi nil spectent præter libidinem, invidiam, auaritiam.*

[e] *Leo Decimus,*

without respect, rayle at and pronounce them damned, for giuing so much to sports and honest recreations, making every small fault and a thing indifferent, an irremissible offence, they so wound mens consciences, that they are almost at their wits ends.

Those bitter potions, saith [f] *Erasmus, are still in their mouthes, nothing but gall and horror, and a mad noyse, they make all their auditors desperate:* many are wounded by this meanes, and they commonly that are most devout and precise, haue beene formerly most presumptious, and certaine of their salvation, they that haue tender consciences, that follow sermons, that haue least cause, they are most apt to mistake, and fall into these miseries. I haue heard some complaine of *Parsons Resolution,* and other bookes of like nature (good otherwise) they are too tragicall, too much deiecting men, aggrauating offences, great care and choice, much discretion is required in this kinde.

[f] *De futuro iudicio, de damnatione horendum crepunt, & amaras illas potiones in ore semper habent, vt multos inde in desperationem cogunt.*

The last and the greatest cause of this malady, is our owne conscience, sense of our owne sinnes, and of Gods anger iustly deserued, a guilty conscience for some foule offence formerly committed,

——† *O miser Oreste, quid morbi te perdit?*

Or: *Conscientia. Sum enim mihi conscius de malis perpetratis.*

A good conscience is a continuall feast, but a gauled conscience is as great a torment as can possibly happen, a still baking oven, as *Pierius* in his *Hieroglyph.* compares it, another hell. Our conscience which is a great Ledgier booke, wherein are written all our offences, a register to lay them vp, (which those [g] *Ægyptians* in their *Hieroglyphickes* expressed by a mill, as well for the continuance, as for the torture of it) grindes our soules with the remembrance of some precedent sinnes, & makes vs reflect vpon, accuse & condemne our owne selues. [b] *Sinne lies at doore, &c.* I know there be many other causes assigned by *Zanchius,* [i] *Musculus,* and others, as incredulity, infidelity, presumption, ignorance, blindnesse, ingratitude, discontent, &c. but this of conscience is the greatest, [k] *Instar vlceris corpus iugiter percellens:* This scrupulous conscience (as [l] *Peter Forestus* cals it, which tortures so many, that either out of a deepe apprehension of their vnworthinesse, and consideration of their owne dissolute life, *accuse themselues, and aggrauate euery small offence, when there is no such cause, misdoubting in the meane time of Gods mercies, they fall into these inconveniences.* The Poets call them [m] Furies, Dire, but it is this Conscience alone which is a thousand witnesses to accuse vs,

† *Nocte dieq; suum gestant in pectore testem.*

a continuall witnesse to giue in Evidence, to empanell a Jury to examine vs, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon vs, a bayliffe to carry vs, a Serjant to arrest, an Attourny to plead against vs, a Jaylor to torment, a Judge to condemne, still accusing, condemning, torturing, pleading against vs. And as the statue of *Iuno* in that holy citty neare *Euphrates* in * *Assyria,* will look still towards you, sit where you will in her Temple, she lookes full vpon you. If you goe by, she followes with her eye, in all sites, places, conventicles, actions, our conscience will be still ready to accuse vs, sinne lies at doore. After many pleasant dayes, and fortunate adventures, merry tides, this conscience at last doth arrest vs. Well hee may escape temporall punishment, [n] bribe a corrupt Iudge, auoide the censure of the Law, and flourish for a time, [o] *who euer saw* (saith *Chrysostome*) *a couetous*

† *Euripides.*
[g] *Pierius.*
[b] *Gen. 4.*
[i] *9. Causes Musculus makes.*
[k] *Plutarch.*
[l] *Alios miserè affligit plena scrupulis conscientia nodum in sci po quærunt, & vbi nulla causa subest, misericordiæ diuinæ diffidentes, se orco destinant.*
[m] *Cœlius lib. 6.*
* *Iuvenal.*
[n] *Lucian. de dea Syriâ. Si adstiteris, te aspicit; si transeas, visu te sequitur.*
[o] *Prima hæc est vltio, quòd se Iudice nemo nocens absolvitur, improba quamvis Gratia fallacis prætoris vincerit vrnam. Iuvenal.*
[o] *Quis unquam vidit avarum ringi, dum lucrū adest, adulterū, dum potitur voto, lugere in perpetrando scelere, voluptate sumus ebrii, proindè non sentimus, &c.*

man

540 *man troubled in minde when he is telling of his money, an adulterer mourne with his mistris in his armes: wee are then drunke with pleasure, and perceiue nothing:* but as the prodigall sonne had dainty fare, sweete musicke at first, merry company, loviall entertainment, but a cruell reckoning in the end, as bitter as wormewood, a fearefull visitation commonly followes. And that Diuell that then told thee that it was a light sinne, or no sinne at all, now aggrauates on the other side, and telleth thee, that it is a most irremissible offence, as he did *Cain* and *Iudas*, to bring them to despaire. Tragicall examples in this kinde, are too familiar and common, *Adrian, Galba, Nero, Otho, Vitellius, Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, iniuries, that they were weary of their liues, & could get no body to kill them. [a] *Kennethus* king of *Scotland*, when hee had murdered his Nephew *Malcolme* king *Duffes* sonne, Prince of *Cumberland*, and with counterfeit teares and protestations dissembled the matter a long time, [b] *at last his conscience accused him, his vnquiet Soule could rest day nor night, he was terrified with fearefull dreames, and so miserably tormented all his life.* It is strange to read what [p] *Cominæus* hath written of *Lewes* the 11. that *French* King, of *Charles* the 8. and of *Alphonsus* King of *Naples*, In the fury of his passion how he came into *Sicily*, and what prankes he plaid. *Guicciardine* a man most vnapt to beleeue lies, relates how that *Ferdinand* his fathers ghost, who before had died for griefe, came and told him, that he could not resist the *French* King, he thought euery man cried *France, France*; the reason of it, saith *Cominæus*, was because he was a vile tyrant, a murderer, an oppressour of his subiects, he bought vp all commodities, and sold them at his own price, sold Abbies to *Iewes*, and Falconers, both *Ferdinand* his father, and he himselfe, neuer made conscience of any committed sinne; and to conclude, saith he, it was vnpossible to doe worse then they did. Why was *Pausanias* that *Spartan* Tyrant, *Nero, Otho, Galba*, so persecuted with spirits in euery house they came, but for their murders which they had committed? [q] Why doth the Diuel haunt many mens houses after their deathes, & take possessiõ of their habitations, as it were, of their palaces, but because of their seuerall villanies? Why had *Richard* the 3. such fearefull dreames, saith *Polidor*, but for his frequent murders? Why was *Theodoricus* that King of the *Gothes*, so suspicious, and so affrighted with a fish head alone, but that he had murdered *Symmachus*, & *Boëthius* his sonne in law, those worthy *Romanes*? *Calius lib. 27. cap. 22.* See more in *Plutarch*, in his tract *De his qui serò à Numine puniuntur*, and in his booke *De tranquillitate animi, &c.* Yea, and sometimes GOD himselfe hath a hand in it, to shew his power, humiliate, exercise, and to try their faith; (diuine temptation, *Perkins* calls it, *Cas. conse. lib. 1. cap. 8. sect. 1.*) to punish them for their sinnes, God the auenger, as [r] *Dauid* calls him, *ultor à tergo Deus*, his wrath is apprehended of a guilty Soule, as by *Saul* and *Iudas*, which the Poets expressed by *Adrastia*, or *Nemesis*.

Assequitur, Nemesisq; virûm vestigia seruat,
Ne male quid facias.——

And she is, as [s] *Ammianus lib. 14.* describes her, *the Queene of causes, and moderator of things*, now she pulls downe the proud, now shee reares and encourageth those that are good, he giues instance in his *Eusebius*, *Nicephorus lib. 10. cap. 35. eccles. hist.* in *Maximinus* & *Iulian*. Fearefull examples of Gods

iust

[a] *Buchanan lib. 6. Hist. Scot.*

[b] *Animus conscientiâ sceleris inquies, nullum admisit gaudium, sed semper vexatus noctu & interdiù, per somnum visis horrore plenis pertremefactus, &c.*

[p] *De bello Neapol.*

[q] *Thyreus de locis infestis, part. 1. cap. 2.*

[r] *Ps. 44 2.*

[s] *Regina causarum & arbitra rerum nunc erectas cervices opprimit, &c.*

iust iudgement, wrath & vengeance are to bee found in all histories, of some that haue beene eaten to death with Rats and Mice, as [t] *Popelius* the second King of *Poland*, A° 830, his wife and children; the like story is of *Hatto*, Archbishop of *Mentz*, A° 969, so deuoured by these vermine, which how soeuer *Serrarius* the Jesuite *Mogunt. rerum lib. 4. cap. 5.* impugne by 22 Arguments, *Tritemius*, [u] *Munster*, *Magdeburgensis*, and many others, relate for a truth. Such another example J finde in *Giraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not? 541

[t] *Alex. Gaguinus catal. reg. Pol.*

[u] *Cosmog. Munster. & Magde.*

Svbsec. 4.

Symptomes of Despaire, Feare, Sorrow, Suspition, anxiety, horror of conscience, fearefull dreames and visions.

AS Shoemakers doe when they bring home shoes, still cry, leather is dearer and dearer, may J iustly say of these melancholy Symptoms; these of Despaire are most violent, tragicall and grieuous, far beyond the rest, not to be expressed but negatiuely, as it is a priuation of all happines, not to be endured, *for a wounded spirit who can beare it? Prou. 18. 19* What therefore † *Timanthes* did in his picture of *Iphiginia*, now ready to be sacrificed; when he had painted *Chalcas* mourning, *Vlysses* sad, but most sorrowful *Menelaus*; and had shewed all his Art in expressing variety of affections, hee couered the maides father, *Agamemnons* head with a vaile, and left it to euery spectator to conceiue what he would himselfe, for that true passion & sorrow in *summo gradu*, such as his was, could not by any art be deciphred. what he did in his picture, J will doe in describing the Symptomes of Despaire, imagine what thou canst, feare, sorrow, furies, griefe, paine, terror, angor, dismall, gastly, tedious, irksome, &c. it is not sufficient, it comes farre short, no tongue can tell, no heart conceiue it. 'Tis an Epitome of Hell, an Extract, a Quintessence, a Compound, a mixture of all ferall maladies, tyrannicall tortures, plagues & perplexities. There is no sickneſſe almost, but Physicke prouideth a remedy for it; to euery sore, Chirurgery will prouide a salue; friendship helpes pouerty, hope of liberty easeth imprisonment, sute and fauour reuoke banishment; authority and time, weare away reproach: but what Physicke, what Chirurgery, what wealth, fauour, authority, can relieue, beare our, asswage, or expell a troubled conscience, a quiet minde cureth all them, but all they cannot comfort a distressed Soule: who can put to silence the voice of desperation. All that is single in other melancholy, *Horribile, dirum, pestilens, atrox, ferum*, concurres in this, It is more then Melancholy in the highest degree, a burning feauer of the Soule, so made, saith [x] *Iacchinus*, by this misery: feare, sorrow, and despaire, he puts for ordinary Symptomes of Melancholy. They are in great paine and horrour of minde, distraction of soule, restlesse, full of continuall feares, cares, torments, anxieties, they can neither eat, drinke, nor sleep for them, take no rest.

† *Plinius cap. 10 lib. 35. Consumpti is affectibus, Agamemnonis caput velavit, ut omnes quem possent, maximum mœrorem in virginis patre cogitarent.*

[x] *cap. 15. in 9 Rhasis.*

[y] *Perpetua impietas, nec mensæ tempore cessat*
Exagitat vesana quies, somnique furentes.
Neither at bed, nor yet at bord,
Will any rest Despaire afford.

[y] *Iuuen. Sat. 13*

542 Feare takes away their content, and dries the blood, wasteth the marrow, alters their countenance, euen in their *greatest delights, singing, dancing, dalliance* they are still (saith [z] *Lemnius*) tortured in their soules. It consumes them to nought, *I am like a Pelican in the wildernesse*, &c. saith *Dauid* of himselfe, temporally afflicted, *an Owle because of thine indignation. Psal.102.ver.8.10.* and *Psal.55.4. My heart trembleth within me, and the terrours of death haue come vpon me, feare and trembling are come vpon me, &c. at deaths doore, Psal. 107.18. Their soule abhorres all manner of meat.* Their [a] sleepe is, if it be any, vnquiet, subiect to feareful dreames, and terrors. *Peter* in his bands, slept secure, for he knew God protected him; and *Tully* makes it an argument of *Roscius Amerinus* innocency, that hee killed not his father, because hee so securely slept. Those Martyrs in the Primitiue Church were most [b] chearefull & merry in the midst of their persecutions; but it is farre otherwise with these men, tossed as a Sea, and that continually without rest or intermission, they can thinke of nought that is pleasant, [c] *their conscience will not let them be quiet*, in perpetuall feare, anxiety, that they be not yet apprehended, they are in doubt still they shall be, ready to betray themselues, as *Cain* did, he thinkes euery man will kill him: *And roares for the griefe of heart*, Ps.38.8. as *Dauid* did, as *Iob* did, 3.20.21.22. &c. *Wherefore is light giuen to him that is in misery, and life to them that haue heauy hearts? Which long for death, and if it come not, search it more then treasures, and reioyce when they can finde the graue.* They are generally weary of their liues, a trembling heart they haue, a sorrowfull minde, and little or no rest. Gods heauy wrath is kindled in their soules, and notwithstanding their continuall prayers and supplications to *Christ Iesus*, they haue no release or ease at all, but a most intollerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmure against God many times, to blaspheme, and seeke to offer violence to themselues. *Deut.28.65.66. In the morning they wish for euening, and for morning in the euening, for the sight of their eyes which they see, and feare of hearts.* And so for the most part it is with them all, they thinke they heare & see visions, conferre with Diuels, that they are tormented, possessed, and in hell fire already damned, quite forsaken of God, they haue no sense or feeling of mercy, or grace, hope of saluation, their sentence of condemnation is already past, and not to be reuoked. Neuer was any liuing creature in such torment before, in such a miserable estate, in such distresse of mind, no hope, no faith, past cure, reprobate, continually tempted to make away themselues: Some thing talkes with them, they spit fire and brimstone, they cannot but blaspheame, they cannot repent, beleeue, or thinke a good thought, so farre carried, *ut cogantur ad impia cogitandum etiam contra voluntatem*, saith [d] *Felix Plater*, They think euill against their wils; that which they abhorre themselues, they must needes thinke and speake. Hee giues instance in a Patient of his, that when he would pray, had such euill thoughts still suggested to him, and wicked [e] meditations. Another instance he hath of a woman, that was often tempten to curse God, to blaspheme, and kill her selfe. Sometimes the Diuell (as they say) stands without, and talkes with them, sometime, he is within them, as they think, and there speakes & talks as to such as are possessed; As *Apollidorus* in *Plutarch*, thought his heart spake within him. There is a most memorable example of [f] *Francis Spira* an Advocate of *Padua*, Anº

[z] *Mentem eripit timor hic vultum, totumq; corporis habitum immutat; etiam in deliciis, in tripudiis, in sympo-sijs, in amplexu coniugis carnificinam exercet, lib.4.cap.21.*

[a] *Non sinit conscientia tales homines recta verba proferre, aut rectis quenquam oculis aspicere, ab omni hominũ cœtu eosdem exterminat, & dormientes perterrefacit* Philost. *lib.1.de vitâ Apollonii.*

[b] *Eusebius, Nicephorus eccles. hist. lib.4.c.17.*

[c] *Seneca lib.18. epist.106. Conscientia aliud agere non patitur, perturbatam vitam agunt, nunquam vacant, &c.*

[d] *Lib.1.obser.*

[e] *Ad maledicendum Deo.*

[f] *Goulart.*

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1545. that being deſperate, by no counſell of learned men could be comforted, he felt (as he ſaid) the paines of hell in his ſoule, in all other things hee diſcourſed aright; but in this moſt mad. *Friſemelica, Bellouat*, and ſome other excellent Phyſitians, could neither make him eat, drinke, or ſleepe, no perſwaſion could eaſe him. Neuer pleaded any man ſo well for himſelfe, as this man did againſt himſelfe, and ſo he deſperatly died: *Springer* a Lawyer hath written his life. Cardinall *Creſcence* died ſo likewiſe deſperate at *Verona*, ſtill he thought a black dog followed him to his death-bed, no man could driue the dogge away. *Sleidan com. 23. cap. lib. 3.* Whilſt I was a writing this Treatiſe, ſaith *Montaltus cap. 2. de mel.* [g] *A Nun came to me for help, well for all other matters, but troubled in conſcience for 5 yeares laſt paſt, ſhee is almoſt mad, and not able to reſiſt, thinkes ſhe hath offended God, and is certainely damned.* *Fælix Plater* hath ſtore of inſtances of ſuch as thought themſelues damned, [h] forſaken of God, &c. One amongſt the reſt, that durſt not goe to Church, or come neere the *Rhine*, for feare to make away himſelfe, becauſe then he was moſt eſpecially tempted. Theſe and ſuch like Symptomes, are intended and remitted, as the malade it ſelfe is more or leſſe, ſome will heare good counſell, ſome will not; ſome deſire helpe, ſome reiect all, and will not be eaſed.

Svbsec. 5.

Prognoſtickes of Deſpaire, Blaſphemy, violent death, &c.

Moſt part theſe kinds of perſons make away themſelues, ſome are mad but moſt offer violence to their owne perſons. [i] *A wounded ſpirit who can beare, Prov. 18. 14.* As *Cain, Saul, Achitophel, Iudas*, blaſphemed & dyed. *Bede* ſaith, *Pilat* died deſperate eight yeares after *Chriſt*, [k] *Fælix Plater* hath collected many examples, [l] *A Marchants wife that was long troubled with ſuch temptations*, in the night roſe from her bed, and out of the window broke her necke into the ſtreete, another drowned himſelfe deſperate as he was, in the *Rhine*, ſome cut their throats, many hang themſelues. But this needes no illuſtration. It is controuerted by ſome, whether a man ſo offering violence to himſelfe, dying deſperate, may be ſaued I or no? If they die ſo obſtinatly and ſuddenly, that they can not ſo much as wiſh for mercy, the worſt is to be ſuſpected, becauſe they die impenitent. [m] If their death haue bin a little more lingring, wherein they might haue ſome leiſure in their hearts to cry for mercy, charity may iudge the beſt, diuers haue bin recouered out of the very act of hanging and drowning themſelues, and ſo brought *ad ſanam mentem*, they haue beene very penitent, much abhorred their former fact, and haue confeſſed that they haue repented in an inſtant, & cryed for mercy in their hearts. If a man put deſperate hands vpon himſelfe, by occaſion of madneſſe or melancholy, if hee haue giuen teſtimony before of his regeneration, in regard he doe this not ſo much out of his will, as *ex vi morbi*, we muſt make the beſt conſtruction of it, as [n] *Turkes* doe, that thinke all fooles and madmen goe directly to Heauen.

Svbsec. 6.

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[g] *Dum hæc ſcribo, implorat opē meam monacha, in reliquis ſana, & iudicio recta, per 5. annos melancholica damnatam ſe dicit, conſcientiæ ſtimulis oppreſſa, &c.*

[h] *Alios conquerentes audiviſſe eſſe ex damnatorum numero, Deo non eſſe curæ, aliáq; infinita, quæ proferre non audebant, vel abhorrebant*

[i] *Muſculus. Patritius. ad vim ſibi inferendam cogit homines.*

[k] *3. De mentis alienat obſerv. lib. 1.*

[l] *Vxor Mercatoris diu vexationibus tentata, &c.*

[m] *Abernethy.*

[n] *Busbequius.*

Svbsec. 6.

Cure of Despaire by Physicke, good counsell, comforts, &c.

EXperience teacheth vs, that though many dye obstinate, and wilfull in this malady, yet many againe are able to resist and ouercome, seeke for helpe, and finde comfort, are taken *è faucibus Erebi*, from the choppes of hell, and out of the Diuels pawes, though they haue by obligation giuen themselues to him. Some out of their owne strength, and Gods assistance, *Though he kill me*, saith *Iob*, *yet will I trust in him*, out of good counsel, aduice, and Physicke. P *Bellonacus* cured a Monke by altering of his habit, and course of life: *Plater* many by Physicke alone. But for the most part they must concurre, and they take a wrong course that thinke to ouercome this ferall passion by Physicke alone; and they are as much out, that thinke to worke this effect by good aduice alone, though both bee forcible in themselues, yet *vis unita fortior*, they must goe hand in hand in this disease:

——alterius sic altera poscit opem.

For Physick the like course is to be taken with this as in other melancholy, diet, aire, exercise, all those passions and perturbations of the minde, &c. are to bee rectified by the same meanes. They must not bee left solitary, or to themselues, neuer idle, neuer out of company. Counsell, good comfort is to be applyed, as they shall see the parties inclined, or to the causes, whether it be losse, feare, griefe, discontent, or some such ferall accident, a guilty conscience, or otherwise by frequent meditation, or too grieuous an apprehension, and consideration of his former life, by hearing, reading of Scriptures, good Diuines, good aduice and conference, applying GODS Worde to their distressed Soules: it must bee corrected and counter-poysed. Many excellent exhortations, parænetical discourses are extant to this purpose, for such as are any way troubled in mind, *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Culmannus*, *Hemmingius*, *Cælius Secundus*, are copious in this subiect: *Azorius*, *Navarrus*, *Sayrus*, *&c.* and such as haue written cases of conscience amongst our Pōtificial writers. But because these mens works are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some † friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, aduise, tending to this subiect, & out of Gods word, knowing, as *Culmannus* saith, vpon the like occasion, *how vnavailable and vaine mens counsells are to comfort an afflicted conscience, except Gods word concurre and be annexed, from which comes life, ease, repentance, &c.* Presupposing first that which *Beza*, *Grenham*, *Perkins*, giue in charge, the parties to whom coūsell is giuen be sufficiently prepared, humbled for their sinnes, fitte for comfort, confessed, tried how they are more or lesse afflicted, how they stand affected, or capable of good aduise, before any remedies be applied: To such therefore as are so throughly searched and examined, I addresse this following discourse.

Two maine Antidotes b *Hemmingius* obserues opposite to Despair, good Hope out of Gods word, to be embraced; perverse Security from the diuells treachery

o *Iohn Maior vitis patrum. quidam negavit Christum, per Chirographum, post restitutus.*

P *Trincavelius lib.3. consil.46.*

† My brother *George Burton*, M. *Iames Woitehall*, Rector of *Checkly* in *Staffordshire*, my *quondam* chamber-fellow, and late fellow student in *Christchurch Oxon.*

a *Scio quàm vana sit & inefficax humanorum verborum penes afflictos consolatio, nisi verbum dei audiatur, à quo vita, refrigerium, solatium, pœnitentia.*

b *Antid. adversus desperationē*

treachery, to be reiected, *Illa salus animæ, hæc pestis*; one saues the other kills, *occidit animam*, saith *Austin*, and doth as much harme as Despaire it selfe. [c] *Navarrus* the Casuist, reckons vp ten speciall cures out of *Anton. 1. part. Tit. 3. cap. 10.* 1. God. 2. Phisicke. 3. [d] avoiding such obiects as haue caused it. 4 Submission of himselfe to other mens iudgements. 5. Answere of all obiections, &c. all which *Caietan, Gerson lib. de vit. spirit. Sayrus lib. 1. cas. consc. cap. 14.* repeat and approue out of *Emanuel Roderiques, cap. 51. & 52. Grenham* prescribes 6 special rules, *Culmannus* 7. First to acknowledge all helpe comes from God. 2. That the cause of their present misery is sinne. 3. To repent and be hartely sorry for their sinnes. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens aduice. 6. Physicke. 7. To commend themselues to God, & relye vpon his mercy: others otherwise, but all to this effect. But forasmuch as most men in this malady are spiritually sicke, void of reason almost, ouerborne by their miseries, and too deepe an apprehension of their sinnes, they cannot apply themselues to good counsell, pray, beleeue, repent, wee must as much as in vs lies occurre and helpe their peculiar infirmities, according to their seuerall causes and symptomes, as we shall finde them distressed and complaine.

[c] *Tom. 2. cap. 27 num. 282.*
[d] *Aversio cogitationis à re scrupulosa conraventio scrupulorum.*

The main matter which terrifies & torments most that are trobled in mind, is the enormity of their offences, the intolerable burden of their sins, Gods heauy wrath, and displeasure so deeply apprehended, that they account themselues reprobates, quite forsaken of God, already damned, past all hope of grace, vncapable of mercy, *diaboli mancipia*, slaues of sinne, and their offences so great they cannot be forgiuen. But these men must knowe there is no sinne so haynous which is not pardonable in it selfe, no crime so great, but by Gods mercy it may be forgiuen. *Where sinne aboundeth, grace aboundeth much more, Rom. 5. 20.* And that the Lord said vnto *Paule* in his extremity *2. Cor. 11. 9. My grace is sufficient for thee. for my power is made perfect through weakenesse*, concernes every man in like case. His promises are made finite to all beleeuers, generally spoken to all touching remission of sinnes, that are truely penitent, grieued for their offences, and desire to be reconciled. *Math. 9. 12. 13. I came not to call the righteous, but sinners to repentance*, that is, such as are truely touched in conscience for their sinnes. Againe, *Mat. 11. 28. Come vnto me all yee that are heauy laden, and I will ease you*, *Ezek. 18. 27. At what time soeuer a sinner shall repent him of his sinnes, from the bottome of his heart, I will blot out all his wickednesse out of my remembrance saith the Lord. Isay, 43. 25. I euen I am he that put away thine iniquities for mine owne sake, and will not remember thy sinnes. As a father* (saith *David, Psal. 103. 13.*) *hath compassion on his children, so hath the Lord compassion on them that feare him.* And will receaue them againe as the prodigall sonne was entertained *Luk. 15.* if they shall so come with teares in their eyes and a penitent heart. Though *Cain* cry out in the anguish of his soule, my punishment is greater then I can beare, 'tis not so, *Thou liest Cain* (saith *Austin*) *Gods mercy is greater then thy sinne. His mercy is aboue all his workes, Psal. 145. 9.* able to satisfie for all mens sinnes, *antilutron. 1. Tim. 2. 6.* His mercy was great to *Solomon*, to *Manasses*, to *Peter*, great to all offenders, and whosoeuer thou art, it may be so to thee. For why should God bid vs pray (as *Austin* inferres) *Deliuer vs from all euill, nisi ipse misericors perseueraret*, if he did not intend to helpe vs? Hee therefore

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[c] *Magnam iniuriam Deo facit qui diffidit de eius misericordia.*

[f] *Bonitas invicti non vincitur infiniti misericordia non finitur.*

[g] *Hom 3. De pœnitentia: Tua quidem malitia mensuram habet, Dei autem misericordia mensuram non habet. Tua malitia circumscripta est. &c. Pelagus etsi magnum mensuram habet, dei autem, &c.*

[h] *Non vt desidiores vos faciam, sed vt alacriores reddam.*

[i] *Pro peccatis veniam poscere & mala de nouo iterare.*

[k] *Si bis, si ter, si centies, si centies millies, toties pœnitentiam age.*

[l] *Multo efficatior Christi mors in bonum, quam peccata nostra in malum. Christus potentior ad saluandum, quam demon ad perdendum.*

[m] *Peritus medicus potest omnes infirmitates sanare si misericors vult.*

[n] *Omnipotenti medico nullus languor insanabilis occurrit, tu tantum doceri te sine, manum eius ne repelle, nouit quid agat, non tantum delecteris cum lauet. sed tolleres quum secat.*

fore that [c] doubtsof the remission of his sinnes, denies Gods mercy, & doth him iniury, saith *Austin*. Yea but thou replyest, I am a notorious sinner, mine offences are not so great as infinite. Heare *Fulgentius*, [f] *Gods inuincible goodnesse cannot be ouer come by sinne, his infinite mercy cannot be terminated by any, the multitude of his mercy is equivalent to his magnitude.* Heare [g] *Chrysostome, thy malice may be measured but Gods mercy cannot be defined, thy malice is circumscribed, his mercies infinite.* As a droppe of water is to the Sea so are thy misdeeds to his mercy, nay there is no such proportion to bee giuen, for the Sea though great, yet may be measured, but Gods mercy cannot bee circumscribed. Whatsoeuer thy sinnes bee then in quantity or quality, multitude or magnitude, feare them not, distrust not. I speak not this, saith [h] *Chrysostome, to make thee secure and negligent, but to cheere thee vp.* Eye but thou vrgest againe. I haue little comfort of this which is said, it concernes mee not, *inanis pœnitentia quam sequens culpa coinquinat*, 'tis to no purpose for me to repent and to doe worse then euer I did before, to persever in sinne, & to returne to my lusts as a dogge to his vomit, or a swine to the mire, [i] to what end is it to aske forgiuenesse of my sinnes, and yet dayly to sinne againe and againe, to doe evill out of an habite. I dayly and hourely offend in thought, word, and deed, in a relapse by mine owne weaknes and wilfulnes, am falne from that I was, or would be, worse & worse, *and my latter end is worse then my beginning: Si quotidie pecces quotidie*, saith *Chrysostome*, *pœnitentiam age*, If thou dayly offend, daily repent, [k] *if twice, thrice, an hundreth, an hundreth thousand times, twice, thrice, an hundreth thousand times repent.* As they doe by an old house that is out of repaire, stil mend some part or other, so doe by thy soule, still reforme some vice, repaire it by repentance, call to him for grace & thou shalt haue it, *for we are freely iustified by his grace, Rom. 3. 24.* If thine enimie repent as our *Saviour* enioyned *Peter*, forgiue him 77 times, & why shouldst thou thinke God will not forgiue thee? Why should the enormity of thy sinnes trouble thee? God can doe it, he will doe it. Conferre the debt and the payment; *Christ* and *Adam*, sinne and the cure of it, the disease & the medicine, conferre the sicke man to the Physitian, and thou shalt soone perceaue that his power is infinitely beyond it. God is better able, as [l] *Bernard* informeth vs, *to helpe then sinne to doe vs hurt, Christ is better able to saue, then the diuell to destroy.* [m] If he be a skilfull Physitian, as *Fulgentius* ads, *he can cure all diseases, if mercifull he will. Non est perfecta bonitas à qua non omnis malitia vincitur*, his goodnesse is not absolute and perfect, if it be not able to ouercome all mallice. Submit thy selfe vnto him, as S. *Austin* aduiseth, [n] *he knoweth best what he doth; & be not so much pleased when he sustaines thee, as patient when he corrects thee, he is omnipotent and can cure all diseases when he sees his owne time.* He lookes downe from heauen vpon earth, that he may heare the *mourning of prisoners, and deliuer the children of death, Psal. 102. 19, 20. and though our sinnes be as red as scarlet he can make them as white as snowe. Isay. 1. 18.* Doubt not of this, or aske how it shall be done, hee is all-sufficient that promiseth, *qui fecit mundum de immundo*, saith *Chrysostome*, he that made a faire world of naught, can doe this and much more for his part, doe thou only beleeue, trust in him, relye on him, be penitent and hartely sorry for thy sinnes. Repentance is a Soueraigne remedy for all sinnes, a spirituall wing to creare vs, a charme for our miseries, a protecting Amulet

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to expell sinnes venome, an attractiue loadstone to drawe Gods mercy and graces vnto vs. [o] *Peccatum vulnus, pœnitentia medicina*, sin made the breach, repentance must helpe it, howsoeuer thine offence came by error sloath, obstinacy, ignorance, *exitur per pœnitentiam*, this is the sole meanes to be relieved. [p] hence comes our hope of safety, by this alone sinners are saued, God is provoked to mercy. *This vnloseth all that is bound, enlightneth darkenesse, mends that is broken, puts life to that which was desperately dying.* Makes no respect of offences, or of persons. [q] *This doth not repell a Fornicator, reiect a drunkard, resist a prowd fellow, turne away an Idolater, but entertaines all, communicates it selfe to all.* Who persecuted the Church more then *Paul*, offended more then *Peter*? and yet by repentance, saith *Chrysologus*, they got both *Magisterium & ministerium sanctitatis*, the magistery of holinesse. The prodigall sonne went farre, but by repentance he came home at last. [r] *This alone will turne a woulfe into a sheepe, make a Publican a Preacher, turne a thorne into an Oliue, make a deboished fellow religious*, a blaspheamer sing *Hilleluia*, make *Alexander* the Coppersmith truely devout, make a Divell a Saint, [s] *And him that polluted his mouth with calumnies, lying, swearing, and all filthy tunes and tones, to purge his throat with divine Psalmes.* Repentance will effect prodigious cures, make a stupend metamorphosis. *An hauke came into the Arke and went out againe an hauke, a Lion came in went out a Lion, a Beare a Beare, a Woulfe a woulfe, but if an Hawke come into this sacred Temple of Repentance, he will goe forth a Doue*, saith [t] *Chrysostome, a Woulfe will goe out a Sheepe, a Lion a Lambe.* [u] *This giues sight to the blind, legges to the lame, cures all diseases, conferres grace, expells vice, inserts vertue, comforts and fortifies the Soule.* Shall I say, let thy sinne be what it will, doe but repent, it is sufficient.

'Tis true indeed and all sufficient this, they doe confesse, if they could Repent, but they are obdurate, they haue cauterised consciences, they are in a reprobate sense, they cannot thinke a good thought, they cannot hope for grace, pray, beleeue, repent, or be sorry for their sinnes, they finde no griefe for sinne in themselues, but rather a delight, no groning of spirit, but are carried headlong to their owne destruction, *heaping wrath to themselues against the day of wrath, Rom. 2. 5.* Tis a grieuous case this I doe yeeld, and yet not to be despaired, God of his bounty and mercy calls all to repentance, *Rom. 2. 4.* thou maist be called at last, restored, taken to his grace as the theefe vpon the Crosse, at the last howre, as *Mary Magdalene* and many other sinners haue beene, that were buried in sinne. *God*, saith * *Fulgentius, is delighted in the conversion of a sinner, he sets no time, prolixitas temporis Deo non præiudicat, aut gravitas peccati*, differing of time or greiousnesse of sinners doe not preiudicate his grace, things past and to come are as one to him as present, 'tis neuer too late to repent. [y] *This hauen of repentance is still open for all distressed soules*, and howsoeuer as yet no signes appeare, thou maist repent in good time. Heare a comfortable speech of *S. Austin.* [z] *whatsoever thou shalt doe, how great a sinner, thou art yet liuing, if God would not helpe thee, he would surely take thee away, but in sparing thy life, he giues thee leasure, and invites thee to repentance.* Howsoever as yet, I say, thou perceauest no fruit, no feeling, findest no likelihood of it in thy selfe, patiently abide the Lords good leasure despaire not, or thinke thou art a reprobate, he came to call sinners to repentance,

[o] *Chrys. hom. 3. de pœnit.*

[p] *Spes salutis per quam peccatores saluantur Deus ad misericordiam provocatur. Isidore. Omnia ligata tu solues, contrita sanas, obstupefacta iudicas, desperata animas.*

[q] *Chrysost. hom. 5. Non fornicatorem abnuit, non ebrium auertit, non superbum repellit, non aversatur Idolatram, non adulterum, sed omnes suscipit, omnibus communicat.*

[r] *Chrys. hom 5.*

[s] *Qui turpibus cantilenis ali quando inquinauit os, diuinis hymnis animum purgare.*

[t] *Hom 5. Intrauit hic quis accipiter columba exit, intrauit lupus ouis egreditur, &c.*

[u] *Omnes languores sanat, cæcis visum, claudo gressum, gratiam confert &c.*

[x] *Delectatur Deus conversione peccatoris, omne tempus vitæ conversioni deputatur: pro præsentibus habentur tam præterita quam futura.*

[y] *Austin. Semper pœnitentiæ portus apertus est ne desperemus.*

[z] *Quicquid feceris quantumcunq; peccaueris adhuc in vitaes, vnde te omnino si sanare te nollet Deus, auferret, parcendo clamat vt redeas, &c.*

548 tance, *Luk.5.12.* of which number thou art one; he came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent thy faith be cold and dead, and thou wholly averse from all divine functions, yet it may reviue, as Trees are dead in winter but flourish in the spring, these vertues may lie hid in thee for the present and hereafter shew themselues, and peradventure already bud, howsoeuer thou dost not perceaue it. Tis Satans pollicy to plead against, suppresse and aggrauate, to conceale those sparkes of faith in thee. Thou doest not beleeue thou saist, yet thou wouldst beleeue if thou couldst, 'tis thy desire to beleeue, then pray, [a] *Lord helpe mine vnbeleefe*, & hereafter thou shalt certainely beleeue. [b] *Dabitur sitienti*, It shall be giuen to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; bee of good cheere, a child is rationall in power not in act, and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartely sorry; comfort thy selfe, no time is overpast, tis neuer too late. A desire to repent is repentance it selfe, though not in nature yet in Gods acceptance a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousnesse, Mat.5.6.* Hee that is destitute of Gods grace, and wisheth for it shall haue it. *The Lord*, saith *David*, *Psal.10.17. will heare the desire of the poore*, that is of such as are in distresse of body and minde. Tis true thou canst as yet grieue for thy sinne, thou hast no feeling of faith, I yeeld, yet canst thou grieue, thou dost not grieue? It troubles thee I am sure thine heart should be so impenitent & hard, thou wouldst haue it otherwise, tis thy desire to grieue to repent and beleeue. 'Tis a good signe of thy conversion, thy sinnes are pardonable, thou art, or shalt surely be reconciled. *The Lord is neere them that are of a contrite heart, Luk.4.18.* [c] A true desire of mercy in the want of mercy is mercy it selfe, a desire of grace in the want of grace is grace it selfe, a constant and earnest desire to beleeue, repent, and to be reconciled to God, if it be in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it selfe. For it is not thy faith and repentance, as [d] *Chrysostome* truely teacheth, that is available, but Gods mercy that is annexed to it, he accepts the will for the deed: so that I conclude, to feele in our selues the want of grace, and to bee grieued for it is grace it selfe. I am troubled with feare my sinnes are not forgiuen, *Careless* obiects, but *Bradford* answeres, they are *for God hath giuen thee a penitent and beleeuing heart, that is an heart which desireth to repent and beleeue, for such a one is taken of him (he accepting the will for the deed) for a truly penitent and beleeuing heart.*

All this is true thou replyest, but yet it concernes not thee, t'is verified in ordinary offenders, in common sinnes, but thine are of an higher straine, euen against the Holy Ghost himselfe, irremissible sinnes. Thou art worse then a Pagan, Infidell, Jew or Turke, for thou art an Apostat and more, thou hast voluntarily blasphemed, renounced God & all Religion, thou art worse then *Iudas* himselfe, or they that crucified *Christ*: for they did offend out of ignorance, but thou hast thought in thine heart there was no God. Thou hast giuen thy Soule to the Diuell, as Witches and Conjurers doe, *explicitè* and *implicitè*, by compact, band, and obligation (a desperate, a fearefull case) to satisfie thy lust, or to bee reuenged of thine enemies, thou diddest neuer pray, come to Church, heare, reade, or doe any diuine duties with any devotion,

[a] *Mat.6.23.* [b] *Revel.21.6.*

[c] *Abernethy, Perkins.*

[d] *Non est penitentia sed Dei misericordia annexa.*

tion, but for formality and fashions sake, 'twas troublesome and painefull to thee, to doe any such thing *præter voluntatem*, against thy will. Thou neuer madest any Conscience of lying, swearing, bearing false witnesse, murder, adultery, bribery, oppression, theft, Idolatry, but hast euer done all duties for feare of punishment, as they were most advantageous, and to thine owne ends. In steed of Faith, Feare, and loue of God, repentance, &c. blasphemous thoughts haue bin euer harbored in his mind, euen against God himself, the blessed Trinity: the Scriptures false, rude, harsh, immethodicall: Heauen, hell, resurrection, meere toyes and fables; Religion, policy, an humane invention, to keepe men in obedience, invented by Priests and Law-giuers to that purpose. If there be any such supreme Power, he takes no notice of our doings, heares not our prayers, regardeth them not, will not, cannot helpe, or els hee is partiall, an excepter of persons, author of sinne, a cruell, a destructiue God, to create our soules, and destinate them to eternall damnation, why doth he not gouerne things better, protect good men, root out wicked liuers? why doth he suffer *Turkes* to ouercome Christians, his enemy to domineere ouer his, such enormities to be committed, & so many such bloody warres, murders, massacres, plagues, feral diseases, why doth he not make vs al good, able, sound, why makes he venomous creatures, rockes, sands, deserts, this earth it selfe the muck-hill of the world, a prison, an house of correction, &c. with many such horrible and execrable conceipts, not fit to be vttered; *Terribilia de fide, horribilia de Diuinitate*. They cannot some of them, but thinke euil, they are compelled *volentes, nolentes* to blaspheme, especially when they come to Church and pray, reade &c. such foule and prodigious suggestions come into their hearts. 549

These are abominable, vnspeakable offences, and most opposite to God, *tentationes fœdæ & impiæ*, yet in this case, he or they that shall be tempted & affected, must know, that no man liuing is free from such thoughts in part, or at some times, the most diuine spirits haue bin so tempted in some sort, euill custome, omission of holy exercises, ill company, Idlenesse, Solitarines, Melancholy, our depraued nature, and the Diuell is still ready to corrupt, trouble, and diuert our Soules, to suggest such blasphemous thoughts into our phantasies, vngodly, prophane, monstrous, and wicked conceipts, If they come from Satan, they are more speedy, fearefull and violent, the parties can not avoide them; they are more frequent, I say, and monstrous when they come; for the Diuel he is a spirit, and hath meanes & opportunity to mingle himselfe with our spirits, & sometimes more slily, sometimes more abruptly and openly, to suggest such diuelish thoughts into our hearts, he insults and domineeres in melancholy distempered phantasies and persons, especially; Melancholy is *balneum diaboli*, as *Serapio* holdes, the diuels bath, and invites him to come to it. As a sick man frettes, raues in his fits, speakes and doth he knowes not what, the Diuell violently compels such crazed Soules, to think such damned thoughts, against their wils, they cannot but doe it, sometimes more continuate, or by firs, he takes his advantage, as the subiect is lesse able to resist, he aggraauates, extenuates, affirmes, denies, damnes, confounds the spirits, troubles heart, braine, humors, organs, senses, and wholly domineeres in their Imaginations. If they proceed from themselues such thoughts, they are remisse & moderate, not so violent and monstrous, not so frequent. The

550 Diuell commonly ſuggeſts things oppoſite to Nature, oppoſite to God and his Word, impious, abſurd, ſuch as a man would neuer of himſelfe, or could not conceiue, they ſtrike terror and horror into the parties own hearts. For if he or they be asked whether they doe approue of ſuch like thoughts, or no, they anſwere (and their owne Soules truly dictate as much) they abhorre them as Hell and the Diuell himſelfe, they would faine thinke otherwiſe if they could, hee hath thought otherwiſe, and with all his Soule deſires ſo to thinke againe, he doth reſiſt, and hath ſome good motions intermixt now & then: So that ſuch blaſphemous, impious, vncleane thoughts, are not his own, but the Diuels; they proceed not from him, but from a crazed phantaſie, diſtempered humors, black fumes which offend his brain, [e] they are thy croſſes, the diuels ſinnes, and he ſhall anſwere for them, he doth enforce thee to doe that which thou doeſt abhorre, and diddeſt neuer giue conſent to: And although he hath ſometimes ſo ſlily ſet vpon thee, and ſo farre preuailed, as to make thee in ſome ſort to aſſent to ſuch wicked thoughts, yet they haue not proceeded from a confirmed will in thee, but are of that nature which thou doeſt afterwards reiect and abhorre. Therefore be not ouermuch troubled and diſmaide with ſuch kind of ſuggeſtions, at leaſt if they pleaſe thee not, becauſe they are not thy perſonall ſinnes, for which thou ſhalt incurre the wrath of God, or his diſpleaſure, contemne, neglect them, let them goe as they come, ſtriue not too violently, or trouble thy ſelfe too much, but as our Sauiour ſaid to Satan in like caſe, ſay thou, *Avoide Satan*, I deteſt thee and them. *Satanæ eſt mala ingerere* (ſaith *S. Auſtin*) *noſtrum non conſentire*, as Satan labours to ſuggeſt, ſo muſt we ſtriue not to giue conſent, and it will be ſufficient, the more anxious and ſollicitous thou art, the more perplexed, the more thou ſhalt otherwiſe bee troubled, and intangled. Beſides they muſt know this, all ſo moleſted and diſtempered, that although theſe be moſt execrable and greiuous ſinnes, they are pardonable yet, through Gods mercy & goodnes they may be forgiuen, if they be penitent and ſorry for them. *Paul* himſelfe confeſſeth, *Rom.7.19. hee did not the good he would doe, but the euill which he would not doe, 'tis not I, but ſinne that dwelleth in mee.* 'Tis not thou, but Satans ſuggeſtions, his craft & ſubtilty, his malice: comfort thy ſelfe then, if thou be penitent and greiued, or deſirous to bee ſo, theſe hainous ſinnes ſhall not be laid to thy charge, Gods mercy is aboue all ſinnes, which if thou doe not finally contemne, without doubt thou ſhalt be ſaued. [f] *No man ſinnes againſt the holy Ghoſt, but he that wilfully and finally renounceth Chriſt, and contemneth him and his word to the laſt, without which there is no ſaluation, from which grieuous ſinne, God of his infinite mercy deliuer vs.* Take hold of this to thy comfort, & meditate withall on Gods word, labour to pray, to repent, to be renewed in mind, *keepe thine heart with all diligence, Prou.4.13* reſiſt the Diuell, and he will fly from thee, *pray continually*, as *Paul* inioynes, and as *Dauid* did, *Pſal.1. meditate on his Law day and night.*

Yea but this meditation is that marres all, and miſconceiued, makes many men farre worſe, miſconceiuing all they read, to their owne ouerthrow, the more they ſearch and read Scriptures, or diuine Treatiſes, the more they puſſle themſelues, as a bird in a net, the more they are intangled and precipitated into this prepoſterous gulfe. *Many are called, few are choſen, Mat.20.16.* and *22.14.* with ſuch like places of Scripture miſinterpreted ſtrike them

with

[e] *Perkins.*

[f] *Hemmingius. Nemo peccat in Spiritum ſanctũ, niſi qui finaliter & volontariè renunciat Chriſto, eumq; & eius verbum extremè contemnit, ſine quo nulla ſalus, a quo peccato, liberet nos Dominus Ieſus Chriſtus. Amen.*

with horror, they doubt presently whether they bee of this number or no, 551
Gods eternall decree of predestination, absolute reprobation, and such fatall tables they forme to their own ruine, and impinge vpon this rock of despair. How shall they be assured of their saluation, by what signes? Who knowes saith *Solomon*, whether he be *irâ, odio an amore dignus*, whether he be elect. This grindes their Soules, how shall they discerne they are not Reprobates? But I say again, how shall they discerne they are? From the diuell can be no certainty, for he is a lyar from the beginning, if he suggest any such thing, as too frequently he doth, reiect him as a deceiuer, an enemy of humane kinde, dispute not with him, giue no credite to him, obstinately refuse him, as the Collier did. For when the Diuell tempted him with the weakenesse of his faith, and told him he could not be saued, as being ignorant in the principles of Religion, and vrged him moreouer to know what he believed, what hee thought of such and such points and mysteries, the Collier told him, he believed as the Church did; but what, said the Diuell againe, doth the Church beleeue? as I doe, said the Collier; and what's that thou beleeuest? as the Church doth, &c. when the Diuell could get no other answer, he left him. If Satan summon thee to answer, send him to Christ, he is thy liberty, thy protector against cruell death, raging sinne, that roaring Lion, he is thy righteousnes, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine own still, stay thy selfe in that certainty of faith; let that be thy comfort, Christ will protect thee, vindicate thee, thou art one of his flock, he will triumph ouer the Law, vanquish death, ouercome the Diuell, and destroy hell. If he say, thou art none of the Elect, no beleeuer, reiect him, defy him, thou hast thought otherwise, and maist so be resolued again; comfort thy selfe, this perswasion cannot come from the Diuell, & much lesse cannot it be grounded from thy selfe, men are lyers, and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruell *Dauid*, haue bin receiued, an Apostat *Solomon* may be converted, no sin at all but impenitency, can giue testimony of finall reprobation. Why shouldest thou then distrust, misdoubt thy selfe, vpon what ground, what suspition? this opinion alone of particularity? Against that, & for the certainty of Election and saluation on the other side, see Gods good will toward men, heare how generally his grace is proposed to him & him, & them, each man in particular, and to all. *1. Tim. 2. 4. God will that all men be saued, and come to the knowledge of the truth.* 'Tis an vniuersall promise, *God sent not his Sonne into the world to condemne the world, but that through him the world might be saued, Iohn 3. 17.* He then that acknowledgeth himselfe a man in the world, must likewise acknowledge he is of that number that is to be saued. *Ezek. 33. 11. I will not the death of a sinner, but that he repent & liue:* but thou art a sinner, therefore he will not thy death. *This is the will of him that sent mee, that euery man that beleeueth in the Sonne, should haue euerlasting life, Iohn 6. 40. he would haue no man perish, but all come to repentance, 2. Pet. 3. 9.* besides, the remission of sinnes is to be preached, not to a few, but vniversally to all men. *Goe therefore and teach all Nations, baptizing them, &c. Mat. 28. 19. goe into all the world, and preach the Gospell to euery creature, Marke 16. 15.* Now there cannot be contradictory wills in God, he will haue all saued, and not all, how can this stand together; be secure then, beleeue,

552 trust in him, hope well, and be saued. Yea that's the main matter, how shall I beleeue or discerne my security from carnall presumption, my faith is weak and faint, I want those signes & fruites of sanctification, § sorrow for sinne, thirsting for grace, groanings of the spirit, loue of Christians as Christians, auoiding occasion of sinne, endeauour of new obedience, charity, loue of God, perseuerance. Though these signes be languishing in thee, and not seated in thine Heart, thou must not therefore be deiected or terrified, the effects of the faith and spirit are not yet so fully felt in thee, conclude not therefore, thou art a Reprobate, or doubt of thine Election, because the Elect themselues are without them, before their Conversion. Thou maist in the Lords good time be converted, some are called at the 11 houre: vse, I say, the meanes of thy conuersion, expect the Lords leisure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

§ *Abernethy.*

Notwithstanding all this which may be said to this effect, to ease their afflicted mindes, what comfort our best Diuines can afford in this case, *Zanchius, Beza* &c. This furious curiosity, needlesse speculation, fruitlesse meditation about Election, reprobation, free-will, grace, such places of Scripture prepostorously conceiued, torment still, and crucify the Soules of too many. To auoid which inconueniences, and to settle their distressed Soules, to mitigate those diuine Aphorismes (though in another extreame) our late *Arminians* haue reuiued that plausible doctrine of vniuersall grace, which [h] many Fathers, our late *Lutherans* and moderne Papists doe still mainetaine, that we haue free-will of our selues, & that Grace is common to all that will beleeue. Some again though lesse orthodoxall, will haue a farre greater part saued, then shall bee damned (as [i] *Cælius Secundus* stiffly maintaines in his book *de amplitudine regni cœlestis*, or some Impostor vnder his name) *beatorum numerus multò maior damnatorum.* [k] He cals that other Tenent of speciall *Election and Reprobation, a preiudicate, enuious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c.* He opposeth many opposite parts of Scripture to it, *Christ came into the world to saue sinners, &c.* and foure especiall Arguments he produceth, one from Gods power. If more be damned then saued, he erroniously concludes, [l] the diuell hath the greater Soueraignty, for what is power but to protect? and Maiesty consists in multitude. *If the Diuell haue the greater part, where is his mercy, where is his power?* He proceedes, [m] *We accompt him a murderer that is accessary onely, or doth not helpe when he can, which may not be supposed of God without great offence, because he may doe what he will, and is otherwise accessary, and the author of sinne. The Nature of good is to bee communicated, God is good, and wil not then bee contracted in his goodnesse, for how is he the Father of mercy and and comfort, if this good concerne but a few. O enuious and vnthankfull men to thinke otherwise.* At last he comes to that he will haue those saued that neuer heard of, or beleeued in Christ, *ex pari naturalibus*, and proues it out of *Origen*, and others. *They* (saith [n] *Origen*) *that neuer heard Gods word, are to bee excused for their ignorance, wee may not thinke God will bee so vniust as to condemne any man indictâ causâ.* They alone (he holds) are in the state of damnation, that refuse Christs mercy and grace, when it is offered. Many worthy *Greekes* and *Romanes*, good morall honest men, that kept the Law of Nature, did to others as they would be done to themselues, are certainely saued, he con-

[h] See whole books of their arguments.
[i] *Francofurti edit.* 1616.
[k] *Lib.3. fol.*122 *Præiudicata opinio, inuida, maligna, & apta ad impellendos animos in desperationem.*
[l] *Potentior est Deo diabolus, & mundi princeps, & in multitudine hominum sita est maiestas.*
[m] *Homicida qui non subuenit quum potest: hoc de Deo sine scelere cogitari non potest, vtpote quum quod vult licet. Boni natura communicari. Bonus Deus, quomodo misericordiæ pater, &c.*
[n] *Venia danda est iis qui non audiunt ob ignorantiam. Non est tam iniquus Iudex Deus, vt quenquam indictâ causâ damnare velit. Ii solùm damnantur, qui oblatam Christi gratiam reiiciunt.*

concludes, as they were that liued vprightly before the Law of *Moses*. They were acceptable in Gods sight, as *Iob* was, the *Magi*, the Queen of *Sheba*, *Darius* king of *Persia*, *Socrates*, *Aristides*, *Cato*, *Curius*, *Tully*, *Seneca*, & many other Philosophers, vpright liuers, no matter of what Religion, as *Cornelius*, out of any Nation, so that hee liue honestly, call on God, trust in him, feare him he shall be saued. This opinion was formerly maintained by the *Valentinian* and *Basilidean* hereticks, revived of late in [o] *Turkie*, of which sect *Rustan Bassa* was patron, defended by [p] *Galeatius Martius*, and fauored by [q] *Erasmus*. His conclusion is, that not only wicked liuers, Blaspheamers, Reprobates, & such as reiect Gods grace, *but that the very diuells themselues shall be saued at last*, as [r] *Origen* long since deliuered in his works. But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, was from the beginning, before the foundation of the world was laid, we hold *perseuerantiam sanctorum*, we must be certaine of our salvation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable, eternall, iust decree and counsel of saving men and Angells, God calls all, and would haue all to bee saued according to the efficacy of his vocation all are invited, but only the elect apprehend, the rest that are vnbeleeuing, impenitent, whom God in his iust iudgement leaues to be punished for their sinnes, are in a reprobate sense; yet wee must not determine who are such, condemne our selues or others, because wee haue an vniversall invitation, all are commanded to beleeue, and we knowe not how soone or late before our end we may be receaued.

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[o] *Busbequius Lonicerus Turk. hist. Tom.1.lib.2*
[p] *Clem. Alexan.*
[q] *Paulus Iouius Elog. vir. illust.*
[r] *Non homines sed & ipsi daemones aliquando seruandi.*

But to my former taske. The last maine torture and trouble of a distressed minde, is not so much this doubt of Election, & that the promises of grace are smothered and extinct in them, nay quite blotted out as they suppose, but withall Gods heavy wrath, a most intollerable paine and griefe of heart seaseth on them, to their thinking, they are already damned, they suffer the paines of hell, and more then possibly can be expressed, they smell brimstone, talke familiarly with divells, heare and see *Chimeraes* prodigious vncouth shapes, Beares, Owles, Antickes, blacke dogges, feinds, hideous outcries, fearefull noyses, shreekes, lamentable complaints, they are possessed, [s] and through impatience they roare and howle, curse, blaspheame, deny God, call his power in question, abiure religion, and are still ready to offer violence vnto themselues, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world was in such a wofull case. To such persons I oppose Gods mercy and his iudgement, his secret counsell & iust iudgement, by which he spares some, and sore afflicts others againe in this life; his iudgement is to be adored, trembled at, not to be searched or enquired after by mortall men, hee hath reasons reserued to himselfe which our frailty cannot apprehend. He may punish all if he will, and that iustly for sin, in that he doth it in some is to make way for his mercy that they repent & be saued, to heale them, to try them, exercise their patience, and make them call vpon him, to confesse their sinnes and pray vnto him, as *David* did, Psal. 119.137. *Righteous art thou O Lord and iust are thy iudgements*, as the poore Publican, *Luk.18.13. Lord haue mercy vpon me a miserable sinner*. To put confidence and haue an assured hope in him, as *Iob* had 13.15. *Though he kill me I will trust in him*. So that this, which they take to bee such an insupportable

[s] *Vastatâ conscientiâ sequitur sensus iræ diuinæ (Hemingius) fremitus cordis ingens animæ cruciatus, &c.*

554 plague, is an euident signe of Gods mercy and iustice, of his loue and goodnesse: *perijssent nisi perijssent*, had they not thus beene vndone, they had finally beene vndone. Many a carnall man is lulled asleepe in perverse security, foolish presumption, is stupified in his sinne, & hath no feeling at all of them *I haue sinned* (he saith) *and what evill shall come vnto me?* Ecclus. 5.4. and *tush how shall God knowe it?* and so in a reprobate sense goes downe to hell. But heere *Cynthius aurem vellit*, God pulls them by the eare, by affliction he wil bring them to heauen & happines; *Blessed are they that mourne, for they shall be comforted. Mat. 5.4.* a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I haue beene afflicted, Psal. 119. Tribulation workes patience, patiente hope, Rom. 5.4* and by such like crosses and calamities we are drouen from the stake of security. So that affliction is a Schoole or Academy, wherein the best Schollers are prepared to the Commencements of the deity. And though it be most troublesome and grieuous for the time, yet knowe this, it comes by Gods permission and prouidence, he is a spectator of thy grones and teares, still present with thee, hee will not suffer thee to be tempted aboue measure; the Lord will not quench the smoaking flaxe, or breake the bruised reed, but as a mother doth handle her child sicke and weake, not reiect it, but with all tendernesse obserue and helpe it, so doth God by vs, not forsake vs in our miseries, or relinquish vs for our imperfections, but with all pitty and compassion support and receaue vs, whō he loues he loues to the end, *Rom. 8. Whom he hath elected, those he hath called, iustified, sanctified, and glorified.* Thinke not then thou hast lost the spirit, that thou art forsaken of God, be not ouercome with heauinesse of heart, but as *David* said, *I will not feare though I walke in the shaddowes of death*, Wee must all goe by hell to Heaven, as the old *Romans* put vertues Temple in the way to that of Honour, wee must endure sorrow and misery in this life. 'Tis no new thing this, Gods best seruants and deerest children haue beene so visited and tried. *Christ* in the garden cried out, *my God my God why hast thou forsaken me*, his sonne by nature as thou art by adoption and grace. *Iob* in his anguishes said, *the arrowes of the almighty God were in him, Iob. 6.4. his terrors fought against him, the venom dranke vp his spirit, cap. 13.26.* hee saith *God was his enimy, writ bitter things against him (16 9.) hated him.* His heavy wrath had so seized on his soule. *Dauid* complaineth, *his eyes were eaten vp, sunke into his head, Psal. 6.7. his moisture became as the drouth in summer, his flesh was consumed, his bones vexed:* yet nether *Iob* nor *Dauid* did finally despaire. *Iob* would not leaue his hold, but still trust in him, acknowledge him to bee his good God. *The Lord giues, the Lord takes, blessed be the name of the Lord, Iob 1.21. behold I am vile, I abhorre my selfe, repent in dust and ashes, Iob. 39.37, David* humbled himselfe, *Psal. 31.* & vpon his confession receaued mercy. Faith, hope, repentance, are the Soveraigne cures and remedies, the sole comforts in this case, confesse, humble thy selfe, repent, it is sufficient. *Quod purpura non potest saccus potest*, saith *Chrysostome*, the king of *Ninives* sackcloath and ashes did that, which his purple robes and Crowne could not effect, *Quod Diadema non potuit cinis perfecit.* Turne to him hee will turne to thee, the Lord is neere those that are of a contrite heart, and will saue such as be afflicted in spirit, *Psa. 34.18. He came to the lost sheepe of Israel, Mat. 15.14. Si cadentem intuetur, clementiæ manum protendit*, he is at all times ready to assist. *Nũ-*

quam

quam spernit Deus pœnitentiam, si sincerè & simpliciter offeratur, he neuer reiects a penitent sinner, though he haue come to the full height of iniquity, wallowed and delighted in sinne, yet if he will forsake his former waies, *libẽter amplexatur*, he will receaue him. *Parcam huic homini*, saith * *Austin*, *ex persona Dei, quia sibi ipsi non pepercit, ignoscam quia peccatum agnovit*, I will spare him because he hath not spared himselfe, I will pardon him, because he doth acknowledge his offence; let it bee neuer so enormous a sinne, *his grace is sufficient, 2.Cor.12.9.* Despaire not then, faint not at all, bee not deiected, but relye on God, call on him in thy trouble, and he will heare thee, he will assist, helpe, aud deliuer thee, *Drawe neere to him hee will drawe neere to thee, Iames, 4.8. Lazarus* was poore and full of boyles, and yet still hee relied vpon God: *Abraham* did hope beyond hope.

* *Super Psal.52. Convertar ad liberandum eum quia conversus est ad peccatum suum puniendũ.*

Thou excepteſt, theſe were chiefe men, divine ſpirits, *Deo chari*, beloued of God, eſpecially reſpected, but I am a contemptible and forlorne wretch, forſaken of God, and left to the mercileſſe fury of evill ſpirits. I cannot hope pray, repent, &c. How often ſhall I ſay it, Thou maiſt performe all theſe duties, Chriſtian offices, and be reſtored in good time. A ſicke man looſeth his appetite, ſtrength and ability, his diſeaſe prevaileth ſo farre, that all his faculties are ſpent, hand and foot performe not their duties, his eyes are dimme, hearing dul, tongue diſtaſts things of pleaſant reliſh, yet nature lies hid, recovereth againe, and expelleth all thoſe fæculent matters by vomit, ſweat, or ſome ſuch like evacuations. Thou art ſpiritually ſicke, thine heart is heavy, thy minde diſtreſſed, thou maiſt happily recover againe, expell thoſe diſmal paſſions of feare and griefe, God will not ſuffer thee to bee tempted aboue meaſure, whom he loues (I ſay) he loues to the end. Hope the beſt. *David* in his miſery prayed to the Lord, remembring how hee had formerly dealt with him, and with that meditation of Gods mercy confirmed his faith, and pacified his owne tumultuous heart in his greateſt agony. *O my ſoule why art thou ſo diſquieted within me? &c.* Thy ſoule is Eclipſed for a time, I yeeld, as the Sunne is ſhadowed by a clowd, no doubt but thoſe gratious beames of Gods mercy will ſhine vpon thee againe, as they haue formerly done, thoſe embers of Faith, Hope & Repentance, now buried in aſhes, will flame out afreſh, and be fully revived. Want of faith, no feeling of grace for the preſent, are not fit directions, we muſt liue by faith, not by feeling, 'tis the beginning of grace to wiſh for grace: we muſt expect and tarry. *David* a man after Gods owne heart, prayed long before he was heard, *expectans expectavit*, endured much before he was releeued, *Pſalm.69.3.* he complaines, *I am weary of crying, my throat is dry, mine eyes faile, whilſt I wait on the Lord*, and yet he perſeuers. Be not diſmai'd, thou ſhalt be reſpected at laſt. God often workes by contrarieties, he firſt kills and then makes aliue, he woundeth firſt and then healeth, he makes man ſowe in teares, that hee may reape in ioy, 'tis Gods method: he that is ſo viſiſied, muſt with patience endure and reſt ſatiſfied for the preſent. The paſcall Lambe was eaten with ſowre hearbes, wee ſhall feele no ſweetneſſe of his blood, til we firſt feele the ſmart of our ſinnes. Thy paines are great, intolerable for the time, thou art deſtitute of grace & comfort, ſtay the Lords leaſure, he will not (I ſay) ſuffer thee to be tempted aboue that thou art able to beare, *1.Cor.10.13.* but will giue an iſſue to temptation. He workes all for the beſt to them that loue God, *Rom.8.28.* Doubt

not

556 not of thine Election, is an immutable decree, a marke never to bee defaced, you haue beene otherwise, you may and shall be. And for your present affliction, hope the best, it will shortly end. *He is present with his seruants in their affliction, Psal.91.15. great are the troubles of the righteous: but the Lord deliuereth them out of all, Psal.34.19. Our light affliction is but for a moment, worketh in vs an eternall waight of glory, 2. Cor.4.17. Not answerable to that glorie which is to come, though now in heauinesse,* saith *Peter, 1.1.6. you shall reioyce.*

Part.1. Now last of all to those externall impediments, terrible obiects, which they heare and see many times Diuells and Mormeluches, noysome smells, &c. These may come, as I haue formerly declared in my present discourse of the Symptomes of Melancholy, from inward causes, as a concaue glasse reflects solid bodies, a troubled braine for want of sleep, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vaine feare and crased phantasie shall suggest and faigne, as many silly weake women and children in the darke, sicke folkes for want of repast and sleepe, suppose they see that they see not; Many times such terriculaments may proceed from naturall causes, and all our senses may be deluded. Besides, as I haue said, this humour is *Balneum Diaboli*, the Divells bath, by reason of the distemper of humours, and infirme organs in vs, hee may so possesse vs as inwardly to molest vs, as he did *Saul* and others, by Gods permission, hee is Prince of the ayre, and can transforme himselfe into seuerall shapes, delude all our senses for a time, but his power is determined, hee may terrifie vs but not hurt, God hath giuen *his Angells charge ouer vs, he is a wall round about his people, Psal. 91.11.11.* There be those that prescribe physicke in such cases, tis Gods instrument, and not vnfit. The Divell workes by mediation of humours, and mixt diseases must haue mixt remedies. *Levinus Lemnius, cap. 57. & 58. exhort. ad vit. ep. instit.* is very copious in this subiect, beside that chiefe remedy of confidence in God, prayer, &c. and that Christian armour which *Paul* prescribes, he sets downe certaine Amulets, hearbs, and pretious stones, which haue marvelous vertues all *profligandis dæmonibus*, to driue away Divells and their illusions. Saphyres, Chrysolites, Carbunkles, &c. *Quæ mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aërios arcendos, si veterum monumentis habenda fides.* Of herbes, he reckons vp Pennirial, Rue, Angelica, which righly vsed by their suffitus, *Dæmonum vexationibus obsistunt, afflictas mentes à dæmonibus relevant, & venenatis fumis*, which expell Divells themselues, and all diuelish illusions, see more in him. *Cardan* would haue the party affected winke altogether in such a case, if he see ought that offends him, or cut the ayre with a sword in such places they walke and abide, shoot a pistoll at them, for being aëriall bodies (as many hold) if stroken, they feele paine. Papists commonly inioyne and apply crosses, holy water, sanctified beads, Amulets, Counterfeit reliques, so many Masses, peregrinations, oblations, adiurations, and what not? *Thyreus* and *Hieronymus Mengus*, with many other Pontificiall writers, prescribe and set downe seuerall formes of exorcismes, aswell to houses possessed by diuels, as to dæmoniacall persons; but I am of † *Lemnius* mind, t'is but *damnosa adiuratio, aut potiùs ludificatio*, a meere mockage, a counterfeit charme, to no purpose. If any man, saith he, will attempt such a thing, without all those juggling circumstances, Astrological

† *Non desunt nostrâ ætate sacrificuli, qui tale quid attentant, sed à cacodemone irrisi pudore suffecti sunt, & re infectâ abierunt.*

logicall Elections, of time, place, prodigious habits, fustian, big, sesquipedal words, spells, crosses, characters, which Exorcists ordinarily vse, let him follow the example of *Peter* and *Iohn*, that without any ambitious swelling tearmes, cured a lame man, *Acts 3. In the name of Christ Iesus rise and walke.* His name alone is the best and only charme against all such diabolicall illusions, to call on him, hope, pray, trust, relye on him, to commit our selues wholy to him. 557

Last of all. If the party affected shall certainely knowe this maladie to haue proceeded from too much fasting, meditation, precise life, contemplation of Gods iudgements (for the Diuell deceaues many by such meanes) in that other extream he circumvents melancholy it selfe, reading some books, Treatises, hearing rigid preachers, &c. If he shall perceaue that it hath begun first from some great losse, grieuous accident, disaster, seeing others in like case, or any such terrible obiect, let him speedely remoue the cause, which to the cure of this disease, *Nauarrus* so much commends, *auertat cogitationem à re scrupulosa*, by all opposite meanes, art, and industry, let him direct his thoughts, by himselfe and other of his friends. Let him read no more such Tracts or subiects, heare no more such fearefull tones, avoid such companies, and by all meanes open himselfe, submit himselfe to the aduise of good Physitians, & Diuines, which is *contrauentio scrupulorum*, as he calls it, heare them speake to whom the Lord hath giuen the Tongue of the learned, to be able to minister a word to him that is weary, whose wordes are as flaggons of wine. Let him not be obstinate, head-strong, peeuish, wilfull, selfe-conceited (as in this malady they are) but giue eare to good advice, be ruled, & perswaded; & no doubt but such good counsell may proue as good to his soule as the Angell was to *Peter*, that opened the iron gates, looſed his bands, brought him out of prison, and deliuered him from bodily thraldome; they may ease his afflicted minde, relieue his wounded soule, and take him out of the Iawes of Hell it selfe. I can say no more, or giue better aduise to such as are any way distressed in this kinde, then what I haue giuen and said. Onely take this for a Corollary and conclusion, as thou tendereſt thine own good, in this, and all other menancholy, thy good health of body and minde, obserue this short precept, giue not way to solitarinesse and idlenesse. *Be not alone, be not idle.*

Tom.2.cap.27. num.282.

Nauarrus.

Esay.50.4.

Sperate Miseri,
Cavete Fœlices.

Vis à dubio liberari, vis quod incertum est evadere? Age pœnitentiam dum sanus es, sic agens, dico tibi quod securus es, quod pœnitentiam egisti, eo tempore quo peccare potuisti. *Austin.*

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